LIBRARY
1965
Pacific Theological Seminary.

ALCOVE, SHELF,

Presented by
Enoch Pond's Sons

Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

https://archive.org/details/christianworld1920unse

THE CHRISTIAN WORLD:

Cloth Green

MAGAZINE

OF THE

AMERICAN AND FOREIGN CHRISTIAN UNION.

"Preach the Gospel to Every Creature."—"Beginning at Jerusalem."

VOLUME XIX.

JANUARY TO DECEMBER, 1868.

New York:

PUBLISHED BY THE AMERICAN AND FOREIGN CHRISTIAN UNION.

UNDER THE DIRECTION OF THE COMMITTEE OF PUBLICATION,

AT No. 27 BIBLE HOUSE, ASTOR PLACE.

1868.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

v.19-20
1868-69

INDEX—1868.

Page.

EDITORIAL.

Answer to R. C. Tract, "Is it Honest?"...101
About the Work in Spain.....411
A Mission Organization for Southern Europe.....412
Among the Romanists in Canada.....413
Buried Alive for Christ.....303
Chapel Service in Europe.....412
Eighteen Hundred and Sixty-seven.....5
Evangelism in Chili.....363
How the Dying Papist is Saved.....141
How Hungary received the Gospel.....297
"Is it Honest?".....134, 235, 268
Movement in the City of Mexico.....304
Monument to Luther.....325
Nineteeth Anniversary.....227

NINETEENTH ANNUAL REPORT OF THE A. & F. C. UNION:

South America.....196
Mexico—Greece.....197
France.....198
Italy.....199
Home Work—Christian World.....200
Hungary—Progress, External and Religious.296
Romanizing Efforts at Home—Our New President.....201
Treasurer's Report.....226
Officers of the Society.....255
Our Work and the M. E. Church.....69
Our New Work.....323
Our Opportunity in Spain.....387
Piety and Pelf.....32
Peter and the Pope.....355
Romanism and the Bible.....6
Romanism Abroad and at Home.....260
Romish Arrogance.....367
Spain—The Darkness and the Dawn.....10
Sympathy.....34
The Roman Question.....27
The Idolatry of the Papal Church.....76
The Papal Mass.....106
The Revolution in Austria.....275
The Romish Error and the Gospel Truth....291
Two Doctrines—Two Results—Two Destinies.....301
The New Romish Tracts.....327
The Supernatural Quality of the Church of God.....389

Page.

Unity of the Church.....370
Why Papists choose High Mountain Homes.....140
What is Ritualism?.....329
What the Romanists propose to do.....366
The True Ritualism.....401

THE FOREIGN FIELD.

A Bonaparte a Cardinal.....149
Austria.....118
Athens, Greece.....221
Berlin.....311
Carthagena.....24, 373
Chili.....25, 122, 151, 277, 306, 344, 373
France.....371, 408
Greece.....23, 93, 244, 276, 309, 341, 408
Hungary.....52, 276, 342
Italy—Carrara.....21, 22, 50, 72, 89, 115, 121, 148, 202, 218, 243, 305, 339
Milan.....92
Monterey, Mexico.....224, 241, 279, 403
Paris.....47
Peru.....151
Religious Condition of Bohemia.....343
Spain.....149
South America.....25, 43, 85, 114
Santiago.....87, 120, 152, 223, 245
Sens.....409
Tonnerre.....409
Texas.....121
Valparaiso.....44, 46, 86, 407
Venice.....308, 340

THE HOME FIELD.

An Audacious Act of Religious Persecution.281
Concerted Violation of the Sabbath.....280
Louisville.....27
A Romish Champion Discomfited.....284
Report of a Bible Woman.....28, 54, 123
The Plans of the Christian Union.....280
What the Bible says.....285

MISSIONARY INTELLIGENCE.

Africa.....95, 127, 158
Among the Esquimaux.....94
Burmah.....29

Page.
English Wesleyans....158
Egypt.... 96
Greece....126
Hindoostan.... 29
Kaffraria.... 30
Marash.... 31
Madura.... 32
Reformed Church....125
Romanism in India....351
Turkey....30, 125, 352, 376
Sandwich Islands....351
Western India.... 31
South India....377

SABBATH SCHOOL DEPARTMENT.

Greece....145
Home Work of the Society....15, 38, 81
How a Converted Romanist Feels....111
Some Results of our Sabbath and Industrial School Work.... 17
Care well for the Young.... 18
Greek Children at Home....146
Germany.... 18
France.... 19
Italy....20, 112
Santiago de Chili....21, 404
Character of our Home Work.... 82
Does it Pay?.... 39
Praying and Doing.... 84
Report of Mr. Brockelmann.... 40
Santiago, Chili, S. A.... 43
What a Bible Reader says to you....147

POETRY.

A Ritualist Described.... 37
Bringing our Sheaves with us....274
Begin with God....144
Christ, our All in All....305
Give, Every Day....144
Haste not, Rest not.... 80
Hymn of the Lord's Remembrancers....110
Let us Pray.... 15
Let us Love One Another....110
Millennium Hymn.... 15
Morning Hymn....124
Plead for Me.... 80
Prayer....338
The Juvenile Asylum.... 83
With our Lives....370

MISCELLANEOUS.

An Œcumenical Council....334
Answer to "Is it Honest?"....349
A Life-like Portrait....384
Anniversary at Boston....252
A Shrewd Device....317
A Word with our Friends....248
At her Old Tricks.... 56
An Archbishop's "Idea of a Sect,".... 56
Conversation with Romanists.... 54
Current Notes and Comments....130
George Muller.... 34
Holy Oil....380
Items concerning Romanism in the United States....315
Lion and Sailor.... 55
More Conference Endorsements....160, 379
Our New Secretary....159
Our Roman Catholic Brethren....251
Progress attending Unity....253
Rev. N. P. Campfield....380
Resolutions of Synod of N. Y. and N. J....416
Survey of Missions of American Board....383
Shall Rome Educate our Daughters?....402
The Roman Catholic Church in this Country.... 33
The Papal States....312
The Pontifical Bull of Convocation....335
The Alleged Letter of Mary Ann Smith....346
The Spanish Revolution—From the Christian Stand-point....414
Von Beust's Dispatch....314
Warning to America....312
Worship in Iceland.... 55
Words to be Pondered....317

BOOK NOTICES....34, 98, 162, 287, 318, 253, 384

RECEIPTS....35, 57, 99, 131, 162, 255, 289, 321, 353, 385, 417

THE

CHRISTIAN WORLD.

Vol. XIX. JANUARY, 1868. No. 1.

EIGHTEEN HUNDRED AND SIXTY-SEVEN.

Our New Year's greeting to our readers for 1868 is necessarily penned before the close of 1867. Standing thus within the limits of the old year, we glance back over the past, rather than forward into the future.

What, then, has the world seen wrought by the year whose farewell we speak? How have public events tended toward the furtherance of our work during the period we review?

The opening of the year found the Pope weakened, in the weakening of his two chief supporters. France and Austria had already lost prestige alike on Prussian and Mexican ground; and Italy, not satisfied in the gaining of Venice, evidently longed for Rome. To the sanguine, all things looked ready for the destruction of the temporal power of the Pope.

But in the waning of the year what find we? France and Austria, clasping hands for mutual support, seem by this very gesture to steady the tottering Pius IX., and up to the latest moment of our writing Italy remains, as in the past, defrauded of Rome. True, it may be pronounced within the bounds of possibility that the consummation, so breathlessly expected, should occur during the closing hours of 1867—but if not, *What?*

The too literal interpreter of prophetic symbols may stand confounded at the delay, and may sum up anew the mystic numbers which seem inevitably to point out the passing year. The ardent calculator of the forces of revolutionary movements may be disappointed at the abrupt halt in the march of events. The implicit believer in Cæsarism, if such believer yet exist, may now have leisure to proclaim again his estimate of the precise value of each piece upon the political chessboard, and may again forecast the issue to him undoubted, spite of present odds.

But to the devout and humble mind which meekly, though not idly,

waits the unfolding of God's purposes, events can never seem to linger. Nay, to such an one time is an element that sinks from special notice, so that the year past and the year to come seem absorbed, as it were, into one eternal, indivisible *now*, which is the living, breathing embodiment of God's single thought and plan.

In such a frame of mind may we be found, and then to us all our life will be as the moment in which our voices shall help to swell the song, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come, because Thou hast taken to Thee thy great power, and hast reigned." "Alleluia, for the Lord God Omnipotent reigneth."

ROMANISM AND THE BIBLE.

Does Popery encourage or allow the people to read the Scriptures? What God requires people to do is very plain, His word has made it plain to all who read it. We need not cite proofs of what He requires; they will occur to most.

But does Popery harmonize with God's word in this matter, or, as in *some* other things, is it in conflict with it?

We are the more anxious to look into this matter and ascertain what are the facts, because some think that we slander the Papal Church when we even intimate that she does not encourage the circulation of the Scriptures among the people, or encourage the people to read them. They specify cases in which they have known Roman Catholic families to have the Bible and to use it, for aught that appears to the contrary, when they pleased. But these isolated cases do not prove that the Papal Church sanctions the general circulation and reading of the Scriptures, any more than the possession of contraband goods, by here and there one, proves that they are not contraband. We wish to know whether the authorities of that Church encourage, or even allow the circulation of the Scriptures among the members of it—whether they encourage or even allow the reading of them, and not what are the facts here and there in spite of those authorities.

Father Ligori was enrolled among the saints, by Pope Pius VII., in 1816. He published his Moral Theology, in nine volumes, a few years later, (1828.) "It is a complete and universal system of the moral doctrine of the Church of Rome, and one of the most modern that has been published." We know of none later. The authority of the saint, as we shall call him, is great and unshaken we believe to this day in the Papal Church. We have a synopsis of that work now before us; it

was made by one well qualified for his task; he labored long and assiduously upon it, and in the judgment of those qualified to judge, he did his work faithfully and well.

We shall take that work in part for authority. It is one of their own, and few if any authors among them have more weight. In taking statements from it, whether in their favor or against them, we are taking weapons from their own arsenal. The authority of the saint is the authority of the Church. She has declared his work to be "*Sound and according to God.*" It is worthy of remark that the Bible was not prohibited in primitive times. No one, Papal or Protestant, pretends that it was. St. Ligori admits that the council of Tolosa was the first that ever prohibited it. Other popish divines have made the same concession. That council was held in the year 1229. The council of Toledo took similar action the same year. Our inquiries, therefore, need not go back of that date.

If the Roman Catholic Church does now forbid the people to use the Scriptures, she does what the Bible itself neither does nor sanctions; what the primitive Apostolic Church never did or sanctioned; and what the Papal Church herself was not bold enough, or bad enough to do till more than six hundred years (623) after the Pope was declared universal bishop. Are they bold enough, or bad enough, to do it now? When Ligori admits that the council of Tolosa was the first to prohibit the reading of the Scriptures, he admits that that council did issue such a prohibition. The inference is fair; and from that day to this, we do not believe that the Papal Church has, in one instance, encouraged the mass of the people who belong to her communion, to read the pure Word of God without note or comment. If she has, when was it, where is it? Whatever a priest, better than his fellows, may have done here and there, we believe we may challenge that entire communion to bring forward one instance in that whole time in which the Church has done it.

And what does she teach respecting the Scriptures? First, according to St. Ligori, she says nothing about them. In that part of his work which treats of the "devotional exercises of nuns," and which would seem to be the place, of all others, to commend to them the careful study of the Word of God, he says, (5th) "To prayer let her unite spiritural reading." Let the reading be the works of this one, or that one—names hard to pronounce—or some other book that treats on the virtues, or let her read the lives of the saints, but he makes no more mention of the Bible, or allusion to it than if God had never spoken, or prophets, apostles and evangelists had not written as they were moved by the Holy Ghost. He no more speaks of the Bible, in that connection, or recognizes it, than if it had never seen the light.

But, secondly, when the Papal Church comes to speak of the Bible,

as the saint does farther on in his "Moral Theology," it is evident from his work, and other sources, that she prohibits it, perverts it, hates it, burns it. (*a.*) To the people, according to the Roman Catholic standards, the Bible is a prohibited book. The council of Toledo, held in 1229 forbade the laity to possess any part of the Sacred Scriptures except the Psalter and Breviary. This latter is the Papal book of Common Prayer. How much Scripture it contains, we do not know. The laity are the people as distinct from the clergy. Dr. Brownlee, who is no mean authority, in his preface to the "Council of Trent," says, "These canons and decrees were promulgated as the creed and guide of the Church, while the Bible was strictly prohibited in the vernacular of the people." P. vi. Within the last fifty years a goodly number of Papal bulls, or circulars have been issued condemning Bible Societies and the free circulation of the Scriptures in the vulgar tongue. Dr. Dowling gives copious extracts from that of Gregory XVI, which show Rome's unchanging hostility to the Bible, and then says, from the extracts we have given four facts are evident. One of the four is that all Bibles, in the vulgar tongue, are positively prohibited to the people, unless accompanied by Popish notes. This rule is followed wherever Popery prevails, and it is perfectly safe to challenge the Roman Catholic world to produce a Douay Bible without Popish notes. Were our Bible Societies to publish them they would be hunted up and burned by Romish priests.

Pope Pius VII says respecting Bible Societies, "We have been truly shocked by this most crafty device by which the very foundations of religion have been undermined. We have deliberated upon the measures proper to be adopted, in order to remedy and abolish this pestilence, this defilement of the faith so dangerous to souls." He speaks of it as a nefarious scheme, and says it is evident from experience that the Holy Scriptures, when circulated in the vulgar tongue, have produced more harm than benefit. Dowling, p. 621.

This was in 1816. In 1852 the late Dr. Murray, better known to many as Kirwin, traveled in Italy. On one occasion he asked a sensible man of fifty years of age if he had ever seen the Bible. He answered no. If he had ever seen one—he answered no. To the inquiry, why is the Bible not to be found in Naples? he replied, the bishops and priests forbid its circulation, forbid us to read it. Still later, as we suppose, for we have not the exact date, Mr. Odo Russell, writing from Italy to Lord Clarendon, warns travelers coming into the Pope's dominions not to bring certain things with them, but above all, says he, travelers should be careful not to bring Bibles with them, the Bible being strictly prohibited. Such is the proof, that to the people of the Roman Catholic Church the Bible is a prohibited book. Having said so much we observe, (*b*) The priests grossly

pervert the Bible, when by so doing they can make it appear to sanction their course. See this illustrated where the author of the "Moral Theology of the Church of Rome" would prove that a priest must be obeyed instead of God, where the commands of the two come in conflict. Syn. p. 228. He professes to prove this from Deut. xvii. 8 and 10, which he renders as follows: "If there arise a matter too hard for thee in judgment, do whatever those shall tell thee who are the superiors in the place which the Lord has chosen."

From these verses thus rendered, Romish divines pretend to prove that "although a thing be against God, nevertheless, on account of the virtue of obedience, the subject who does that thing does not sin." In other words, "the priest must be obeyed instead of God." The reader has but to turn to his own Bible to see how grossly those verses are perverted.

(c.) They burn the Bible. A Mr. Telmont, Jesuit missionary, with one or more assistants, burned it at Champlain, N. Y., Oct. 27th, 1842. They said they did it by direction of the bishop at Montreal. They burned it in a public square in Chili, S. A., a few years ago. Not many years since, an agent of the B. & F. B. S. visited a part of Brazil, and sold a large number of Bibles. Shortly after he left, the vicar ordered all who had those Bibles to burn them, saying that he had an order to that effect from the bishop. The most of them were actually burned in his presence. What makes this course the more remarkable, is, that these Bibles were a translation from their own Latin Vulgate, made by a Roman Catholic priest.*

In one of the former cases, the Scriptures burned were a part of their own acknowledged Word of God. They do not dare to circulate their own version, unless accompanied by popish notes, lest the people should learn from it that the Pope is Antichrist and the Romish Church the predicted New Testament apostacy.

(*d.*) They hate it. They could not treat it as they do unless they did. Pope Leo XII. in 1824, spoke of the unadulterated Scriptures as a "Gospel of the devil;" and the Rev. Mr. ——, brought up a Papist, but now a good Protestant preacher, says, that in his part of Ireland they were taught to call the Bible "the devil's book." They could not treat the precious Bible thus unless they hated it. And finally, St. Ligori teaches in his "Moral Theology" that those who read forbidden books, the Bible among them, are guilty of a mortal sin, and ought to be severely punished. We have dealt in facts, and leave it to the reader, for the present, to draw his own inferences.

---

* A letter from a missionary in S. A., dated Aug. 1867, says, when the colporteur of the Valparaiso Bible Society visited Quanaval, some months since, his box of books was seized and burned. It was not in days gone by, simply, that they burned Bibles; they do it in the year of our Lord 1867, or thereabouts.

SPAIN.

THE DARKNESS AND THE DAWN.

May Christian observers look with hope on Spain? What room for the indulgence of hope is supplied by the political and social condition of the country? Is it possible for a Court to be more corrupt, or a government more arbitrary, or a Church more bigoted, or a population more debased and priest-ridden? Perhaps not. And yet it would seem as if in the lowest depth there is a deeper still, and that Spain is destined to plunge into it. Every attempt to break the iron yoke under which she groans and struggles has hitherto proved abortive, and she must struggle and groan still, while her affairs are growing desperate, her resources failing, and her credit gone.

It is not long since the writer traveled through a considerable part of the country. The Pyrenees were lovely. Patches of snow lay here and there in some deep hollow on the side of a mountain, into which the sun's rays had not penetrated with sufficient strength to melt it; but otherwise they were covered with vernal beauty, and in the valleys with even rich and varied luxuriance. Forests of cork trees, plantations of olives, vineyards, orchards, and cornfields diversified the scenery, as we traveled down the slopes or mounted again up the ascents of these fertile mountains. They will bear little comparison with the Alps. None of their summits are coroneted with a chaplet of everlasting snow. No avalanches come thundering down from their lofty peaks, spreading desolation through the cultivated subjacent fields, and causing the terror-stricken villagers to fly for their lives. No vast glaciers of "thick-ribbed ice" furnish perennial volumes of water to rivers like the Rhine and the Rhone. Some stupendous precipices there are, some savage rocks, and some wild wildernesses, bleak and sterile; but the prevailing aspects and elements of nature are not the sublime and the terrible, as in the Alpine ranges; they are grand indeed often, and imposing, but in most instances their grandeur melts into the beautiful; and sentiments of awe, if they are sometimes awakened, soon give place to those of admiration, and even of delight. It was no uncommon thing to see the corn, the oil, and the wine all growing in the same field.

A very different account, however, must be given of the country as the Pyrenees are left behind, and the traveler advances into its central part. The high table-land of Castile lies like an immense desert in the middle of the country. The eye stretches over thousands—it would scarcely be an exaggeartion to say tens of thousands—of acres without observing a tree, a bush, or even a tuft of grass. No agriculture, no apparent cultivation of any kind breaks the wide, and for the

most part, level surface of the soil. The soil itself looks almost as though it were incapable of cultivation. Yet arid as it is, and harsh, of a dingy grey color, resembling the clay of which pottery is made, an enterprising and industrious people would surely have turned it to some account. The population, too, of these sterile regions appeared to be scattered and thin. But whether it be the want of laborers, or the want of capital, or the want of enterprise, the ground still lies, at this period of civilization, under the primal curse of barrenness. If anything can equal the dull, flat, repulsive level of its wretchedness, it must be the moral condition of the inhabitants, not of this part only, but of the whole of Spain.

But is not Spain a Christian country? Have they not splendid cathedrals, a magnificent hierarchy, a sumptuous ritual, an apostolic priesthood, and the institutions of Christianity? They have it all. But with it all it may be doubted if the morals or the religious sentiments and habits of the people are a whit more refined or elevated than when they were under the dominion of the Moors. In some things, indeed, it would be an unmerited disparagement of the Mohammedans to compare them with the Roman Catholics of Spain. Let these two facts testify.

The writer was at Toledo, that grotesque Moorish city. Walking through its streets, his attention was arrested by a concourse of people gathered in front of one of the churches. He inquired the occasion of the crowd, and found they were waiting for the procession about to emerge. He waited, too, though at some distance. Presently there came forth a long train of priests, and monks, and choristers, and other officials, all robed in surplices or other ecclesiastical vestments, and bearing banners and images, and crosses and crucifixes, and a blackamoor Virgin as large as life. At sight of this ugly idol all the people fell upon their knees, and the men uncovered their heads. One of them turning round and catching sight of the writer erect and covered, started up from his devotions, and, brandishing a great stick, ran furiously towards him, evidently to avenge the honor of the Holy Virgin upon the startled and gazing heretic. A speedy retreat alone saved him from the intended infliction. The procession moved on, and traversed the various streets of the city, to propitiate the Deity, who for several weeks had given them no rain! With all the fanaticism of the Mussulmans, their faith is not chargeable with such degraded and degrading conceptions of God as these bigoted Catholics evinced.

The other fact referred to, and now to be mentioned, was still more detestable and blasphemous. It was Whit-Sunday at Madrid. In the morning the streets resounded with martial music, and the heavy tramp of soldiers marching to divine service. The cathedral and all the churches were crowded. High Mass was performed with all imagin-

ary accompaniments that could regale the senses and enchant the soul. The chief functionaries of the Church were there, the highest civil and military officers, superbly dressed Castilian ladies in troops, and all Madrid was prostrate in piety and prayer. *In the evening, with the published and placarded sanction of the authorities, there was a bull-fight in honor of the Holy Ghost!* Can a nation sink into deeper moral degradation? Can there be in the minds of a people a more total oblivion of all just conceptions and sentiments concerning religion?

But is there no bright side to this gloomy picture? There is. Yet the light does not at present spread itself over all the canvass; nor must we be too sanguine that it is about to do so. Spain has once extinguished the golden beams of the returning Gospel. She suppressed in the sixteenth century the incipient Reformation, and shut herself up in mediæval darkness. And she will do so again if she can but have her own way. Let us, however, recognise with thankfulness the scattered rays which here and there illumine what would otherwise be the unmitigated gloom.

We glean the following particulars, and present them to our readers.* "Tens of thousands of Bibles, Testaments, and portions—hundreds of thousands of Evangelical publications—have been introduced into the country. Thousands of the latter, including even a portion of the Holy Scriptures, have been printed in her principal cities, and by her own sons. Hundreds of Spaniards have been voluntary distributors of those publications, and Gospel truth has spread rapidly wherever the circulation was effected." "An elderly gentleman entered a railway carriage in which Mr. L., a gentleman from Scotland, was traveling. The latter after a little while handed him a little book entitled, 'What is the Gospel?' He began to read it immediately, and then glanced at Mr. L.; read on a little more, and took a more earnest look at him; he read on further, and again anxiously scrutinizing the donor, said, 'This book speaks truth.' This remark led to some conversation, in which the old gentleman informed Mr. L. that he knew the truth, and placing his hand on his heart, said, 'I have it here.' 'Have you a Bible?' inquired Mr. L. 'Yes, I have long had one,' said the old gentleman. He added, 'there are more Bibles in Spain than are known of.' To this conversation two other gentlemen sitting opposite intently listened. Towards the close of it one of them, leaning over to the old gentleman, said, 'What is this all about?' The venerable Spaniard then began, and in a most remarkable and lucid manner explained the Gospel to the two eager listeners

* Communicated to the Spanish Evangelization Society.

before him." "Last summer a gentleman about to visit Spain took with him a note of introduction to some Spanish Protestants. After his return a friend wrote, 'You will be interested to know that Mr. W. L. A. visited the Christians whose names you furnished in G., D., and F. * He was very much delighted with the work he there witnessed, particularly in G. and D. In F. he says the authorities have been informed of the names of the most prominent Christians, and a close watch is kept upon them. The reverse is the case at G.'" The following is a further communication: "A friend of mine has just returned from a visit to G., D., and F. His report as to the condition of matters in Spain is most encouraging. He had full introduction to Spanish Christians in the above places, and saw at G. and D. *many* Christians. In D., strange to say, they seem to have far greater practical liberty than elsewhere; meeting in numbers as high as forty, and even daring to sing hymns occasionally without interference. But they must be running great risk, for in F. the very opposite obtains. Some informer has given the names of many noted Christians. They are closely watched."

A gentleman who for nearly four years was engaged in mission work in the Spanish Peninsula, of a deeply interesting character and most successful results, has been laboring all through this summer among the thousands of Spaniards and Portuguese visiting the Exhibition in Paris. "How shall I tell you," he says, "of the joy with which the Scriptures are received by many? In the Mexican temple and garden surrounding it may be seen Mexicans snatching a few moments to read the Word of God. Valentianas in the *orchateria* (refreshment room,) who have each accepted a Gospel portion, find time amidst the care and bustle of business to solace themselves with a few words of comfort from the precious words of Christ. Sturdy Catalans may be found here and there, surrounded by a perfect maze of machinery, thoughtfully reading the Bible. A Spanish priest hoped to see the day when there would be liberty of religion in his country. 'The exposition,' said he, 'is a wondrous affair, but the greatest wonder the world has ever seen is your Bible distribution.' A gentleman from Lerida said that for years he had been anxious to obtain a Bible, having heard so much about it. He felt that the best thing he could carry home to his wife and family from Paris was an entire copy of the Scriptures. A Montanes, after sitting quite two hours reading the Word, declared it was worth its weight in gold. 'From what I have read,' said he, 'I know this book will satisfy the cravings of my heart. I do believe Jesus Christ is our only Saviour.' Last Lord's-

* These initials are not the real ones, for obvious reasons.

day morning five Spanish young ladies thankfully accepted copies of the New Testament, and for above an hour sat reading diligently opposite my window. They all came again to me and said, 'Mil gracias, caballero ; how very kind of you English Christians to love us as much as to bring the Word of God to us here.' One afternoon I conversed for nearly three hours with three Spanish gentlemen in the Exhibition concerning the great message of salvation. One of them embraced me for giving him a Bible, and all hoped the day would speedily come when Spain will be open to receive the truth. They thought the time was nigh. A Catalan asks for a packet of Bibles and books to take with him to a town in Catalonia, for circulation among his relatives, who are anxious to obtain the Scriptures. A Spanish lady of negro parentage told me she had been made happy by learning from the good book that God is no respecter of persons, and that she might, as well as the fairest white, hope for forgiveness and acceptance in Jesus."

I could send you much more, but I fear trespassing too much on your columns. Perhaps you will give me an opportunity of writing again ? I close now by adding that in Lausanne several young Spaniards are being trained by competent Christian instructors in such biblical and other learning as may the better fit them to carry on evangelistic work in their own country. A private letter gives me very encouraging information respecting them. The writer says, "I wish English Christians when passing through Lausanne would pay the Spanish Seminary a visit ; it would be the surest way of becoming interested in the work, and our dear Swiss brethren need our help." —*Evangelical Christendom.* E. S.

What I have seen.—I have seen a woman professing to love Christ more than the world, clad in a silk dress costing $75 ; making up and trimming of same, $40 ; bonnet, (or apology for one) $35 ; velvet mantel, $150 ; diamond ring, $500 ; watch, chain and pin and other trappings, $300 ; total $1,100—all hung upon one frail dying worm. I have seen her at a meeting in behalf of homeless wanderers in New York, wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and when the contribution box came round, take from her well-filled portemonnaie of costly workmanship, twenty-five cents to aid the Society formed to promote their welfare. "Ah," thought I, "dollars for ribbons and pennies for Christ."

At the Bible stand, in the Paris Exhibition, some days no less than 3,000 copies of the Scriptures were distributed, in fifteen different languages. Nearly 800,000 copies of the Gospels and portions of Scripture have been issued. The work is particularly among the Jews, Arabs, Spaniards, Italians, Russians and French.

POETRY.

MILLENNIUM HYMN.

Isles of the south, awake!
The song of triumph sing;
Let mount, and hill, and vale
With hallelujahs ring:
Shout, for the idol's overthrown,
And Israel's God is God alone.

Wild wastes of Afric, shout!
Your shackled sons are free;
No mother wails her child
'Neath the banana-tree:
No slave-ship dashes on thy shore—
The clank of chains is heard no more.

Shout, vale of India, shout!
No funeral fires blaze high;
No idol song rings loud,
As rolls the death-car by:
The banner of the cross now waves
Where Christian heralds made their graves.

Shout, rocky hills of Greece!
The crescent head lies low;
No Moslem flings his chain
Around the Christian now:
But Greek and Moslem join in one
To praise the Saviour, God the Son.

Shout, hills of Palestine!
Have you forgot the groan,
The spear, the thorn, the cross,
The wine-press trod alone,
The dying prayer that rose from thee,
Thou garden of Gethsemane!

Hail, glad, millennial day!
Oh, shout, ye heavens above!
To-day the nations sing
The song, redeeming love:
Redeeming love the song shall be,—
Hail, blessed year of jubilee!

LET US PRAY.

Come, let us pray: 'tis sweet to feel
That God himself is near;
That, while we at His footstool kneel
His mercy deigns to hear:
Though sorrows cloud life's dreary way,
This is our solace—Let us pray.

Come, let us pray: the burning brow,
The heart oppressed with care,
And all the woes that throng us now,
Will be relieved by prayer:
Jesus will smile our grief away—
Oh, glorious thought!—come, Let us pray.

Come, let us pray: the sin-sick soul
Her weight of guilt must feel;
But, hark! the glorious tidings roll,
While here we humbly kneel;
Jesus will wash that guilt away,
And pardon grant—then Let us pray.

Come let us pray: the mercy-seat
Invites the fervent prayer,
And Jesus ready stands to greet
The contrite spirit there;
Oh, loiter not, nor longer stay
From Him who loves us—Let us pray.

SABBATH-SCHOOL DEPARTMENT.

AN INSIGHT INTO THE HOME WORK OF THE SOCIETY.

We have taken a view of the *homes*, where our domestic work is largely performed; and now we propose to invite the attention of our readers to the work *performed* by our *missionaries*, its kind, necessities and usefulness.

Many of the parents of our children, and the inmates of these homes, from their indolent natures, their career of vice and sin, are often found in our prisons, jails, infirmaries and hospitals; and indeed, the hope of reaching them with the news of salvation, as well as their eternal safety, depends often upon their confinement at the prison or the workhouse, their sickness in the hospital, or their rescue in the Home of the Friendless. Then they are alone, shut up to calm reflection and retrospection; then, memory and conscience do their peculiar and appropriate work; and then are the

visits of the sympathizing missionary most acceptable, and may be made most salutary.

The domestic work of this Society takes its laborers to these institutions of reform and punishment. For, be it remembered, that much the larger proportion of all the inmates thereof are aliens; emigrants from other climes to ours, and very largely Roman Catholics. And where the objects of our peculiar efforts are, there must we send or go.

In these institutions, the little book and Bible are introduced, prayer and singing engaged in, important and appropriate counsel imparted, Bible-classes organized, and preaching the Gospel performed. From ward to ward, or bed to bed, or cell to cell, the devoted servant of his or her Master goes with a word to each, a tear for all, and hope in God that they who water and those who are watered may rejoice together. And rejoice together they often do. The toil, though self-denying ever, and often most arduous and repulsive, is not a lost one. Often here in this life do blessed results appear to gladden the heart of the worker, to attest the power of such labors, and to prove the utterance of inspiration, "My word shall not return to me void. It shall prosper in the thing whereunto I sent it." But to a few illustrations of this.

I have before me at this writing, a letter from one of our female missionaries in a large South-western city. It is in the form of a diary.

5th. Visited to-day the jail, distributed tracts and religious papers to all the prisoners. All of them seemed hungry for whatever reading matter I had. I had nothing but good reading, and in the absence of all other, they eagerly and always accept of ours. Oh, if they had no foolish reading, what might not the result be! I sought the precious influence of the Holy Spirit, that their minds might be directed to seriously think of the salvation of their immortal souls, and be led to accept of Jesus Christ as the only hope of their salvation. I then conversed with them personally, and particularly with two, who are condemned to death for murder, and tried to lead them to a realization of their condition and doom, and to urge them to Christ. Several promised to spend much of their time in prayer, and we left, our heart suggesting, "Who maketh us to differ?"

12th. Visited the hospital. O how eager each sick and convalescent one seemed to get a paper! Many of these people are Roman Catholics, and our hearts would fail us, and we should cease our feeble effort among them, did we not remember that "God chooses the weak things of this world to confound the mighty," and to accomplish great ends. And when some express great desire to be Christians, and to have me pray for them, I feel encouraged to labor for their good.

14th. Again visited the jail, and found one of the condemned men penitent, reading the Bible I had given him, and upon his knees much of the time. He seemed to feel his great sinfulness and his need, not of the priest, but of Christ, the great High Priest. Wishing me to pray for him, we kneeled together, and I committed him to the great Saviour.

At the City Hospital, found a poor man apparently dying, and the Romish priest at his bed-side uttering over him some Latin phrases, which neither I nor the poor sufferer knew the meaning of. O, how sad, that many of these poor patients come to that state of mind, when they realize their destitution and need of something they do not possess, and of which they know not! They know not that it is Jesus they need; and when the priest comes with the cross and robe and genuflections and prayers, and anoints the extremities and sprinkles them with holy water, etc., they accept his aid, rely upon his power, and die in his arms.—O, to tell them then of an Almighty Saviour, a divine friend, and to lead them to Him! this is our blessed work and privilege. We delight in it, and are repaid by many a tearful eye and stammering 'thank ye.'

Other illustrations shall follow of other features of this work. This must suffice for the present. W. D. R.

SOME RESULTS OF OUR SABBATH AND INDUSTRIAL SCHOOL WORK.

THE aim of this department of our work is not alone to benefit the children, but to reach through them the families from whence they come; and this result is most always attained. Not only are the parents rendered accessible to the visits and labors of our missionaries, but the grand-parents and other relatives, friends and neighbors. An illustration or two we propose to place before our readers.

An aged Roman Catholic woman, who lived with her daughter, who is the mother of a large family of children, all the girls of which one of our female missionaries had succeeded in enticing to one of our city Industrial schools, and who in a very short time learned to welcome and to value the visits of our missionary, and to have her read, and sing, and pray with her, was brought to the dying bed. The little girls could sing to her the beautiful school songs they had learned, and could repeat to her Bible and other stories which had been repeated to them in the school. She delighted in all this, but these were not the missionary, nor were the words of the grandchildren hers.

As often as the missionary could she saw the dying one, and as often pointed her to Christ, and at length became assured that she had committed herself to the All-faithful One. The neighbors, all Roman Catholics, saw it too, and determined to bring her back to the church and the faith she had renounced. They insisted that the weak and dying woman should receive the visits of her former parish priest. Wearied with their importunity, she at last with evident reluctance consented. He came, and used every art to induce her return to the church. The sick woman persisted in her reliance upon the Great High Priest, of whom the missionary, she said, had told her—and the foiled tool of Satan left her with his anathema, to damnation and eternal ruin. The woman lingered three days thereafter, and then at her earnest desire, the daughter sent for a Protestant minister, who came, conversed and prayed with her; finding her perfectly resigned to the will of God, and only waiting His summons to go and be with Christ forever. Thus at the age of ninety-seven, was this brand plucked from the burning, and through the immediate agency and blessing of the Industrial school.

When first visited, the missionary found the family in great destitution, all living in a single room, with nothing but some old pieces of furniture, and inmates as well as room untidy and repulsive in the highest degree. But soon a change came over all. The room was rearranged and made comfortable, and the mother and children cleanly, if not fully clothed. And thus, step by step was useful labor performed within this circle by the missionary, until one is safely housed in the better land; the children are all learning the way thither, and the mother promises to attend where the true Gospel of the Son of God is declared and explained. O, blessed results these of such simple effort.

Mrs. E——, is the mother of two other of our Industrial school girls, who have introduced into their home the missionary teacher. The family is often visited by her, and her words of counsel and love seem to fall on prepared soil. The mother is now a member of one of our evangelical churches, and appears to be a decided Christian.

But this is not all. Before the establishment of the school, and the visits of the missionary to this dwelling, the husband and father was bitterly opposed to all such Protestant humbug, and would have none of it about his home. The mother, however, seeing the beneficial effect upon her children of the school, persisted in sending them. And now, as the missionary visits this family, she is asked to linger, and even the husband and father exhibits much feeling, as the conversations proceed, and there is hope that he will join his companion on her march to the City of our God.

Who has not heard of Chequer Alley, a court in London where, twenty-five years ago, not a solitary moral flower grew. It was thoroughly corrupt. God had not a worshiper among all its wretched inhabitants. Now there is a crowded preaching room, a Sunday-school with over two hun-

dred scholars, several classes of church members, and hundreds who worship the Lord. A wonderful change, truly. How was it brought about?

Chiefly by the agency of a Christian woman, Miss Macarthy. She began the work when it was dangerous to venture within the filthy precincts of the alley, by going into it as a distributor of tracts. Some received her kindly, but many rebuffed or insulted her. She persevered without one sign of encouragement for months. At last she began a Sabbath-school. Preaching was begun in a hired room. Still no one yielded to the truth. After two years of uncheered labor, Miss Macarthy proposed, one evening after preaching, to tell her Christian experience to the women present, if they would remain after the men left.

"You won't, though," said two or three rough young fellows, rather tartly. "If you turn us out, we'll take care that nobody else shall hear, and we won't come to your meeting again."

"Very well," replied the great-hearted woman. "You know what we propose; let as many of you remain as desire to do so."

The men sat down. Miss Macarthy and two of her associates told the simple story of their awakening and conversion, and exhorted their hearers to seek like precious blessings. They then joined in prayer. The place became unwontedly solemn. The divine power rested with fearful weight upon the people. Presently a convulsive breathing was heard; then a single sob burst forth; next came an interjectory prayer; cries of distress followed. Twenty debauched, intemperate, violent sinners were powerfully convicted and uttering that old Gospel cry of distress—"What must I do to be saved?" Christ was then lifted up to their gaze by the benevolent lady and her companions, and the glorious work of human regeneration by the Holy Ghost went on with power. Twenty reprobates became living epistles, known and read of by all men. Pentecost had come to Chequer Alley.

And now, amid such living illustrations of the power and utility of such labors, who shall doubt—who disbelieve? Who will not seek to have his faith quickened, and his love renewed? O, blessed work! full of reward in its end, if not of promise in its openings. While God allows no diligent and faithful labor in His service to go unrewarded, such as this, that goes down to the level of human degradation, want, and woe, and seeks to elevate, and purify, and save such masses, must be, will be, abundantly recompensed. *Only believe!*

W. D. R.

CARE WELL FOR THE YOUNG.

How precious these germs are! These spring buds are lovely to look upon, but their worth is greater than their beauty. An immortal life is opening there; heed it well. Proprietors rear strong fences round young trees, while they leave the aged forests to take their chance. Permit not the immortal to be twisted at the very starting of its growth, for the want of such protection as is in your power to afford.—*Arnot.*

O, reader, how true these words of Arnot. Do you realize them? Sabbath-school teacher, see you—feel you their force? O that a divine influence might re-impress them upon all our hearts.

True, these words are true as to all children, but wonderfully so, as they relate to the deluded, vicious, ignorant ones among whom we labor. Germs of vice; germs of ignorance; germs of delusion; germs of crime, heirs of hell they are. O help us to save them.

W. D. R.

GERMANY.

[It is only where influences begin to take an institutional form that they can be said to mould the character of a people, or to become permanent in a nation. The following constitution of a Sabbath School Union, just formed in Berlin, for Germany, better shows the progress and guages the result of the movement there than volumes of description.]

1. The action of the Berlin Sabbath-school Committee, having thus far been limited to the Berlin work, it proposes from the 1st August, 1867, to extend its operations over the whole territory where German is spoken, and to perfect the schools now existing, with their class systems and weekly teachers' meetings. Wherever there

is a single Christian to work, it offers its aid to carry into effect this beneficent system of Christian activity.

2. The Committee aims: (1.) To set at work the laity in Sunday-schools, and to qualify them for all the purposes of interior missions. (2.) To put the doctrine of salvation by Christ, through the medium of Sunday-schools, in a free, easy, lovely manner into the souls of children, without touching existing school regulations; and cause by this plan that children, independently, voluntarily, and from their own conviction, take hold of the Gospel truths, so that they forever hold them fast, defend them, and preach them themselves again.

3. The Committee endeavors by writing, by speaking, by agents, by sub-committees, to establish every where such Sabbath-schools, and to create, where these cannot yet be opened, provisionary single Sabbath-schools, with the idea that they shall be altered into Sabbath-schools proper, with classes and weekly teachers' meetings.

4. The Committee addresses in a hearty way all existing Sabbath-schools, through their superintendents, and begs them for communications about all their arrangements, experiences, results and other special minutes. A friendly correspondence is to be kept up with them for mutual information and animation.

5. The Committee will assist and improve the Sabbath-school paper and hymn book for the children, and edit a paper fit also for Sabbath-school teachers. Meanwhile, short, instructive and encouraging pamphlets are now and then to be sent to all the teachers. A yearly report is to be spread over the land, to make the work better known and liked.

6. The Committee will seek a thorough person for the editorship of the Child's Paper and for the new Teachers' Paper, who shall give his whole time and interest to his work, and be under the direction of a sub-committee.

7. The Committee published lists of Sabbath-school books, for libraries, in sets of 25, 50, 75, or 100 vols., each containing books appropriate for different ages; will assist poor Sabbath-schools to buy them, and will engage Christian authors to write.

8. The Committee will open a cash account for the Sabbath-school work in general; receive donations and yearly subscriptions; will recommend to all Sabbath-schools to have once or twice a year a voluntary collection for the cause; and will, when funds allow it, assist poor Sabbath-schools with help for rent, literature, etc.

9. The Committee will not work against but with believing ministers and teachers, and will be glad if such themselves superintend Sunday-schools and assist them.

10. The Committee wishes to avoid all denominational differences: has only in view to forward the kingdom of our Lord Jesus Christ on earth, and for that purpose to make active, fit and faithful, by the Sabbath-school work, all those who will follow Him, as well as to win over for Him, the hearts of those in early youth, of whom He has said 'of such is the kingdom of heaven.'

11. The Sabbath-school Agent, so far assisted by American and English friends, is ready to aid them as much as possible, to send them his regular reports, and to accept their wishes and advice.

FRANCE.

[Rev. Leon Pilatte, so widely known to the readers of the Christian World as the pastor of Nice, France, in speaking of the death of his most excellent American wife, bears the following significant testimony to the fitness of Sabbath-schools as an evangelizing power on the continent.]

"You remember how she loved the Sunday-school. She kept up her enthusiastic love for it unto the end, working and praying, urging children and teachers to do their duty, and giving them the constant examples of an untiring zeal. She loved all Christians, but when she discovered in any a particular interest in the Sunday-school, her eye beamed with joy, and she at once treated them as a friend and fellow-laborer. Our Sunday-school owes to her its interest and prosperity. Her loss was sorely felt indeed, but she had so worked that the Sunday-school might pass into other hands without suffering too much. I owe to her

much, if not all of the interest I take in that most important object, the Sunday-school. Our school now numbers about sixty children. It is taught in French by a body of teachers of both sexes under the superintendence of my assistant. From the beginning I presided over it, but when the growth of my congregation rendered it necessary that an assistant should be given to me, I voluntarily yielded him my place in the Sunday-school. I have never ceased, however, to attend the weekly teachers' meeting, so as to retain my hold upon that most precious part of my charge. The number of our teachers varies very much according to the season of the year.

"In winter we have had as many as a dozen of them. My principle has always been to divide the groups, and to leave not a person *fit* and *willing* without one, however nude. I could give you many interesting facts in connection with our Sunday-school, and show how wide an influence it has exerted. There are in many places of Northern Europe, and in the remotest districts of Russia, Sunday-schools whose origin can be traced to ours; their founders having first learned among us the existence and practical arrangement of Sunday-schools. But time fails me, and I must write briefly."

ITALY.

Extract from Mr. Bolognini's Report for Sept.

"While awaiting for Mr. Lagomarsino or Mr. Tealdo to relieve me, I am actually preaching here every evening, and twice on Sunday, besides having the care to the Sabbath-school which I conduct myself. Twice a week I go to Palmanuova, on Sunday afternoon to Cividale, and twice to another place, St. Giorgio di Mogaro.

The largest audience I had up to-day was at Palmanuova, from say six to eight hundred persons present. The priests were frightened, and began to calumniate our preaching and our Gospel, (as usual) so that I challenged them to a public discussion. They accepted on condition it be held in Lagrestia, (i. e. in the sacristy or vestry.) The day was fixed, the 1st of October, at 9 o'clock, a. m. I insisted on the discussion being public, and on the day appointed I went to Palmanuova, but they refused to come.

"We had, however, our public meeting in a garden where my proceedings were highly applauded.

"There is great anxiety everywhere to hear the Gospel read. As soon as Mr. Tealdo, or M. Lagomarsino comes, I will go to Venice, then to Mantua, and then somewhere else to organize Sunday-schools. We have two new ones, one here and one at St. Giorgio di Mogaro; one will be superintended by a lady.

"I must tell you that I risked, some days ago, being stoned at Palmanuova. It was a market-day and many peasants were in town. A rascal was sent to insult me, crying, 'Death to Protestants, go away, Devil, Satan,' and so on. I don't care for words, to which we soon become accustomed, for these are usually the compliments we receive everywhere; but I cared when the man began to throw stones. I was tempted to strike him with my cane, but some one told me, 'Don't care for him, he is a mad-man,' and I found it was true. Thus you see what means are employed by the priests to disturb us. The first evening I preached at St. Giorgio some two or three drunken men tried to disturb us, but the policemen kept order. Such is our liberty.

"I have received a letter from Milan, saying that Mr. Tealdo will be here to-morrow; then I will leave the next day to go to Venice, then to Mantua, where I hear there are two new churches. Thence I will go to Ferrara and Bologna, if the season will allow.

"I will write you again from Mantua. I left Cividale yesterday, (6th Oct.,) but I fear that congregation will not continue long for want of a place of worship. It was not possible to find any. Up to to-day we have held meetings in a cloister of an ancient monastery, but now it is too cold. I took, yesterday, a dreadful cough; I hope it will be nothing. Certainly, no man could endure long preaching three times every day or two for three months; and I begin to feel my lungs a little fatigued.

"Next week I will send you the 'Eco-

della Verita,' where will be reported the Word of God in these provinces. Popery has received a deep shock; even some priests, publicly, on a square, came to shake hands for what I had done. You naturally understand that these were liberal priests, while the others would kill me very willingly."

Santiago de Chili, Oct. 2d, 1867.

Dear Children,—I have less than an hour in which to write you one word. We may say that our Sabbath-school numbers ten. Three of these have not attended, but they belong to the congregation; and I expect confidently, that the parents will fulfill their promises and send them. Who are they? You know I want you to become interested in this Sabbath-school. Six are little girls and four are boys. What a little class, you say. Yes, but angels rejoice over the conversion of one poor sinner, so I think that they are glad to see even this beginning to the first national Sabbath-school for children. The oldest of these girls gives some evidence of piety in her constant and intelligent interest in the meetings and in the work. Once she said, "If I was a man I would try to do something towards spreading the truth." She brings two little girls with her to the Sabbath-school and to the meetings. If she is Christ's disciple, God will make her useful, and she is useful now. Mr. Wetherby, our colporteur, has one little girl. Julie speaks English and Spanish. Her father is from New York, but her mother was a Chilian and her step-mother is also a Chilian, but she is a member of our church. Bessie and Maggie are my own daughters. At present they are taught in English.

Next time, I will write about the boys.

Good Bye,

Nathaniel P. Gilbert.

THE FOREIGN FIELD.

ITALY.

Carrara, November 13, 1867.

Rev. Mr. Scudder—My dear Brother: During the last week we have established two new stations, one at Lecce, in the extreme south of Puglie, on the Adriatic side of the Appenines. It is a city of about thirty thousand inhabitants. I thought it the wisest plan to visit the place myself prior to undertaking a work there, and learn all I could of the people—their sentiments and disposition toward the Gospel; their moral and intellectual condition; and how an evangelical work among them would be regarded. I was exceedingly gratified to find that, in point of mental culture, the diffusion of education, etc., Lecce is far in advance of the great majority of the Neapolitan cities. Indeed in this respect, and in the general intelligence and refinement of its inhabitants, it resembled more a northern Italian city, or even a Tuscan, than a Neapolitan.

I had received the address of a lawyer (so was it given me) who, I was told, was very favorable to the Gospel, if not indeed an evangelical Christian. After arriving at Lecce, I sent for him, to learn what I could of the place and the prospects for planting a mission there. You can imagine my surprise when, instead of a lawyer as I expected, a round-faced, jovial-looking *priest* entered my room! I must confess that I felt disappointed. But after very cautiously questioning him, in order to establish his identity, I found that he was the person I was seeking. I found him very open to religious conversation; liberal in his views; strongly opposed to the *papal* part of the Romish Church, but still holding the major part of its doctrines. He told me that he had introduced the Holy Scriptures into several families in Lecce, etc. But, the truth is, dear brother, we who have been some time in Italy in connection with the work of the Gospel here, constantly lose faith in the priests and monks. Even their most loud and apparently sincere protestations of evangelical views cannot be relied on. The system with which they are connected, the doctrines and maxims which have been ground into their very being and

become a part of themselves, so warp and twist their moral natures as that it is next to impossibility to get them straight.—However, I received some very valuable information from this rebellious son of Holy Mother, and determined to send an evangelist and colporteur to Lecce. They are now there, laboring quietly, and preparing the way for the public preaching of the Gospel. Just as soon as a suitable room can be secured, a meeting will be opened. Near Lecce are other important cities, as Taranto, Otranto, Brindisi, Gallipoli, etc. The colporteur will visit these, especially the latter, where there are many souls warmly disposed toward the Gospel, and would gladly receive it if it were offered them. So I was told at Lecce. Gallipoli is the native place of one of the best of Italy's evangelists, Sig. Mazzarella, now member of Parliament and representative of his native town. His family is still there.

The other station, lately planted, is in Umbria, at Terin, a city of some fourteen thousand inhabitants, once a part of St. Peter's patrimony. The evangelist went there only a week ago, but writes me that he is favorably impressed with the place. There is an evangelical family there that will form the nucleus of a meeting.

In all the other stations and churches the work is progressing as usual. Here in Carrara we have a much larger and more attentive audience than we have had for two years. Besides we have opened an evening school, which is attended every evening by forty and fifty young men.

In closing, let me earnestly beseech the prayers of the Christians at home for God's blessing on the work begun at Basi, Lecce, and Terin. "Brethren, pray for us."

I am ever yours,

W. G. Moorehead.

Carrara, 13th Nov. 1867.

Rev. Mr. Scudder—My dear Brother: Enclosed please find the translation of a letter received from the evangelist and colporteur who is laboring at Bari. Last month I visited that station, and though the obstacles in the way of the work are many and serious, yet he is laboring faithfully and with evident fruit. He has succeeded in gathering about him some eight or ten persons who will, it is hoped, soon form the nucleus of an interesting and important meeting. Very truly,

Your brother, W. G. Moorehead.

"Bari, Nov. 1, 1867.

"Best and dearest Brother in the faith of Jesus—In these days, when the almighty hand of God rocks the human family between sublime hopes and supreme fears, I continued my work of proclaiming that Gospel which alone can satisfy the wants of the soul for time and eternity.

I made one hundred and eighty visits; and as the vital argument of the day harmonizes with the Gospel of God which I preach, I had a vast field, and many good opportunities to speak. The Papacy is crumbling and falling beneath the mighty weight of its crimes, I said to my hearers; the Papacy is falling, because for centuries it has abandoned the word of the Redeemer and walked in the way of delusion and evil, of error and perdition. God has left it, hence it falls as a corrupt and corrupting thing; and blessed be His name. But if the Papacy crumbles, will the Gospel also fall? No! it is as eternal as its Author. The Papacy has corrupted and perverted the Word of God, and substituted man for God. This certainly was a great crime, and God has punished it by a long chain of sufferings, as the Italians can well testify. Now, however, the immense mercy of our heavenly Father again calls us to Himself, by the voice of His only begotten Son:—'Come unto me, all ye that labor and are heavy laden, and I will give you rest,'—'I am the Way, the Truth, and the Life; no man returneth to the Father save by me.' Shall we, my brethren, remain deaf to the voice of the heavenly Father? deaf to the call of Jesus? No, no! Let the Papacy crumble into dust—this is the unchanging decree of God. Sooner or later it must fall; but may the holy religion of the Nazarene arise and shine, more beautiful and splendid, over the ruins of that system of error. Let us draw near to the pure fountain of life, which is Christ Jesus, and quench the thirst which torments and con-

sumes us; and the faith which is now dead in the Italian heart shall live.

These and other discourses I made to my hearers, showing them that while the Papacy teaches and enjoins upon them to worship images painted on canvas or carved in wood and stone, and to put their trust in them, *it* puts its confidence in its hireling soldiers, trusts in swords and bayonets, in guns and cannons, in shell and grape; and notwithstanding all this, the Pope has the satanic impudence to call himself the representative of the God of peace and love!

My words and exhortations produced, wherever I spoke, a deep impression; and I was listened to with manifest signs of approbation and interest. May the Lord impress more and more deeply in the minds and hearts of this people the solemn truths of the Gospel of His Son.

Twice I had the opportunity to speak with the soldiers garrisoned in this city and preach to them the word of life. Most willingly did they hear the Gospel; and one particularly, a corporal, seemed very deeply touched. He bought a Bible, and afterward came and showed it to me, telling me that in it he had found the peace of his heart. This soldier is a native of the Abruzzi.

In all my visits and discourses of this month, I found but one who openly opposed the word of the Gospel. He was an ex-priest and a government employee. However, in the discussion which we had, no one sustained him by approving his calumnies and invectives, while many openly and frankly approved the simple and pure doctrines of Jesus.

I am yours in the faith of Christ,

——— ———"

GREECE.

ATHENS, GREECE, Nov. 9th, 1867.

MY DEAR MR. SCUDDER,—We should have been glad to hear that the vacancy had been filled, and you relieved of so much extra labor. We are thankful that the Society has such workers in the Board. It is a great comfort to realize that God is in all that concerns the advancement of His kingdom, for thus we are ready not only to submit, but *rejoice* in all His providences. —We are working as usual, with no incident of special interest to mention. Bro. Kalopothakes has gone to Demerdesh, so I have been preaching at his house on Sabbath evening, besides my own morning service. The attendance continues to be encouraging, and the experience of a few becomes more and more interesting. A woman, who meets much opposition from her husband, perseveres in attending service and in sending her children to the Sunday-school.

The cold weather brings more suffering among the Cretans, and more demands on our time. The Cretan schools are full, and hundreds cannot be accommodated. The school of our district numbers over 500, though the rooms are too straight for such a crowd. We try to do as much evangelic labor among them as circumstances will allow, leaving the result with God. The Cretan schools are not *Mission schools*. Our missionary work in them comes *incidentally*. Christians may contribute, and we shall be glad to receive for their support, but donors ought to realize that this is a philanthropic rather than a missionary work. At this time we will all try to do as much missionary labor as possible, and if we are faithful God will bless the seed.

Yours in Christain Love,

GEORGE CONSTANTINE.

[Accompanying the following letter, we received a most beautiful photograph of the Industrial school for Cretan children. We shall be glad to send a copy to each Sabbath-school that will promise to take up a contribution for our missionary work.]

ATHENS, GREECE, Oct. 26th, 1867.

REV. J. SCUDDER,—Dear Sir: You have received information of the schools of the Messrs. Kalopothakes and Constantine, and now I enclose a photograph of the American Industrial School for the Cretan refugees under my own superintendence. It is the youngest of all by organization, but the oldest in reality by existence, as it was commenced in the tenement house of the Cretans in its locality a year ago. It is a daily Industrial school, con-

taining 200 or more children, affording employment to larger girls and women with sewing and knitting. On the Sabbaths they gather in the school-room (a house of *one* room) where we spend an hour, sometimes more, in Bible instructions. The Gospel of the day, we take up with the churches, is learned and recited by both boys and girls. Sometimes twenty of them repeat Scripture verses, many answer questions on the lesson, and all sing. This is the department in which Mrs. S. can labor. You would enjoy hearing them, although we have no piano to lead in harmony, neither have we cultivated voices to lift up the beautiful songs of Zion with us, yet, I enjoy their enjoyment of the music. I trust such institutions will not be obliged to close for lack of funds, but that the philanthropists of America will open their hearts to this people. Could you see the wretchedness and misery of those who flee to this haven from their mountain homes, your eye would pity, and your heart feel for them. Clothed in filthy rags, they appeal to the sympathetic heart at once.

The topic of interest is the marriage and coming of King George with Queen Olga; and preparations are being made for the great event with alacrity.

The anticipated arrival of an earthly king occupies the time and thought of the "Athenians and strangers in the city;" but we have a nobler mission as servants of Jesus, our Heavenly King, to prepare souls for the eternal mansion in His spiritual kingdom. Pray for such success. Truly your Brother in Christ,

D. Z. Sakellarius.

Carthagena, Oct. 2nd, 1867.

Bro. Joseph Scudder—Cor. Sec. of the A. & F. C. U.—Dear Sir:—On the 26th, I received your welcomed letter of Sept. 10th, and the Christian World. In my last letter I was not able to relate to you the horrible murder of two Americans, which was committed at Carthagena shortly before the steamer left. When I was going to celebrate the funeral, a child, of one of the most distinguished mandarins of this place, said to me, "Father Monsalvatge, do you think of burying these Yankees?" "Yes, sir." I answered him, and then he said, "throw those dogs in the sea."

The Sabbath-school continues without alteration. On the 10th Sept. I received the box of books and the two bundles of tracts which my protector, W. W. Chester, Esq., sent me. The box contains 20 Bibles and 200 New Testaments. On the 19th my sons commenced to offer them to the Spaniards which come daily with the boats of the Gerona, and the Santa Lucia, and they run after the soldiers and officers which they see in the streets. To-day, I have the satisfaction to say to you that my sons have sold all the Bibles at $20, and 60 New Testaments at one dime a piece. Total, $26 (in gold.) If the box had contained 400 or 500 Bibles, I would to-day have been able to send to the Bible Society four or five hundred dollars (in gold). All the tripulation of the two Spanish ships ask us for the Holy Bible. They do not care for the New Testament, as it is separated, they want the ancient and New Testament together.

Several women and emissaries of the priest, followed us to tell the Spaniards that we were Protestants, and that our books and Bibles were falsified, and that our pamphlets were anti-catholico, and that the books which were sent to us from New York ought to be distributed gratis, etc. I convinced the Spaniards that neither I nor my sons wished to make a trade with the Holy books, but we were trying to cover the expenses of freight, duty, and discharge, and I showed them the receipt of what they cost me. As I am catechizing them daily since the 4th of July, and giving them reason of my well founded hope in Jesus Christ, showing them the evangelical truth which our Protestant publications contain; and in this manner I easily obtained their belief, and they sent back the emissaries of the priest, and one of the sergeants exclaimed in a loud voice before them all: "In Spain we made the sign of a cross, when we heard the word Protestant, but we now feel honored when one of them shake hands, so affectionately with us, and instructs us with the truthful Christianity."

The crew of the *Genoa* and the *Santa Lucia* consists of 800 men, and not one of them have received us unkindly. On the contrary, morning and evening, they crowd around me in the market and in the streets, and listen to me with respect and approbation, and they come to my house for religious tracts. The disposition of the Spaniards is very different from the nature of this demoralized republic.

The European Spaniard is not so far from the kingdom of Christ as some suppose them. The day that liberty of worship be allowed in Spain, thousands of them will bid good-bye to the Pope, and be ready to take up the standard of Jesus, for they are aware that they have been wrongly instructed and are seeking for the truth.

I have visited the college of the State of Bolivia which has been repaired, and one of the professors said to me, "See, Father Monsalvatge, how we have kept the New Testaments that you gave us last year: they are very much destroyed, but we hope you will be so kind as to give us some new ones." I saw a class of some 25 boys, reading in the New Testament, and answering questions from it, and forming compositions. I made an exhortation with them and prayed to God for them. Your brother in Christ,

RAMON MONSALVATGE.

SOUTH AMERICA.

LIMA, Oct. 26th, 1867.

MR. SCUDDER, DEAR SIR: Your letter of last month arrived in due time. I had thought of giving you an account of some of the members of our class before this time; but news of general interest and importance have left me no space.

You will remember the discussion of the subject of toleration some months since, and that congress decided by the small majority of three that it could not be permitted in Peru. Sometime afterward the resolution was amended so as to tolerate religious "instruction:" and in this form it passed the house and became the law of the land. Lima is so far advanced that this made no commotion, and produced very little excitement.

We thought the question well settled, when a resolution in Arequipa, was announced, based upon the superior fidelity of the people of that city to "*the church*." There are many reports in regard to this small crusade, from which it is safe to infer that fanaticism is as bad as ever; and that ignorance, superstition and cruelty are instruments for propagating the errors of the middle ages in our own times.

President Prado has gone with the army to suppress the movement, and we all hope that he will succeed. But after all the best plan would be to send to the States for missionaries and teachers; as they are more efficient, by the blessing of God, and not half so expensive as armies.

Little can be done until the mind is at ease in regard to such dangers; as self-preservation is the first law of nature, and the first work of a people. Believe me, Dear Sir, your servant in Christ,

A. J. MCKIM.

P. S. You might have the names printed on the envelopes of letters to S. A., and also the direction, if you think proper. However, use your own discretion in respect to mine. A. J. M.

CHILI.

SANTIAGO, Sept. 5th, 1867.

REV. J. SCUDDER—Dear Sir: I shall make a missionary tour in a month or two if all is well. It does seem to us that the churches in Vermont should aid us at this time in building a church.

Monday evening I told the congregation that you were trying to raise money to build a church in Santiago, and that it was our duty to begin to do something for ourselves. It was arranged that a box should be furnished for receiving such weekly contributions as they might be pleased to give They were hearty in their approval. Two days afterwards a Swiss servant came to our house with four dollars, saying, "I wish to give this towards meeting the expense of the lights." I said to her, "You had better take it, and when you like drop it into the box yourself." "No," she replied, "that is another thing." Go with me to the homes of the members of the congregation, and you will find that they are poor, yet they cheerfully give something.

Bro. Merwin and wife have secured a very suitable house in a fine street. This is important, for they will be more attached to the work, and Santiago life will be more agreeable than it otherwise would be. It is very rare that you find a house that is well adapted for an American family. Their coming to Santiago is very opportune. We require the sympathy, advice and aid of a missionary family.

Mrs. M. is from Manchester, a daughter of Mr. Burnham, so well known by his long and successful services in "Burr Seminary." This fact may serve as an additional stimulus to those who are inclined to forward our building project.

Two missionary families are now in this city, intending to give their time to the vernacular work. The sooner we can now have a church the better. The work will I confidently believe, receive a new impetus.

Oct. 2, Bro. M. is now fairly settled in his Chilian home. Bro. Sayer also resides here in order to learn the Spanish language. He has a most excellent opportunity, far better than he could have in Valparaiso. They have introduced an important element in our meetings—singing. It is an attractive feature, and will I trust eventually promote the objects of worship. Bro. Merwin will for the present take charge of the Sabbath-school.

We have need of all the force we have at our disposal. The Romish Church in Chili is putting forth great efforts to increase their influence. Within a month three newspapers have been established for the express purpose of opposing Protestantism. Artizan associations, with the parish priest and some rich man or lady to patronize them, are being formed with the real object of checking the spread of Protestantism among that class. Perhaps our work has not interested and encouraged the Christians at home, but it has alarmed the clergy in Chili itself. They no longer affect to look upon our efforts with contempt.

In some quarters the Jesuitical influence is gaining ground. A day or two since, a man, who is said to be a Jesuit, was chosen rector of the University. Last week a new Secretary of State was appointed, who is devoted to the church. There is just now an effort to introduce by law in all the government schools a book called "Grounds of Faith," which opposes Protestantism. The clergy are intelligent, influential and active. Their efforts are combined and concentrated.

To oppose error in this country we must indeed use the "light-horse infantry," tracts and papers, beautifully executed; but we must also bring to bear massive organized forces. Give us the History of the Reformation, Nelson's Cause and Cure of Infidelity, Concordance, Commentaries, and Bible Dictionaries. We hope, by God's blessing, to raise up ministers on the spot. In some way the church should be made to know and feel that a substantial and comprehensive Protestant Spanish literature must soon be published, or all efforts to extend the truth among the Romanists in these countries will be much less than otherwise it might be. In the future I hope to give you more particulars of our work. There are lights and shades. We feel cheered in view of actual results, and hopeful in view of probable results, and sanguine in view of possible results. With God, the truth and some who have not bowed the knee to the mother of Christ, on our side, we are encouraged to pray, labor, and hope.

Yours very truly,

N. P. Gilbert.

Santiago de Chili, Oct. 16th, 1867.

Rev. J. Scudder—Dear Bro., I expect to be gone from Santiago after a week or two for one month. During this time Bro's. Sayre and Merwin expect to sustain the Spanish meetings. Probably in that time they will each preach his first two Spanish sermons. For two weeks they have assisted in the Sabbath-school. Next Sunday night one of them will take all of the service except the first prayer and the sermon. And Monday night the other will take an equal part. By study, active work and miscellaneous practice, they will, I believe, make rapid progress.

STEALING BIBLES.

Every body says that it is a national trait—thievery. Lying and thieving is very general. Of late we have missed Bibles from the Chapel to that extent that

hardly one was to be found. We therefore began to watch a week ago Monday night. That night we discovered that one young man had the night before stolen a hymn book. We also detected one young man trying to carry a Bible off under his arm.

Last Sunday night we counted the Bibles and two men kept watch at the door; yet two women carried off each a Bible under her shawl. Monday we took the precaution to number the Bibles and to collect them. yet a woman carried off a Bible. It was supposed that a woman had it, and she was asked for it, but denied having anything. Perhaps next week we may send for a policeman to search any suspected persons.

Undoubtedly, we should endeavour to be mild, while we are justified in seeking the protection of the law.

A FIGHT.

After the meeting a member of the congregation accused a young man of having stolen two Bibles and afterwards of having sold them to the priest. The young man insulted all of our artizan class, by saying, "you tailors, shoemakers, carpenters, etc. are a set of ignoramusses. You need not think that we come for instruction, we come to make trouble." One thing led on to another, until he struck the young man and he in turn replied by a stone. A policeman took them to the police station. The young man tried to make out that our meetings were illegal. After both sides were heard, they were sent about their business, and commanded to "keep the peace."

Next Sunday I must tell them to put up their swords. This affair occurred in the street. I hope we may escape further molestation.

ATTENDANCE

Continues to increase—the last evening there were thirty-six.

THE CHILD'S PAPER

Is well received, and is destined to do much to popularize over our work. I think we ought to have a man to sell the Bible and other books, and to obtain subscriptions for this beautiful paper. It is better to sell almost everything which we would introduce among these people. As it is I give them away—boys in great numbers come after them, but I do not give to them much because I am not sure but the priest has sent them that he may burn the paper. Two professors in an orphan asylum have privately obtained of me these papers, but they dare not on any account introduce them among the children, as the institution is under the direction of the priests.

The little Child's Paper has been given to the city editors and they greatly admire them.

Yours very truly,

N. P. Gilbert.

THE HOME FIELD.

Louisville, Dec. 1, 1867.

Dear Brother:—Our new Industrial School in the eastern part of the city is a success. One hundred and fifteen children have their names recorded with the twelve teachers. The children may be divided into three classes. First, those who belong to very poor and needy families, and are most of them either Roman Catholic or infidel German, having little or no correct knowledge of the way of salvation, except as they learn it in our Industrial and Sabbath Mission Schools. They are brought up in the midst of smoking, drinking intoxicating liquors, cursing, gambling, and Sabbath ports. Second, those who belong to families in a good condition as to property, and can furnish their own material, wishing only instruction in sewing, in good habits, and in the religion of the Bible.

As in the former class, they have at first no motive, I suppose, but to get clothing, so in the latter case their motive at first is to get instruction in sewing.

Third, another small class, love the school for its happy society and social intercourse, and for showing their kindness and good will to the other children. Not being needy or in want of clothing themselves, they love to work for other children. An interesting case of this kind has occurred in the school under the more immediate charge of Mrs

Sadd. A little girl about nine years old. Maggie, of Roman Catholic parents, is very much attached to the school and to Mrs. Sadd; and, what is quite remarkable, her mother will not permit her to stay at home or away from the school, though she well knows the influence we are using to lead little Maggie to love Jesus Christ with all her heart. Last Saturday little Maggie finished a skirt she was making for a very poor little Protestant girl, her father in jail, and she carried it to her, one mile and a half, on a very cold day. O, how happy she seemed to be to engage in such a work of love! One day lately a neighbor's child about her age (R. C.) was at her house, and said, as she was starting to school, "Maggie, it is a mortal shame to go to that school." Her mother came to the door and said "Go on, Maggie, you'll find no better ones in our church, nor they are; and you'll just go to that school all the time." The same spirit is manifested in the new school on Hancock-street. We have never known before so much affectionate attachment to us by these little girls. They run to meet us, and look up to us as their best earthly friends, and ready to take them to Christ, laboring and praying continually for their salvation. I have no doubt Christ is formed in many of their hearts, for I know not how they could well give better evidence of it than they do.

About the time of my last report I was called to attend the funeral of a man, who had renounced Popery, and his wife also. They had never given up their children to the R. C. church, and the priest and other Romanists began to treat them unkindly. The widow, an intelligent woman, wished me to take her and her family (three children) under my care. I expect to baptize her children this week, for she seems to be a real Christian.

My new mission school, in the eastern part of the city, is in a prosperous condition, having a large number of scholars and teachers. We keep up a prayer meeting about every two weeks for the good of this school. Three of the female teachers have asked me to pray for them, that they may have more (if they have any) of the love of Christ and devotion to their work.

Yours, &c. I. M. Sadd.

REPORT OF A BIBLE WOMAN

FOR NOVEMBER.

A new school has been opened in a new part of the city, and last Saturday sixty-four bright happy faces greeted us as we entered. Fifty-six were Germans, only six were real Americans. All were sanguine that in a week one hundred should be present. God grant it may be so. The two other schools I am preparing to gather in one, as one room is very inconvenient.

The little ones are very ambitious and persevering, and we hope much from them this winter. I find in my visits that we have as much to apprehend from German Infidelity as Roman Catholicism. Both are dangerous, and we feel that their results are equally fatal. They are the two formidable and powerful rivers that so fearfully threaten to overwhelm our city, if not country. I often feel how little are my labors in staying these two great tides of sin and gross error, and yet cannot nor would not be content to sit idly down because of this little. I know God has chosen the weak things to confound the wise, and will in His own good time take care of the influence of such labor. From the adults we expect little, but hope largely from the young. We met one little girl, and asked her to come to the new Sewing school. She looked at us a minute, and then said, "Do you pray?" We frankly told her we always repeated the Lord's Prayer in concert, because Jesus, when he was on earth, told his friends to pray that prayer, and asked her if she knew it. She did know some of it, and promised to be there on Saturday. She was a Roman Catholic. You can see how wary these children are of Protestant influence. Another came to the door and looked in. We kindly asked her to enter. "Oh, no," she said, "we can't go to heaven if we do, but to the bad place." When we can prevail on such to enter, we soon overcome their prejudice, and they become deeply interested. Our female prayer meeting is still very

interesting, and it is among the happiest hours of the week. At every meeting some have requested prayers for their friends or themselves. All who attend are striving for a deeper work of grace in their own hearts, and feel that coming together is indeed profitable. God only knows the results of this gathering. Services in Jail have been very interesting.

F. F. H.

MISSIONARY INTELLIGENCE OF OTHER SOCIETIES.

[BAPTIST MISSIONS.]

BURMAH.

Baptismal Scene in Toungoo. Mr. Bunker, of the Mission in Toungoo, communicates a pleasing account of a baptismal scene in that city, at the close of May last.

We sung a hymn in Karen. Kyou Kai, our hearty fellow-laborer and friend, knelt in the sand, clasped his hands and prayed for God's blessing to rest on all, but especially upon those who were about to put on Christ.

Seven followed each other to a burial in Christ, and we sincerely hope in a true symbol of a resurrection to newness of life. As each descended into his watery grave, the clear voice of this noble Karen pastor rang out over the water the magic words that must cause the walls of heathenism to fall, "The Father, Son and Holy Ghost; in his name I immerse thee. Amen." (An exact translation and order of the Karen formula of baptism.) I need not say that tears would come, tears of joy and hope; joy for what God has done here, hope of what will be accomplished in this magic name of the Triune God.

—

Characteristics of Burman Christians.—Mr. Douglass, missionary in the Burman department in Henthada, presents the following notices of the characteristics of Burman Christians and their prayer-meetings in his field:

In their singing there is great room for improvement, both in regard to melody and harmony; but their souls appear to be filled with praise. In prayer they appear to pour out before God their whole hearts. They have, even those who are quite illiterate, an unbounded flow of words, and an entire freedom from all embarrassment and restraint. They often in prayer show an intelligence, i. e., a knowledge of the character of God, of the human heart, of the way of salvation through Jesus Christ and the work of the Holy Spirit, that they can manifest in no other way. For any person who is a professor of religion to be unable or unwilling to lead in prayer would be to a Burman incomprehensible; at least I never heard of one to be called upon to lead in prayer and under any circumstances decline, or ask to be excused.

The Bible in the Capital of Burmah.—Mr. Hancock, of Rangoon, under date of July 1, communicates the following encouraging item of intelligence:

We have occasion to know that the Scriptures and tracts find their way occasionally to the capital. A young man, a Mussulman, thoroughly acquainted with the Burman language, and to all appearance a Burman, who was engaged in trade at the capital, spent a great part of his time, during the three months' reign of terror and confusion there, in reading the Old Testament. He was captivated by it, and the probability of its truth was confirmed by what he previously learned of the ancients from the Koran. He was urged by his teachers to banish the book, but in vain. He was in Rangoon a few days ago, and immediately sought his old friend, Ko Yan Koke, who had originally supplied him with the Scriptures, and on his return, took with him some other books, which he distributed among his fellow passengers before he left the city. Light and truth are spreading, and we may take encouragement.

"Though seed lie buried long in dust,
It shan't deceive our hope;
The precious grain can ne'er be lost,
For grace insures the crop."

—

HINDOOSTAN.

Madras Presidency.—Teloogoos.—A Promising Work.—Mr. Clough, of the Mission to the Teloogoos, gives the following notice of the promising state of the work in his field:

Our hearts are filled with gratitude to God. Our prayers were heard before we expected, and answered. He is doing good to us. To Him be all the glory.

Our work and our prospects as a mission never looked so promising as now. Inquirers are coming and going frequently. That many of them are led to come by the influence of the Holy Spirit I have no reason to doubt; while others come, no doubt, from curiosity. Since my last letter it has been my high privilege to baptize ten, eight on the first Sabbath in May, and last Sabbath two, and still the work goes on widening and deepening every day.—*Macedonian.*

Baptist Growth.—In twenty-five years the Baptist denomination in this country has gained sixty-nine per cent. in churches, seventy-seven per cent. in ministers, and ninety-eight per cent. in numbers; and in twenty-seven years the contributions for home and foreign missions have increased three hundred and eighty-four per cent.

[WESLEYAN MISSIONS.]

KAFFRARIA.

A little incident, which occurred a few weeks ago, as I stood in a shop in Queenstown, shows the dark state of those who have not come in contact with civilization. A knot of Kaffir women came into the shop, one of them dressed in a frock, put on in a way which showed she was more used to doing without it, and the rest in their national costume. A mirror, hung near the door, drew their attention; and by their boisterous merriment, I perceived that one of them was affording amusement to the rest. She was a raw specimen—had never been in a shop before, nor seen a large looking-glass; and it was some time before she could understand that there was not another shop, and another white man on the other side looking at her. The rest, more accustomed to such things, were admiring their beauty, or lamenting their ugliness. "I didn't know I was like that." "As I'm alive, I didn't know my eyes were so."—"How handsome he is, the child of the white man!" This compliment raised a general laugh, and they proceeded to comment on the goods in the shop; the raw one inquiring of the rest whether every white man could make all the different sorts of goods. It was explained that we have each of us a different trade, and the goods are put in the shop to sell. And then one asked another how it was the white people have so much wisdom. "Did God give them the gift of being as they are from the beginning?" This was the Missionary's opportunity.

Answer to Prayer.—At the lovefeast of our Society at Portuguese Town, I was much affected by the statement made by one of the members there. He is a fisherman; and, a few weeks before the lovefeast, had had a remarkable deliverance from danger, in answer to his prayer. Returning home after his fishing, he was caught by severe weather in crossing Sierra Leone bar. The place is rough at all times; and, when a sea is on, very perilous. He said that the canoe was several times nearly overwhelmed; and as each wave came he expected only to go to the bottom, for he could not do much in controlling the canoe, there being only one other man in it. At last he bethought him of his God, and, said he, "I prayed. I said, O Lord, dis is de hour when Thou hast bid me come to Thee; for Thou hast said, 'Call upon me in de day ob trouble, and I will answer thee.' O Lord, dis is de day of trouble; O let not dese waves overwhelm me, but deliver me." They then pulled their paddles, and were soon into smoother water, and got safe to land.

Conversion.—It will interest you to learn of the conversion of an old Mohammedan at Kissy, during the present quarter. He is a man verging four-score years; he was moved to abandon Mohammedanism by a heavy sickness, which brought him very near the gate of death. During his illness he was visited by a few of our members, who prayed with and pointed him to Christ, as "the Lamb of God which taketh away the sin of the world." Immediately after his recovery he told his Mohammedan friends that he was going to serve God after the Christian fashion. Enraged beyond description, they labored hard to dissuade him; but, in the face of all their remonstrances, he positively told them that his mind was made up to unite himself with the Wesleyan Church, because God tells him to do so; and, furthermore, that he should be sorry for his sins and forsake them; and then go to the minister, make an open confession, and ask for baptism. My joy knew no bounds when this old Mohammedan applied for admission into our church; and, after having fully satisfied myself of the genuineness of his conversion, I baptized him in the name of the Trinity before an imposing congregation, which was deeply affected, while he stood before me with his hair as white as wool, and avowed his renunciation of the devil, the world, and the flesh; his belief in the three Persons in the Godhead, and determination of future obedience.

[MISSIONS OF THE AMERICAN BOARD.]

TURKEY.

BULGARIA.—The Bulgarians are, of all others, most interested in the settlement of the Eastern question; and the same characteristics which have made them restless under Greek ecclesiastical dominion, and desirous of education, are still at work among them; and they are intensely seeking the further development of their nation. Their young men imbibe the spirit of freedom from their growing intercourse with European nations, and especially from their increased knowledge of America since the great rebellion.

Papal and Infidel Influences.—This restless, active spirit ought to be met by a vigorous and earnest prosecution of the Gospel work. Rome is entrenched already among the people, with a force of priests in this city and some of the surrounding villages, and has one of the finest churches in the city, and good buildings for male and female schools.

Infidel France has many of its representatives here, whose influence is complemented by free-thinking young Bulgarians, educated there, and especially by a large number of the teachers, who, despising their own empty formalism, to which they still cling in order to retain their positions, have become really infidel, and use their influence to undermine the power of the Bible. It is important that Christians who desire the salvation of this nation should now be earnestly at work.

Increasing Hostility.—Recent news from Panagureshte and Tartar Pazarjik show that the truth is advancing and opposition increasing. In the former place several had taken so decided a stand against the church errors, and for taking the Bible as a standard, that the village council took up the matter. One of their number, who a year ago was an opposer of Protestantism, now openly favored it. He was removed from the council, and orders were given that no one should trade with the Protestants, or supply them with food. At the ovens, where all baking is done, they were refused. Their cattle were not allowed to be pastured with the common herds—which, in this country, are all fed on grounds belonging to the village in common, no man having separate grounds—and several of the leading young men who were favorable to the truth were taken separately into a room with the head men of the village, and so threatened that they signed a paper to the effect that they will have nothing to do with the Protestants. The one expelled from the village council has since called on us here. He is not at rest, nor are the others. They feel that they have forsaken the right. After two weeks I hope to visit the place.

MARASH.

The Seminary has had a very unexpected addition of students. Last year we had only eight, and could only hope that this number would be a little more than doubled. We have, in fact, a four-fold increase.

The Students.—We are very much pleased with the students. I think it would be hard to find a finer lot of young men, for ability or Christian character. The unmarried students from abroad have had some difficulties to contend with in the way of providing for themselves; but the matter having been laid before the women at Marash, twelve families agreed to undertake the washing, mending, and baking for one student each, and so provided for all who were thus needy.

NESTORIAN MISSION—PERSIA.

The Reforming Priest in Tiary.—Mr. Shedd wrote you of an interesting priest from Tiary, who united with us at our meetings in Amadia. After his return home the people of his large parish assembled at his house for a conference. They assured him of their willingness that he should teach and guide them whatever way he chose; he might exclude whom he pleased from the communion; they would furnish him all the scholars he wished, and would pay him all he needed for his support; but they could never tolerate his receiving wages from the American missionaries. As far as we can learn he is a true and faithful servant of our Lord, and is laboring in a quiet way for the dissemination of a pure Gospel. He is secretly gathering around him a party of men of like views with himself.

GABOON MISSION.

(West Africa, near the Equator.)

Letter from Mr. Bushnell, Sept. 3, 1867.

As I passed along in my boat, I frequently saw, on the banks of the river, places where the bamboo had recently been burned, and upon inquiry was told that there the fires of superstition had been kindled to burn witches. In one place a wife had been burned for her husband, who had fallen in battle with the Pangwes. In another, two persons had been burned for an old chief who had killed himself with rum-drinking. In this way the remnant of these two tribes, left by the slave-trade, are destroying each other, and will soon be numbered with the departed, or absorbed by the more numerous and powerful Pangwe tribe, who, though cannibals, are not witch-killers. They sometimes purchase and eat condemned Bakelie witches, but never kill their own people for the imaginary crime of witchcraft. They quietly look upon this destruction among the other tribes with satisfaction, seeing that soon they will occupy the places on the river which are being vacated, and come in direct contact with commerce on the coast, with no intervening factors to rob them of their profits.

WESTERN INDIA.

Sholapoor.—A Brahmin Convert—Opposition. Mr. Harding announces that a Brahmin had just been admitted to the church.

A younger brother had decided to embrace Christianity with him.

They have an older brother living in the city, and early Monday morning they wrote to him, stating that they had broken caste and thrown away their sacred thread, and had determined to become Christians. This announcement kindled a fire that burned furiously for several hours. Their older brother, with other influential Brahmins, came to our house in the town, where the young men were staying, and by every possible means endeavored to persuade them to leave. A large and disorderly mob assembled about the house, so that our people were obliged to close the doors and windows. I said a few words, and then wrote to the Collector, asking his protection for the young men.

Violence.—Unfortunately the Collector was absent from Sholapoor, and there was considerable delay before my letter reached the second magistrate.

We waited in painful anxiety for more than half an hour, during which time the mob outside had become very disorderly. At last, the doors being broken open, the two men were seized and carried away.—Not long before this occurred, three native Christians, who were outside, were most cruelly assaulted by Brahmins and others. They all received severe wounds upon the head, and it is a wonder that some of them were not killed.

Interference of Magistrates.—As soon as these occurrences came to the knowledge of the magistrate, he issued warrants for the arrest of the leaders in the mob: and he also gave stringent orders to the police to find the two men who had been carried away. As the native officials, being Brahmins, were quite in sympathy with the rioters, it seemed doubtful whether these orders would be obeyed; but about dark the older of the two, Ramchandra, was found and set at liberty. He came at once to the mission house, and we shall not soon forget the scene that followed.

Patient Suffering.—The Christians, who had been waiting in anxious suspense, came to rejoice with him. The three who had been so cruelly beaten were present, weakened and faint from loss of blood, and their clothes crimsoned from head to foot. Yet there were no complaints. One suggested that these sufferings were very light compared with those which Christ endured for us. And another remarked, "Yes, and we are ready to endure more, even to give up our lives for his sake if need be;" and then, as by instinct, we all knelt down to thank God for our preservation, and that we were counted worthy to suffer for His name's sake. And we did not forget to pray for those who hated us because they hated Christ; for we felt that we had only heard that day the echo of other voices, coming from another mob, crying, "Away with him. Crucify him, crucify him."

The younger brother was not found till the next day, and meanwhile he had been so influenced by his friends and by the native officials, that he expressed the wish to return to his Hindu brother. I hope we may yet see him again, but hitherto we have had no communication with him.

MADURA.

Mr. Washburn, writing from Battalagundu, says: "Two or three of the congregations are enduring a great fight of affliction with the Romanists. It will do them good; but for the present it is not joyous but grievous. In cholera seasons they (the Romanists) run to us for help, and we dispense medicine as freely to them as we give to one another, and watch by them when dying. When they are well they requite us, in places where they are strong enough, by putting the Protestants under ban, refusing them fire and water, and keeping them from the village washerman, barber, blacksmith, and carpenter, so that a plow cannot be mended, or a house repaired except with the greatest difficulty. It is surprising how suddenly, out of a quiet and calm sky, a storm has broken forth that threatens to wreck the piety of the strongest. Nearly every house has its persecuting agent in it. All this is the work of one Thome, a French Jesuit, who has lighted down among us."

In Benares, the sacred city of Hinduism, a Christian mission has existed since the year 1817. There is a church, having a native pastor and a congregation of between 300 and 400 hearers, and a college, so called, embracing between 400 and 500 students.

The London Missionary Society has existed seventy-two years. Through its missionaries, 300 native churches have been gathered, embracing 26,000 members, and around them is a population of 130,000 souls who have given up all idolatry, and call Christianity their religion.

Connected with the Basle Missionary Society there are 91 laborers, 53 ordained and 38 unordained. Of the latter, several are mechanics, laboring in India and in West Africa. Nearly one-half the laborers are unmarried, there being only fifty married females connected with all the missions.—There are only two single females in the foreign service.

MISCELLANEOUS.

American & Foreign Christian Union. At a meeting of the Presbytery of Rockaway, held at Wheppany, N. J., April 24th, 1867, the following resolution was adopted:

"Resolved, That this Presbytery has heard of the labors and success of the American & Foreign Christian Union with great satisfaction; and hereby expresses its unabated confidence in this Society, and cordially commends it to the sympathy and support of the churches under its care."

A true extract. B. C. Megie,
Stated Clerk.

[We thank the Presbytery for their cordial endorsement, and assure the brethren that we have already reaped fruit from their action.]

The Roman Catholic Church in this Country.—Father Hecker, who is about to leave for a tour in Europe, gave in his farewell address his view in respect to the Roman Catholic Church in this land. He made a statement of his plan, and contended, by an exhibit of figures, that before the present generation passed away, the Catholics would be numerically greater in this country than the Protestants, and that in consequence the governing of the country would be in their hands, and that they must be prepared to assume this important responsibility. Were they ready to do so? He feared not. But it would be the great work of his lifetime to make them so. The institutions of the United States were founded on great Catholic principles, antagonistic to the Puritan theocracy of New England. The whole country, he said, was now going into rationalism, and the most popular sects were those the least pious, as the Unitarians, the Universalists and the Spiritists. From preaching the total depravity of man, Protestantism has gone to the other extreme; naturalism, which is mere deism. He asserted that if this country were Catholic, we would have had no civil war; for the Church that knew how to convert feudal Europe into free and civilized communities, would have also known how to convert our slaves into freemen without going to war to do so.

Father Hecker, it seems, has written two works, which have had a large circulation, "The Questions of the Soul" and "Aspirations of Nature." Several of the other Fathers of the Society, in fact all of them, have written and published more or less on the subject of spreading Catholicism throughout the length and breadth of this country. He sails for Europe in the City of Paris, to attend the Catholic Congress in Belgium. He will also visit Dublin, London, Paris, Brussels, Vienna and Leipsic, and establish relations with the various societies in these cities for the spread of Catholicism in this country. At Malines he will learn how they conduct such assemblies in Europe.—It is his intention, with the approval of the Catholic hierarchy, to call a Catholic Congress of the clergy and intelligent laymen of the United States, to assemble in New-York next year, for the purpose of adopting measures for a more thorough plan of propagating Catholic ideas and knowledge of the Catholic religion in all portions of the country.

From the above we see the efforts and determination of the Romanists. Father Hecker is a type of his class, and a mighty class it is; and yet how few there are who believe that the Romanists will accomplish what he claims they will, i. e. govern the country before many years have passed!

Birth and Death-rate of the World. Staticians have calculated that if the population of the world amounts to between 1,200 and 1,300 millions persons, the number of deaths in a year would be about 32 millions. Assuming the correctness of this calculation, the deaths each day would be nearly 88,000; 3,600 per hour, and 60 per minute, and thus every second would carry into eternity one human life from one part of the world or another. But reproduction asserts its superior power; for, on calculating the probable annual births on the globe the result shows that whereas sixty persons die per minute, seventy children are born, and thus the increase of the population is kept up.

How Churches Die.—Said a colored preacher: "Ise known many a church to die 'cause it didn't give enough, but I neber knowed a church to die 'cause it give too much. Dey don't die dat way. Bredren, has any one of you known a church dat died 'cause it give too much? If ye do, jest let me know, and I'll make a pilgrimage to dat church, and I'll climb by de soft light ob de moon to its moss-covered roof, and I'll stand dar and lift my hands to hebben, and say, 'Blessed are de dead dat die in de Lord.'"

Congressional Statistics.—The following will show the number of the members of Congress from the several States and Territories since the organization of the Government: Total number of Representatives, Senators, and Delegates who have served in Congress 4274; Members of the Continental Congress, 404; number of Smiths, 55; number of Browns, 26; number of Joneses, 25; number of Speakers of the House of Representatives, 30; number of Presidents of the Senate, 16; Presidents of the Senate *pro tem.*, 44; Clerks of the House, 18; Secretaries of the Senate, 5.

George Muller.—Geo. Muller, the renowned founder of the Orphan Establishment, Bristol, England, has received and expended $2,750,000, every penny of which was sent voluntarily, without solicitation. He has twelve hundred orphan children under his charge, occupying five large stone houses, each distinct from the others. The following personal description is from the "Boston Journal" correspondence:

"He lives in the simplest style, and does not allow himself a lounge or a rocking-chair, unless he is sick. He was a poor man when he began, and is a poor man to-day, though he has handled millions of money, and could have spent it as he would. Muller is a Prussian, and was born in 1805. He was in the Prussian army. He was very wicked, and was converted by some signal displays of grace, and he devoted himself from that hour to the cause of the poor. He is a tall, slim man, with the bearing of a soldier—with dark hair and gray whiskers—wears a black frock coat buttoned to the neck, and a white cravat without a collar. He speaks with a brogue. His preaching is very simple, earnest, and full of Christ. He is a man of great executive ability, and is the sole manager of this immense concern. I have been all over his establishment. It would do credit to any government on the face of the earth. I have talked with the people of Bristol about Muller—merchants, tradesmen, draymen, storemen, and all classes, religious and irreligious—and they all express the highest confidence in his piety and integrity and honor, and assign him a high place among the model men of the world. His theory is this: that God is a hearer of prayer; that he is the same faithful God that he ever was; that this he believes and this he trusts, and has never been disappointed."

Go Dig.—We once knew a theological student who had visions, and was miraculously directed to "go to Rome." He stated this to a hard-headed old doctor of divinity in Boston, who, at once suspecting dyspepsia, exclaimed, "Go to Rome! Nonsense, my son! Go *dig!*"

BOOK NOTICE.

A Dictionary of the Bible: comprising its Antiquities, Biography, Geography, and Natural History; with numerous illustrations and maps. Edited by Wm. Smith, LLD. Hartford: J. B. Burr & Company.

The first number of this most beautifully executed work has been sent to our office. The maps and engravings are elegant. In looking over the list of those who contribute to the work, we see the names of many of the most celebrated divines and scholars of England. It promises to contain every name in the Bible, respecting which any thing can be said. It will embrace the results of Historic Research, Antiquarian Investigation, the Study of Languages and Dialects, and the Discoveries of Modern Travelers and Explorers in the Holy Land, such as Robinson, Fergusson, Layard, and Offert. It will contain 800 double columns octavo pages, with over 125 engravings, and will be furnished in extra fine cloth, sprinkled edges, for $3.50; leather $4.00, and morocco $4.50.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, DURING THE MONTH OF NOVEMBER, 1867.

MAINE.

Gorham. 1st Cong. Ch and Soc'y by John C. Card, Tr. ---------- $29 00

NEW HAMPSHIRE.

New Boston. An aged Widow's mite..1 50
Manchester. 1st Cong. Ch. and Soc'y..47 50
Hanover Centre. Cong. Ch. and Soc'y,..3 00
Bennington. F. M. Whittemore.....2 00
$54 00

MASSACHUSETTS.

Barre. Mrs. Phoebe Barrett.....100 00
So Hadley. 1st Cong. Ch. & Soc'y, J. Dickinson Tr.....40 46
Boston. W. H. Cooley for Miss Rankin's school.....10 00
Randolph. 1st Cong. Ch. & Soc'y of which $20 by Atherton Wales to complete his L. M.....104 66
Spencer. Cong. Ch. & Soc'y 19 86
Leominster. Evan. Ch. and Soc'y .. 31 77
Chelsea. Winnissimmett Ch. & Soc'y 94 76
Westford. Cong Ch. & Soc'y..... 4 25
Boylston. " " " 9 19
Cambridge. Shepard Ch. and Soc'y 140 05
Andover. South Parish 60 00
North Andover. Trin. Evan Cong. Ch. and Soc'y for L. M. of E. P. Barnes..... 35 00
Cambridgeport. E. D. Goodrich for Miss Rankin's Seminary building.....500 00
Enfield. Ben. Soc'y per W. B. Kimball, Tr..... 28 00
$1,178,00

CONNECTICUT.

Stamford. 1st Cong. Ch. L. L. G. Whitney, Tr..... 71 41
Norwich. 2nd Cong. Ch. per E. Learned.....100 00
Stratford. Col. G. Loomis, U. S. A. 5 00
West Hartford. Cong. Church.....70 61
Bapt. Ch. in part of L M for Rev. Wm. M. Ross.....8 50
Colchester. Cong. Ch Rev. Lucius Curtis & Elijah Ranson L M's 62 00
Greenville. Cong Ch. and Soc'y.....47 30
Norwich. 1st Cong Ch Dan'l F. Gulliver, M. D., and Cap't W. R. Potter, L Ms.....58 30
Wallingford. Rev. E. R. Gilbert L M 32 40
Hartford. Centre Church.....238 03
$685,95

NEW YORK.

N. Y. City. West Pres. Ch. per S. McNeil, Tr.....248 97
" Mrs Jane G. Phelps.....100 00
" Mercer St. Ch. add. Mrs. M. C. Bull $50, J. K. Sprague $50, Mrs. Boorman $50, per W. W. Chester.....150 00
" Wm E. Dodge, Esq. $50, Mrs. Wm. E. Dodge $50, for Miss Rankin's school.....100 00
" Member of Allen St. Pres. Cong. for re-building Ch in Brownsville, Texas.....50 00
" Jonathan Sturges. Esq.....100 00
" Rev. Dr. Crosby $100, W. E. Dodge $100, Ju's Stokes $100, H. K. Corning $100, for "Star of the East."".....400 00
" Mrs. Elizabeth Swan $50 for Greece, and $50 for Italy.....100 00
" A. C. E. for Miss Rankin..... 5 00
Ellicotville. Mrs. Christiana Rider.. 2 00
Batavia. Mrs. Sarah B. Stocking, in full of L M for Geo. Ashley Lewis.....15 00
Salem. 1st Pres. Ch. M. Freeman, Tr 30 00
Auburn. Helen E. Hunt, for Ch. in Brownsville 10 00
Brooklyn. Mrs. A. P. Flanders.....2 00
" 1st Pres. Ch. per Henry Ide Tr.....415 91
Poughkeepsie. 1st Pres. Church.... 86 35
Waterford. Pres. Ch which makes Rev. Arthur T. Pierson L M...40 00
Montgomery. Pres. Church and Sabbath-school to make Rev. J. M. McNulty L M and for the Cretans.....37 71
Jamaica. Pres. Church.....62 00
Catskill. " " for Colportage in Italy.....105 00
Matteawan. Jo's Howland, Esq..... 50 00
North Litchfield. Mrs. ——, for Brownsville..... 3 00
Oswego. Infant S. S. Class in Dr. Condit's Ch. for Miss Rankin's work.....12 62
Buffalo. Le Grand Marvin..... 1 00
Romulus. Pres. Ch. add..... 1 38
Knowlsville. Pres. S. S. for Cretan Children $10, and Monthly Concert $5.....15 00
Owego. Pres. Ch. to make Rev. S. Cobb, L M.....71 25
Mt. Morris. Pres. Ch. add..... 5 00
$2,219,19

NEW JERSEY.

Hancock's Bridge. M. E. Church.....9 00
Allowaystown. M. E. Church.....5 14
Salem. Broadway M. E. Church add..1 00
Bridgeton. Pearl St. Bap't Ch. in part of L M for Rev. W. M. McNeil.....23 00
" 1st Pres. Ch. Rev. C. P. Gregory L M.....39 50
" Commerce St. M. E. Church in part of L M of Rev. F. N. Mortell.....13 25
" 1st Bap't Church.....11 10
Millville. Pres. Church, Rev. Jos. E. Scott L M.....30 00
" M. E. Church.....18 00
Newark. 1st Pres. Church Rev. Dr. Stearns.....150 00
So. Orange. Pres. Church to constitute Moses A. Peck, and Daniel J. Sprague L Ms.....64 50
Ringoes. Pres. Church.....21 58
West Hoboken. Monthly Concert for Greece.....10 62
East Orange. 1st Pres. Church, Mo. Concert per S. C. Jones.....16 85
Paterson. 2d Pres Church.....14 40
$427,44

PENNSYLVANIA.

Pittston. Two or three ladies for Miss Rankin's school at Brownsville..13 00
Chambersburg. Pres. Church in part of L D for Rev. Mr. Crawford..48 50
Franklin. Taylor $10; Lamberton, Mackey, Duffield, Heydrick, Hanna $5 ea.; Others $19; which makes Rev. S. J. M. Eaton L D in part.....54 00
Greenville G. A. Bittenbanner for 1st Pro't Church in Mexico..... 5 00
Pulaski. Pres. Church, in part..... 6 50
Hopewell. " " " 5 29
Deer Creek. U Pres. Church in part for Mr. Moorehead's field, and to make Rev. J. Alexander L D in part.....40 16
Mahoning. Pres Church towards L M of Rev. D. L. Dickey.....18 10
Kittanning. J. A. Colwell which makes Mary J. Colwell a L M...30 00
" Calhoun & Colwell $10 each...20 00
" Ewing, Orr, Templeton, Ayres & Cash $5 ea.; Others $10.....35 00
Newtown. David Feaster..... 5 00
$280,51

DISTRICT OF COLUMBIA.

Washington. Mrs. I. Johnston $5, O. Knight, $5 for the Cretan Children---------- 10 00

MISSOURI.

St. Louis. Mr. Wells' donation of Tracts---------- 3 00

ILLINOIS.

Chatsworth. R. H. Sloan, half for Greece, and half for Italy------300 00
Princeton. M. E. Church---------- 8 68
Polo. Indep. Pres. Ch. to make Dr. Amos Maltby L M and D. B. Moffatt part L M----------47 80

355,88

INDIANA.

Green Castle. 1st Pres. Sabbath-school 4 40
Richmond. Whitewater Society of Friends---------- 17 10
" Richmond Soc'y of Friends, C. Winkler $1, S. Griffith, J. Nicholson, Franky Rambo 50c. each-- 2 50
" Albert Blanchard---------- 1 00
New Albany. 2nd Pres. Church, Rev. H. C. Hovey to constitute Deacons Wm. H. Lewis, and S. A. McClung L M's----------60 00

85,00

OHIO

Xenia. For Mr. Moorehead's Mission 1st U. Pres. Church, R. Crawford $10; J. H. Shields in full of L M $5; Messrs. Stewart, Crawford, Bradford, Wright, Caruthers, Hannon, Galloway, Mrs. Dean, and Miss Van Eaton $5 each; Nash, Finley, Denning, Stewart, Crawford and Stewart $2 each; W. Fleming $2 50; O. Barnet $1 50; Gordon, Wade, Andrew, Cherry, Funk, Homes, Chase, Flanny, Dean, Gordon, Stewart, Bradford, Hopkins, Mrs. Stark, Buchanan, Hamilton and Miss Crawford $1 each; Mrs. Rankin 50c. Miss Buck 20c; Collection $18 58----112 58
" D. and E. Miller for education of one of Mr. Clark's Young men---------- 80 00
" S. S. Class in 1st. U. P. Church for Addie in Mr. Moorehead's family---------- 21 00
" Sabbath-school of 1st Pres. Ch. for Sabbath school work in Italy. 9 64
" Union Female Sem'y for Home Work---------- 9 09
" 2d Pres. Church for Mr. Moorehead's mission, T. R. Little in full of his L M $10; Messrs. Henry & Wilson $5 each; Collins, Gerin, Andrew, Simpson, Mrs. Ewing and Mowet $2 ea.; Morrow, Moore, Wright, Smeigh, Ewing, Humphries, Cooley, Ackeison, Wade, McClelland, Huchison, Kyle, Forest, Huchinson, Lyttle, Martin, Smart and Hyslop $1 ea; Wade, Mrs. Lyttle and Hamil 50c. ea.; Mrs. Collins 30c.; Others $4 15; Geo. Ewing 5c.; F. Ewing and Mrs. Orr 10c. each----------56 20
" 1st Pres. Church Messrs. Carey, Ankeny, Townsley, Allison & Harbin $5 each; Mr. Merriman $3; Ormsby, Barlow and Findley $2 each; Allison, Gormley, Nisonger, Munger, Carey, Cooper, Stevenson, McClure & Mrs. Allison $1 00 ea; Mrs. Orr 50. Carrie Ormsby & J. Dugan 10c ea43 70
" Ref. Pres Church, J. C. and D. McMillan, Mrs. Weyer & Ewing $6 each; Stewart, Miller Xenia. & Bryson $2 each; Bratton, Miller, Bratton, McQueston, Bryson, Harper, Moore and Miller $1 each; W. Harney, 50c.; Mrs. Stewart, and Cooper 25c. each----------35 00
" Ger. Ref. Pres Church in part Heaney $1; Mr. Crumbough 25c-- 1 25
" Miss Ewing's School---------- 1 80
" Messrs. Arnold & Carson $2 ea. 4 00
Columbia. Mrs. Thomas---------- 2 00
Hamilton. U. Pres. Church, add----16 17
Cincinnati. Rev. R. P. Aydelotte---- 10 00
College Hill. Pres Church A. D. Tweed $10; Others, $40 40-------50 40
" Female College in part---------34 10
South Salem. Pres. Church, Messrs. Brown and Irwin $10 each, in part for L M; Evans and Vandervere $5 each., for L M; Others $65 44----------95 44
" Dwyer's School House Union meeting in part---------- 4 57
Walnut Hills. Lane Seminary Pres. Church, Messrs. W. C. Moore and W. D. Rosseter $10 each; Messrs. Norton and Vent, Mrs. Balis and Hicks $5 each; E. H. Kemper $5 37; Mrs. Smith, Miss andMr. Smith, Mrs. Niles, Smith & Wright $2 ea.; Mrs. Isham & Coan $1 ea.; J. Burgoyne 50c.; Others $45 93----105 83
Lebanon. 1st Pres. Church, Mrs. Gould $10; J. S. Peebles $5, Messrs. Anderson, Tichnor, Smith, Mrs. Rogers & Scott $2 ea; Smith, Gilchrist, McBurney, Wilson, Rogers and Mrs. Hardy $1 each; Van Harlingen & Noble 50c. ea.; Miss Scott 50c.; Miss Roof 25c--------32 75
" Bap't Church, J. Simonton $5; Dunlevy $3; Messrs. Booke, Lewis, Mrs. Ford and Corwin $1 each; Mr. Thompson 50c-- 12 50
" Cumb. Pres. Church, D P. Bennett $2; Messrs. McCain, Hill, Bella, Nelson, Bennett, Nelson, Mrs. Kruzen & Nelson, $1 each; Mrs. Hinch 50c.; Mr. Greathouse and Miss Stoddard, 25c. each----------11 00
" Prof. Holmes' family----------11 00
" Cong. Church, Messrs. Hathaway, Meserve, Dyke, Smith, Williamson, Jenkins, Mrs. Parshall $1 each---------- 7 00
" Meth. Prot. Church, Messrs. Colvin, Howry, Hutchinson, Brown, Rockhell $1 each; Mrs. Evans 50c---------- 5 50
Windham. Rev. Luther Humphrey for repair of Ch. at Brownsville. 5 00
New Concord U Pres. Cong in full of L M for J. C. Murch, and for Mr. Moorehead's field----------10 25
Mansfield. Cong. Church, T. E. Tracy $6 50; A. L. Grimes, Mrs R. L. Avery $5, E. Sturges, Sen'r $3; Wood, Cook, $2 each; Ingersol, M. DeCamp, $1 each; Sibbett 50c. which makes Howard Tracy L M----------30 50
" Pres. Church, of which $5 by J. C. Varnum on L M for himself and bal. with former contribution in full of L M for Rev. David Hall----------22 20
" United Pres. Church in part---- 8 35
" Lutheran Sabbath-school------- 3 52
Oberlin. 1st. Cong. Church----------35 35

$887,69

MINNESOTA.

Fairebault. Sam'l T. Mathews---------- 2,00

Total, $6,217,66

THE

CHRISTIAN WORLD.

Vol. XIX. FEBRUARY, 1868. No. 2.

THE ROMAN QUESTION;

OR,

LOUIS NAPOLEON, VICTOR EMMANUEL, AND PIO NONO.

The Roman question is well worth our most attentive study. It invites consideration as one of the most perplexing problems in politics, which our own, or any age, has ever been called to deal with. But especially does it invite attention as one of the most solemn lessons which Providence has ever read to the world. Why should that question be so difficult of solution? Why should it bring with it dangers so tremendous to the whole condition of Europe? Why should a few square miles of barren territory—for the Papal States are perhaps the most thinly populated, and the most wretchedly cultivated of all the countries of Europe—so disquiet the nations, and imperil their peace? Why should it be so exceedingly hazardous to decree an end to what looks the most insignificant and obsolete sovereignty in the world? Only last summer we beheld some dozen of small potentates and sovereignties abolished—literally snuffed out. The world never missed them; not a batallion marched to defend their petty thrones. But here is what seems a pettier throne than any of them, here is a king whose territory is scarcely ever ploughed, and so diminutive, that one might travel over it on foot in almost a single day, adorned by one or two ruinous towns, and inhabited by goat-herds and buffalo keepers, and yet, the moment that any one lifts a finger against his prerogative, or ventures to place his crown in jeopardy, all Europe is thrown into commotion and alarm; cabinets exchange angry notes; iron-clads get up their steam; armies begin their march: panic seizes upon all the exchanges of the world: torrents of blood are poured out, other thrones begin to totter, and it becomes evident, that if this potentate, insignificant as he seems, must be put down, a great many more potentates shall descend into the same gulf with him. How evident is it that there is more here than meets the eye! In short, is not Providence proclaiming to all who

have ears to hear or eyes to see, by making the Papal Power the great centre of alarm, retribution, and punishment to the nations and kings of Europe, that in past ages it has been in connection with the Papal Power that they have most grievously sinned, and that here, where they now find the centre of their punishment, was in past ages the centre of their transgression and iniquity. The Scripture is being fulfilled before our eyes, which said, that the kings of the earth who lived deliciously with the harlot, should be made to share in her last plagues, and should cry, alas! alas! when they saw the smoke of her burning ascending unto heaven.

Let us mark how all the three parties who prominently figure in the Roman question have come to their wits'-end, and have been manifestly ensnared and taken in their own trap. The three parties are Louis Napoleon, Victor Emmanuel, and the Pope. Since the year 800 these three parties—The King of France, the King of Savoy, and the Pope, have generally been the most conspicuous actors in the business of the Papacy. They have commonly been found leagued together to force Popery upon the nations of Europe, and to pursue with fire and sword all who dissented from the Roman Church. Their league is not quite so firm at this day, nor their fellowship quite so cordial. God has divided their tongues: and He threatens to turn their swords against one another. But surely it is very significant that those same three parties, who have all along been so prominent in this bad business, are equally prominent at this hour, and that having had the chief hand in the bloody deeds of the past, they should now appear destined to become the first and greatest sufferers in the awful but righteous vengeance which the world was warned these deeds would most surely draw down.

Let us mark the attitude of the three. Let us mark, too, how that attitude they can neither retain nor change. Not one of the three can move a foot, or advance a step, but at the imminent risk of destroying himself, or of destroying his neighbor. Peril is before, behind, and all round them. The prayer of the Church, sent up in many a dark day of slaughter, and so little heeded by these men in the day of their power, has taken hold upon them at last. "Let their way be dark and slippery; and let the angel of the Lord persecute them. For without cause have they hid for me their net in a pit, which, without cause, they have digged for my soul."

Behind Louis Napoleon is the priesthood of France. When Louis Napoleon was a poor, uninfluential, unbefriended adventurer, with no reputation among politicians, but that of possessing a genius for Quixotic and hair-brained schemes, and with just such an amount of fatalism or superstition in his constitution as pointed him out as a

fitting tool for the priests to work with, he was received by them, and, despite the indifference, or opposition of parties in the National Assembly, they put him at the head of the French Republic. In this capacity Louis Napoleon brought back the Pope, and set him up once more in Rome, and received his wages in being made emperor. So much for the past; but the priests of France are as powerful at this hour over the masses of the French peasantry as they were in 1851. As regards the population of the towns they are even more powerful now than they were then. And no one knows better than the Emperor of the French, that his masters, the priests, have not forgotten their old bargain, and have still the power of keeping him to it, and that he retains his throne not a day longer than he upholds the temporal power at Rome.

We believe that Louis Napoleon, though inheriting along with the throne of France, the ancient title of "eldest son of the Church," cares no more for the "Holy Father," no more believes in the vicarship and infallibility of Pio Nono than he believes in the supernatural powers of the newest juggler and necromancer in his own capital. Moreover, it cannot be but that a sharp-sighted man like the Emperor of the French must see how impossible it is long to maintain such a sovereignty as the Pope's in the face of a growing civilization, and the rising sentiment of Europe: and he cannot but feel how ungracious and odious the task imposed upon him, of defending so anomalous and contemptible a power. But all these considerations avail not. He cannot help himself. Those who are his masters are not much in the habit of relenting, or of abating aught of the full tale of service, which those who are so unhappy as to have fallen under their power have engaged to render. Louis Napoleon has put his hand to the priests' plow, and he may not withdraw it. He must plough on and on till the furrow reaches its long dreary and terrible close.

Besides, Louis Napoleon has made the priestly influence supreme in France by giving it the whole field to itself. He has put down the press, he has put down public meeting; he has put down free parliaments. No doubt he maintains the shadow of all three; but it is a mockery, not a reality. The priest alone is allowed to work unfettered and unhindered in France. On him there is no censor. And so all other influences, which might have come to the Emperor's help in resisting the schemes, and refusing the bidding of the Ultramontanes, having been annihilated, he has been left helpless in the hands of the priesthood. There is one agency, in especial, which, had he been wise, he would have used his utmost power to set working in his kingdom. He would have diffused the Bible among his subjects. This would have effectually weakened the power of the priesthood, strengthened

every counteractive influence, and broken the yoke which presses so heavily both upon himself and his people. Had Louis Napoleon been wise, we say, this course he could have adopted to the utmost extent to which he found it practicable. But this is a policy to which his wisdom does not reach, and in which, we fear, he has no faith, and so France is quite as much a Popish country, and rather more so, than it was eighteen years ago, when he first assumed its direction. The consequence is that the Emperor is as much the slave of the priests as ever, and must stand champion to a cause which, we believe, he at heart abhors.

As regards Victor Emmanuel, the second party in this evil confederacy, he is somewhat differently situated. He has the Revolution behind him, or rather beneath him. Every time he pauses, or falters, or attempts to turn back, he hears its subterranean bellowings, and feels a quaking of the soil under him. Voices from the darkness cry to him, "To Rome, to Rome." To Rome he must go; for neither peace nor security can Italy know so long as she has another king seated in her very centre, and directing a vast scheme of intrigue and treason, ramifying over the whole country. But if the revolution in the rear urges him onward, Napoleon with the whole power of France menances him in front.

Unhappy man; he earned a little fame for personal bravery in the war of independence in 1859. He swore allegiance to the constitution, and has ever since kept his vow with tolerable loyalty. For these services his subjects were willing to overlook the evil ways in private with which the common bruit of Italy credits him and his house. But now, in the question of Rome, comes a new and severer test of his devotion to the popular will than ever he looked to be subject to. In an evil hour he ceded Savoy to France. In doing so he in reality demolished the impregnable rampart nature had raised around his kingdom, and made himself naked and defenceless in the presence of his ally. And now he is between two terrible evils. If he says I will disregard the September Convention and go to Rome, there is the sword of France. If he says, I will obey the September Convention, and respect the "temporal power," there is the revolution. Providence has put two things in his choice—whether to die by the sword that hangs suspended by a single thread above his head, or to be swallowed up by the revolution, which is digging under his feet every hour he delays the grave of himself and of his house. Verily "the way of transgressors is hard."

But what of the third party, the Pope? How easily, say some, might the Pope extricate himself and all concerned from this dire dilemma. He has two swords—surely it is no great thing to ask him to put away

one of them. Let him demit the temporal sovereignty, and retain the spiritual: let him be content to be simply the prelate of all Italy and of Papal Christendom, and the problem which so perplexes Europe is solved. Italy and the Papacy are reconciled: civilization and Catholicism shake hands and go onward lovingly in a career of progress. Napoleon, too, would be rid of the odious and perilous task the Ultramontanes have imposed upon him; and Europe would have peace. So say some, so say many; but, alas! this is simply a "devout imagination." In truth, it is at Rome, and in connection with the Pope, that we encounter the greatest difficulty of all.

Behind the Pope is the "Non-possumus." So recently as 1864 the Pope promulgated in the most public and solemn manner the decree that the temporal power is an essential part of Christianity, that is, of Roman Catholicism, and that it never can be given up. This decree was passed with the concurrence of the bishops of the whole Catholic world, and is, moreover, in full harmony with the whole traditions of the Papacy. To expect that the Pope will reverse his own recently promulgated decree, and violate all the traditions of the Papacy, is to expect what assuredly will never happen. The whole priesthood of the Roman Church would feel humiliated by such a proceeding, and rather than consent to it, or permit it to take place, they will brave every risk, even though it were to the extent of provoking a revolution which might place their Church as well as the monarchies of Europe in peril of extinction?

Thus the question has come into a dead-lock. Each of the three main actors in it is at a standstill. Behind Louis Napoleon is the Priesthood. Behind Victor Emmanuel is the Revolution. Behind Pio Nono is the Non-possumus. These parties cannot remain where they are; and yet how can they advance without precipitating themselves, and their kingdoms, upon destruction?

The bloody affair at Montana has, meanwhile, arrested the movement, and that movement will stop where it is for a few months or a few years: it is impossible to say for how long, but not for any great length of time. Meanwhile the revolution will widen and strengthen. Every day will bring clearer out into view the great fact, that the priests are the one pre-eminent obstacle in the way of the settlement of this question and the peace of Europe, and when the outburst comes at last,—for the hope of a peaceful solution appears to us to be chimerical,—the priests and the kings will go down together into the revolutionary abyss.

How visible is the hand of God in these complications and entanglements. The kings of France and Italy entered into the September Convention for the purpose of conserving the Papacy, and frustrating

the just expectations of Italy. "Now they are snared in the work of their own hands: in the net which they hid is their own foot taken." They may assemble a Congress: they may summon diplomacy to their aid, but, however subtle and astute, diplomacy cannot do impossibilities; and till it has acquired the art of performing impossibilities it cannot solve the Roman question, or show to the authors of the Convention a way out of the tremendous hazards that environ them on all sides. The day appears to be drawing nigh when God will execute a more terrible vengeance on past iniquities than He has ever yet done: and that is neither an intelligent nor a healthy piety which does not see the wisdom of God in snaring the sinner in the work of his own hands, and approve His justice in avenging the blood of "the saints and of the martyrs of Jesus" on the heads of its shedders. "Behold," it is written of the wicked man, "he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." "The righteous shall rejoice when he seeth the vengeance." "So that a man shall say, Verily, there is a reward for the righteous: verily he is a God that judgeth in the earth."

—*Bulwark.* J. A. Wylie, LL.D.

PIETY AND PELF.

It is reported that American bishops lately presented to the Pope some 200,000 dollars, gold coin, in a silver model of a famous and beautiful yacht. A very appropriate and suggestive gift! *That* is the freight most desired for the barque of Peter just now. By-the-way, it is to be understood that the time when St. Peter said, "Silver and gold have I none," was anterior to his elevation to the Popedom. Was he speaking in prophetic mood, and intending to point the contrast of the glorious future, when the revenues of the impoverished nations should be shovelled in golden heaps into the Pontifical treasury? or did the apostle then utter a pathetic complaint, and suggest an appeal which the church was to respond to in after times by filling the clerical coffers?

Be that as it may, it is certainly very remarkable that Peter's successors, and all ranks of the clergy, of the true succession, retain a great faculty for financeering. It was Judas, however, and not Peter, who had the bag, and took care of what was put therein. One would almost imagine that "the succession" must have been from Judas, especially the line of bachelors, as Peter had a wife.

Well, at all events, "money answereth for all things;" and it is very convenient, for those whose demands exceed their means, to be able to lay hands on other people's money, when they have no scruples about taking it. Such appears to be the common sense view of matters adopted by the managers of Roman Catholic charities in New York.

Will the tax-payers take a different view of the ethics of finance? Are there no fixed principles to guide public men in the appropriation of public money? Or is it lawful and honorable to filch and scramble for anything that may be called a religious or charitable object, whatever can be seized from the pockets of the community?

It would seem that some people cannot distinguish between the nature of charity and the purposes of taxation. It is important that all republicans, especially those who take public office, should be schooled in this A B C of social morals. If we are to imitate the State-church systems of the old feudal nations of Europe, let us do it with our eyes open and by common consent.

In Italy, just now, the people and the parliament are sorely perplexed with duties such as our forefathers had to do in their own way, long ago in England. They have to supply the necessities of the State by depletion of the plethoric treasuries of the religious orders. The clergy having devoured the land when they had it at their mercy, now they and their sacred hordes are for a prey, to exasperated and needy politicians.

Piety and pelf produced profanity and perfidy. A Roman Catholic people commit sacrilege to save their nation, and sacrifice religion in expiation of the covetousness and crimes of their religious teachers. Shall we begin to prepare such a future as this, for our own country? Do any of our people intend to bequeath such a duty to their sons? Let us be wise in time, and save ourselves from the complex mischiefs of State endowment of hostile sects, which has poisoned every community in which it has taken root.

How many of the "St. Mary's, St. Patrick's," and other "Roman Catholic Orphan Asylums" and religious institutions can show a similar provision from public taxes in the old country, to that presented in the Comptroller's report of the State or City of New York? If any of our Irish fellow citizens desire to make reprisals for the injustice done them in former times under the State endowment system, Lord Russell and the British parliament promise them a good opportunity in the slicing of the revenues of the Irish church.

We must protest, however, against having the *lex talionis* applied to us. Liberty and equality for men of every sect, we have and must have. The spoliation of the community for the support or aggrandizement of any one sect we shall not have at any price, come what

may! All our Protestant churches have to find voluntary support for all their religious societies; and Roman Catholics must learn that a Protestant community exists for other purposes than being fleeced and plundered, legally or otherwise, for the support of Roman Catholic charities.

Our safety will be found in a public sentiment of social equity and political honor. We must educate society so that every honest man of every sect shall be ready to resent as a dishonor to his religion, any attempt to endow it from the public taxes.

Until then, we must supply conscience and social morals for those who have none. Our citizens must take a lesson. Men of probity and intelligence must not shirk public duties lest the penalty should become too heavy to bear. We must have the interests of the community guarded by nobler sentiments than piety and pelf.

In politics, as in war, we want STRONG MEN IN FRONT!

SYMPATHY.

"LITTLE children, let us love one another." Let us sympathize with one another, and be careful to remove every stumbling-block out of a brother's way. Be kind, loving and gentle to your brothers and sisters according to the flesh. Be loving, honest and true towards your parents, and all your friends. The family, the fireside, the circle of closest friends, are but as it were a school in which you are to learn to love the Church, and every member of it. Be gentle, kind and true to your minister. His burdens are heavy, his cares very many, and his heart perhaps almost broken. Help him to bear his burden; relieve his cares, cheer his heart. Inexpressibly cruel is it to lacerate and wound where you know you can do so with impunity and without loss to worldly interests. It is cowardly to attack those who cannot retaliate. Be kind to all the members of the church. In a most true and important sense, they are your brethren—for they are Christ's brethren: and as you treat them you treat HIM. Quarrel not, strive not, for in fighting with a brother man you may be fighting against Christ. Bear no ill-will against any man, for it may be that God dearly loves him; and if so, then He counts your ill-will as against Himself. Ministers, sympathize with your flocks—with rich and poor, the steadfast and the straying. Be mindful with tender care of the afflicted ones. Neglect of the poor and sick is very thoughtless and cruel. Brother, beware of it as you would wish to appear acquitted at the bar of Christ! What lovelier sight on all the earth than pastor and flock united in strongest bonds of reciprocal affection, rejoicing and griev-

ing together. Ye rich, remember with liberal hand and kindly heart the poor. Cold winter is on us now; and with many it will prove a hard, dreary, comfortless winter. The sick and the needy are ever around you. Remember them, care for them, as you would wish others to do for you, were you sick and friendless, and destitute. No work more Christ-like is done on earth than to dry the tears of widows and orphans, and to relieve the wants of the helpless poor. When you are sitting down quietly in comparative comfort, remember, oh! remember, that hunger, and nakedness, and fever are not far from your door, that they are devouring their victims almost by your side.

Sympathize with the stranger. In this respect we, followers of Christ, are often very much to blame. We forget the heart of a stranger and pass thoughtlessly or coldly by. Why should this be so? In a Free Mason Lodge, in a Temperance Division, the warm grasp of a hand of brotherhood is offered and received. How much more so should it be in the church of Christ? We are all brothers by nature: and he is a poor, heartless man, who refuses to recognize this natural fraternity; but we are brothers by a tie which shall survive the dissolution of all earthly relationships, and of the universe itself—brethren in Christ Jesus. This brotherhood should find active and constant expression in love, which could not be bounded by locality or name, or sect, or party. For in Christ Jesus there is neither Jew nor Greek, no rival nationalities, no antagonizing sects. Heathenism abhors the weak, the stranger, all who stand most in need of help and comfort. In ancient times in so-called civilized communities, as in modern times among barbarians, they were subjected to every species of cruelty and indignity, and often to death itself. Christ teaches us that we are all strangers and pilgrims on earth, and that our delight should be to bear one anothers burdens, to minister to those in want, to comfort the desolate, to wipe the mourner's tears.

Sympathize with the godless and profane. Pity them and pray earnestly, from the heart for them. They are, alas, not far from any one of us. Now is the time to help them by words of loving counsel and faithful warning. For every day, nay every hour, it is becoming too late for some one of these godless ones. As they live, so are they cut down, so do they pass on to the tribunal of the Great Judge! Do what you can in most earnest kindness for all who are within your reach.

Sympathize with the poor drunkard, who has so manifestly hell within and hell before him. God has warned him, but he refuses to hear; and so God writes on his face and features in characters dismally legible, the fact that he *is* a drunkard. Pray for him and with him; and if need be, deny yourself for his sake. Whoever is a slave to any lust, however apparently innocent that lust or indulgence may be, is

in a position of great peril and moral degradation. The drunkard is the vanguard of the melancholy host of shackled slaves. No power but the Spirit of God can effectually break these chains; and the Spirit works in answer to earnest prayer.

Sympathize with the ignorant, those who are not within the reach of the means of grace, or whose training keeps them in darkness. How many thousands in and around us sit in darkness and in the shadow of death! Many, very many, along our coasts, and in our new settlements far inland, rarely hear the sound of the Gospel. In trouble, in sickness, at the hour of death, there is no one near who is skilled as a physician of souls, and they are too ignorant and blind to appeal to the Great Physician. Our sympathy for such must take a practical form, even if personally we can do little or nothing to help them. We can send them the Bible in their own tongue. We can send religious tracts and books by the hands of the Colporteur. We can send the Catechist, the Missionary, to tell of the life and death of our Redeemer.

Again we say, sympathize with all. Be kind, courteous, forgiving one another and forbearing with one another. As Christ forgave you so also do ye. He that loveth is like God, for God is love. Forget injuries. Bury the disagreeable past. Look forward to the great and bright future full of God's love provided for all who believe in the Lord Jesus; and help every brother man to be more like the Saviour in heart and word and deed. Beautiful as the anthems of angels are feelings of Christian love translated into, embodied in, fit deeds. Herein is Christ glorified that we should bring forth much fruit. To sympathize, to feel, as Jesus did, as He does now, and to act accordingly is the highest attainment to which the Christian can aspire.

Record.

An Angel Unawares.—"During the late great snow-storm, (writes a correspondent of the Boston *Recorder*) a negro, traveling through the eastern part of Pembroke, was arrested by the storm and took shelter in a farm-house. He was a pious man and ready to do his Master's work in storm or in sunshine. The family in which he stopped were not professors of religion, but he proposed, and they consented to have an evening prayer-meeting. Accordingly, a few neighbors were invited in, as soon as the traveling would permit, and such was the interest manifested that another was held, and then another. The Spirit of the Lord was present with power. The news of the good work was extended around; persons came from a distance of five miles to witness the Lord's doings. That farm-house was thronged by two hundred persons of an evening, and many were hopefully converted." "Not by might, nor by power, but by my Spirit saith the Lord of hosts."

A RITUALIST DESCRIBED;

OR ANSWER TO THE QUESTION, "WHAT IS A PUSEYITE?"

WHAT a Puseyite may be is somewhat hard to show—
A smooth and crafty Jesuit's the nearest type I know!
A semi-Popish clerical, of grave and solemn mien,
With downcast eye, hands duly cross'd, with crucifix between;
Now moving ónward, as if in misty thought profound,
Heedless of the passer by or the charms of life around,—
In priestly garb array'd, closely buttoned to the chin,
A gentle lamb without, but a ravening wolf within.
He seems to be a man of other days, remote and old,
Of Romish cut without—within, all passionless and cold;
Although a celibate, he strives, in various ways, to steal
The hearts of generous women, who, inflamed with pious zeal,
Are ready to forsake the world, and sisterhoods endow,
Go forth to attend the sick, or take some new religious vow,
Come to confession oft, and strict austerities endure,
To mortify the truant flesh, and keep the spirit pure.
He mutters o'er the prayers, with many a bow and turn,
Whilst, on what he terms the "altar," the waxen candles burn;
Above, a floral cross is placed, by dainty fingers made,
And braided, color'd cloths are on the holy table laid;
Strange contrast to the touching scene, it may be well conceived,
When, in an "upper room," the ordinance was first received!
The "real presence," he insists, with the elements combine
To form a bloodless sacrifice, through agency divine:
And o'er "the mystery," to cause bewildering surprise,
He makes thick clouds of incense from the burning censers rise:
He fancies that in England yet, fair truth shall find a home,
And our protesting Church, ere long, be merged in that of Rome!
To further such a traitor scheme, he every effort tries,
And in seductive lures, the modern Jezebel outvies;
Thus Puseyites and Ritualists on weaker minds impose,
Make toy-shops of their churches, and delight in silly shows.
What steps do our lord bishops take, these evils to suppress?
'Tis little they can do at best, they candidly confess:
They close their eyes to coming ills, and, as in days of yore,
Leave matters as they found them, or quietude implore.
This will not do! the call for action echoes loud and clear,
And many put the question, that their lordships soon must hear,
Of what great use are bishops, if they cannot act at all,
Or save a Church already split, and verging to its fall?
It was not thus, when aged Paul did Timothy direct
The early Church's discipline to order and protect,
When bishops did her purity so gloriously maintain,
And, for the sake of Gospel truth, submitted to be slain.
No love of ease, or worldly rank, those pious martyrs sought,
But did their duty fearlessly, as godly bishops ought;
And, when the hour of death approach'd—their earthly warfare done—
The crown of victory could claim, which patient faith had won.

Bulwark, or Reformation Journal.

SABBATH-SCHOOL DEPARTMENT.

ANOTHER INLOOK INTO THE HOME WORK OF THE SOCIETY.

[One of our most excellent female laborers in one of the largest cities of the West, thus in one of her reports describes the places visited, and the people found by her :]

Some of the places which constitute my parish, and which I have visited to-day seem hardly habitable. Here is one. It is a low one-story house, and stands considerably lower than the street. If one is not careful in the descent he will fall. The husband and father of the family is bringing out upon a shovel, a part of the filth which has been accumulating in the room for sometime past. There is a fire burning in the grate, which is in the middle of the room, the chimney having long since fallen down, and the smoke escapes through the roof, in which is the hole where the chimney was. A poor woman, the wife and mother, sits before the fire, her bare feet on some old rags to keep them from the floor, which is very wet from last night's rain. Poor thing! she is suffering from disease, aggravated if not induced by days and months of intemperance. The room contains no window, and all the light and air the family have, enters through the open door and the hole in the roof. Children, however, are here ; children who are worth saving, children through whom these desolate and deluded parents may be reached and benefitted if not saved ; and the possibility of this brings us to this abode of penury and sin. Their very poverty and physical need, may be the means by which they may be instructed of Him who careth for the poor and needy, and interested in the great salvation He has provided for sinners.

Ellen, the oldest of these worse than orphaned ones, was a little while ago taken out of the street at night by the police, and when brought into court the next morning could only say, while bitter tears issued from her dilated eyes : " O, Mr. Judge, and shure I'se got no home, and I has to live in the streets." The Judge could do no less than send the poor, little, homeless child as a vagrant to the House of Refuge; and there, as I visit the place, I see her, and as I speak to her of Jesus and of heaven, her eyes sparkle, her tears flow, and her little breast heaves with delighted emotion. O, who knows what Ellen may yet become? Who knows that here, where she hears of Jesus so often, she may be led to love Him, and then when she goes out, tell of Him to parents and sisters, and be the instrument of their believing and salvation. *Yes, who knows!* Let me aim at this—I will.

Mary, the second child, is out on the street with the basket, begging, from the charitable, food and covering. Upon this little child, the family depend largely for food and covering. Though only ten years of age, she is a good beggar, and seldom fails to bring to her desolate home something which insures the " Virgin's blessing upon ye, child."

There are two other juveniles in this lonely place : Biddy, and a baby only two years of age. The latter is a boy, but so emaciated and sickly, the effect of such a continued neglect, that he has not even learned to walk, and is a miserable little object.

The mother, only three years ago, was young and quite a good-looking woman. But now how different is her appearance and condition!

Now for these I must labor. The Society bids me do so, and surely there is need that some one should in their behalf. If I can only gain the interest and affection of these little ones, I may reach this degraded father and mother. Others have thus been reached, why not these?

The priest, whom they call " Holy Father," never visits them. The " Sisters of Charity " only come to get what they can for the church. No knowledge have they of God or eternity ; of heaven or hell. No Bible is here to direct them to avoid the one and gain the other. O, I must read and tell them of this ; must sing and pray with them ; must try to lead them to Jesus! And this shall be my life's work ; to this I have devoted myself.

This same devoted worker describes a

conversation held by her, with one of the poor women of her parish, whose neighbor had recently deceased, and upon whom she was urging the solemnity of the death-hour and the necessity of preparing therefor, who interrupted her by the exclamation: "Why, ma'am, I'se safe, I'se all ready when the Vargin calls me. I pays the priest one dollar a month to say a mass every day for me, and the ould man, and the boy; and I pays the Sisters, too, twenty-five cents every month, and they says prayers for us, too."

What folly! what superstition! and yet, such our work discloses daily. How is it to be met? Only, certainly, by social contact with the poor dupes thereof. But the Protestant minister cannot do this. He cannot gain access to such hearts. A deep-seated and continually cultivated prejudice prevents this. The Bible, left in such abodes and with such people, cannot do this. It is an interdicted book, even where the poor, deluded ones can read. The Sabbath-school cannot do this. Such people seldom, if ever, send their children thither, or permit them to go.

No, there is no way of reaching such but by the visits of a kind, earnest, simple-hearted female missionary. By the contact of her heart and mind with these; her kind advice, suggestions and counsels; her well selected reading; her pleasant song and voice of appropriate and simple prayer; these can do what nothing else can.

In the case last mentioned, the missionary of our Society sat and told the poor woman of the mercy seat, accessible to all, where God the Father sat to hear His creatures' calls, and whose ear was ever open to the poorest and most undeserved of them, and who, Himself, never failed to bestow blessings upon those who sought them. She then pressed the inquiry: "Do you not think it would be better to pray to Him yourself, and tell Him just all you want?"

"Probably," says this missionary, "one never saw a family living so destitute of all earthly comforts, as that of this woman. And yet, this family pays the Roman Catholic priest and sisters, *fifteen dollars a year*." But we cannot pursue this subject farther now. More anon. W. D. R.

DOES IT PAY?

In connection with our inlook upon the desolate homes, and destitute occupants thereof, which forms a part of the great domestic work of the American and Foreign Christian Union, we propose to inquire as to the results of such labor—whether, speaking in the language of the men of the world, "*it pays.*" We do this, lest any, reading only the former should conclude that the toil is a hopeless one, and take from it their sympathies, and prayers, and means; forgetting if not ignoring that important statement of the blessed Saviour: "Inasmuch as ye do it not to one of the *least of these, ye do it not to me.*" That it does pay, let facts show. And first, let us take one from the lowest walks of life.

In a poor, unwholesome and miserable dwelling, there abode a Roman Catholic family consisting of a father, mother, and one little girl. Dissipation and sin had wrought their work of desolation and ruin upon both the father and the mother; disease was preying upon the vitals of their life. It became evident to the devoted missionary who visited the abode, that death must ere long do its work therein. She told them so in one of her visits. But the communication of the fear did not seem to affect any of the circle, but she who was so soon to be left an orphan, unknown and unpitied in the cold world. To her the missionary devoted her attention and effort. She was conveyed to the Ragged-school, where, in a very short period, she learned many of our best children's songs. At home, she sang them. To her parents she told what in the school had been communicated to her. She talked and sang of Jesus and the happy land:

"Far, far away."

The father soon died, leaving as desolate a home as was ever seen, but died not till he evinced a deep interest in the Saviour of the world.

Maggie had so carefully attended upon her father, that her tender frame had been overtaxed, and the night after the burial, look-

ing up into the missionary's face with a wearied expression, she said: "O, I'm so sick, my head will burst!" The next day the same fever, with which her father had died, was developed in her; and that she might have more care the missionary had her removed to one of the City Hospitals.

The instructions borne to this desolate home by this little sufferer, had so affected the mother that it seemed hard to part with her; and as just before the twilight hour the hospital-wagon was heard at the door, the mother said: "Maggy, they have come for you now, are you ready?"

The little one at once raising her aching head from the pillow turned her eyes upon the mother, saying: "Yes, mother, Mrs. —— said 'twas better I go; and I will. But, mother," and the little eye filled, and the little voice trembled as she added, "ye know I may not come back to you again; I may go to father, and to Jesus. Mother, will ye be afther coming, too, soon?" There was silence then for a moment, when the mother making no response, the child again said: "Mother, will the man wait till I sing father's hymn, that he loved so to have me sing?" And with a fluttering voice she began:

"Shall we gather at the river
Where bright angel feet have trod,
With its crystal tide forever
Flowing by the throne of God?"

Pausing to catch her breath a moment, she began again, clapping her little hands in ecstacy of delight:

"Yes, we'll gather at the river,
The beautiful, the beautiful river,
Gather with the saints at the river,
That flows by the throne of God."

And then they came in and bore her away with such animating thoughts as these to the hospital. But there she lingered not long. Soon, the dark angel came and gathering her within his icy embrace, soared with her away to Jesus, where she was nestled in His own heavenly bosom —saved, both she and her father.

Reader, does such work pay? What think you? W. D. R.

EXTRACTS FROM THE REPORT OF MR. BROCKELMANN.

[FURNISHED BY MR. WOODRUFF.]

HEIDELBERG, Oct. 9th, 1867.

Many interesting accounts have been given of the successful meeting of the Evangelical Alliance at Amsterdam, in August last. All agree that the hospitality of our Dutch brethren has been most generous, and that the Assembly has been blessed by the Lord to all who were present. The noble invitation of our American brethren to meet the next time in New York, has crowned it all, and has been most enthusiastically received. I shall, therefore, in my report of a six-weeks' journey, including the stay at Amsterdam, limit myself to the relating what has been done there for the Sabbath-school question.

It could, among so many different objects to discuss, not command all the attention desirable, but I have had a great many opportunities of speaking of it to my own countrymen, as well as to others, and I am sure, not in vain.

In fact, the true kind of Sabbath-schools, as we want to see them in full action, is still so little understood that a great part of our work is to explain and to recommend Sabbath-schools, and to interest men and women in them. This has been done here. Twice we had special meetings for this important branch of Christian labor. The one of them took place in the general meeting in the Park Hall, at which we Germans, and our Dutch and Swiss brethren spoke about the point in question. The second time we met in the garden of the Hall, many hearers of different nationalities, among them a great number of ladies, sitting till past 10 o'clock at night, under the trees around us, and we addressing them from a vacant orchestra box.

After the pleasant days at Amsterdam, I had still the privilege of spending a happy day with new Christian friends at the Hague, who had assembled a select party at their house. Several English visitors of the Alliance addressed them, and so did I, about Sabbath-schools.

From the Hague, I went to Berlin, where I met the Berlin Sabbath-school

committee. I entreated them to address, in a circular, all who superintend or conduct Sabbath-schools in Germany, and German-Switzerland, partly to get themselves better acquainted with, and more interested in the general work, and partly to encourage and assist the efforts made by others beyond the gates of Berlin. This circular letter will be sent to me for examination before having it sent out.

It was, also, proposed and decided that for the first time, all the Berlin Sabbath-school children should be assembled together in the large Garrison Church, the same, where in 1857 the general meeting of the Evangelical Alliance took place. I have just received news from our friends that it was a glorious meeting of 4000 Sabbath-school children; teachers and many parents, and visitors were present.

The next Sabbath after my arrival in Berlin I visited four of the Berlin Sabbath-schools—two of them in private halls in the Luiserestadt parish, and the third one filling the large Lophien Kirche; besides, a crowded infant class in the vestry. All these have pleased me very much. O, that it would please the Lord to move by His Holy Spirit the hearts of teachers and scholars, that all may be able fully to rejoice in salvation by Jesus Christ! A fourth Sabbath-school, very flourishing and well conducted, I met with regret in the evening. They had made that Sabbath afternoon their quarterly excursion, walking into the country a distance of an hour, with their superintendent and teachers. On a week day, scarcely any of the teachers would have been able to join. The superintendent has promised me for nearly certain, not to abuse the Sabbath any more in that way. I am glad to be able to say that the other Berlin Sabbath-schools have their pleasure trips on a week day.

Prelate Von Kopff, from Stuttgart, at the head of the Lutheran church in Würtemberg, and a great authority in all Germany for all interior mission work, was, three years ago, not in favor of Sabbath-schools; but now openly avowed that he had heard of no Sabbath-schools, and no Young Men's Associations in Kiel, and he felt as if the angels in heaven must weep over such towns. He added that his own daughter now came home from her Sabbath-school class each Sabbath with great happiness.

Dr. Wichern, the father of interior mission work in Germany, with whom you and I had such an interesting conversation four years ago in Berlin, spoke for two hours on the co-operation of laity, and proved by his arguments, that the "*Charismas*" among laymen should not be kept down any longer by the help of the police; but that they should be awakened, and cheered, and put into activity. He had placed twelve theses on this point before his hearers, the last of the twelve even arguing the question whether one might not sometimes allow laymen to explain the Bible, and preach the Gospel publicly. This once agreed to would have put aside all objections against Sabbath school teaching, although of course giving much greater liberties besides, but the Doctor begged here to be spared the answer to his question altogether, skillfully escaping thus from offending his friends. We, however, have to be thankful that the question has been put, and has not been refuted. Some expressed their agreement, many remained silent. I have in my speach gladly accepted in the name of the German laity, this call upon them with many thanks, and entreated all henceforth not any more to prevent, but to invite and assist Christian men and women to do their part of the work.

I declared, at the same time, my readiness to come and help any one who desired it, and that many would soon see me at their own houses. I also reminded them of what had been said a short time before by our two countrymen, Rev. Vonberg, from Wisconsin, and Rev. Mr. Newman, of New York, who both gave heart-breaking accounts of thousands of thousands of German emigrants in America, not doing much credit to the greatly admired religious education at home.

Having consulted many pastors from different parts, about my visiting them on account of Sabbath schools, I went to Preetz, with 5,000 inhabitants, two churches, and

three pastors. Here two ladies of nobility, to one of whom I had spoken of Sabbath-schools long ago, had opened one in their own house, which I wished to see, being so near. They had selected the seven poorest and most neglected children of the place, and effected after twelve months, such a happy change in them that it became visible. On the birthday of one of the ladies, the children, of their own accord early in the morning, hung wreaths outside of her house door, sung a hymn under her windows, and had a photograph handed in with their portraits in one group. It was not long before the Dean forbade these ladies, one a countess, the other a baroness, both being pious, energetic and of a certain age already, to continue the little Sabbath-school even in their own house, under the pretext that the children, by so much notice taken of them, had been rendered vain and thought themselves better than other children, so that the discipline of the day school would suffer if it continued. The Dean even gave, on the desire of a third lady, an elaborately written paper, trying to prove that the authority of the church would be influenced and undermined by such a work, and, therefore, a continuation could not be allowed. I have read this paper myself. The Sabbath-school was closed, and the intention of several other zealous ladies to join as teachers was prevented. I spoke to the three pastors and heard from the said Dean, all his reasons politely, but decidedly, repeated. At length he promised me to reconsider the matter, and to examine some papers which I left him.

In *Hamburg* the population amounts now to about 200,000 inhabitants who, with the exception of 10,000 Jews, 3,000 Roman Catholics, and some other small denominations, are all Lutheran; with 26 pastors, and only six churches. There is much opposition to vital religion, but some Christians are to be found in all classes of society, working for Christ. Forty years ago, real Sabbath-schools, for a long time the only ones in Germany, were established here by a believing pastor, Rev. Rantenberg. Men such as Dr. Wichern, and others, were teachers and profited much by them, spreading blessings at the same time themselves.

I found, however, many objections against a system which had worked already so successfully in the same town years ago. One of the City missionaries, charged by his committee to write a paper about the Hamburg Sabbath-schools, composed nine chapters and published them in a local Christian paper, which I have obtained. The conclusion is that Sabbath-schools are good and desirable, and possible in Hamburg, and that 200 teachers might be found in the place. This result has startled the committee and opened their eyes, I think. I addressed, also, a meeting of thirteen ladies, and two young men's associations. All three meetings gave me some hopes; but decisions are not taken very fast with us, and besides, scarcely anything can be done without the help of a pastor.

In the afternoon, I went to Barmbeck, a village, one hour's distance from Hamburg, where Mr. Meyer, a wealthy Hamburg Christian, had built a pretty Sabbath-school—the only building in Germany erected especially for that purpose. I found him and only two other teachers with fifteen children in all, divided in three classes. The usual number is eighty, and more children, but, said the grieved teachers, and I felt deeply for them, "those absent this afternoon have to help their parents dig up potatoes;" and, indeed, going home, I saw the fields crowded with old and young, digging up potatoes and fitting them into sacks, or driving them home, desecrating the Sabbath of the Lord. Here we have another great enemy against Sabbath-schools in Germany. The Grand Duchy of Mecklenburg Schwerin, is known for its orthodox Lutheranism, and the poor Baptists have frequently suffered martyrdom there. I paid a short visit to *Schwerin*, the Granducal residence, not being far out of my way. Humanly speaking, Sabbath-schools, for the moment, have no chance there. An elderly lady under the eye of a pastor teaches thirty girls, from twelve to fourteen years, she being the only teacher. She will think of it, if my plan can be introduced. Yours sincerely, W. B.

SANTIAGO, CHILI, S. A.
Nov. 5th, 1867.

TO THE CHILDREN OF THE CHRISTIAN WORLD—My Dear Young Friends: A Sabbath in South America is very unlike a Sabbath in most places of the United States. Here, the people generally do not observe it as God's holy-day. They have so many feast-days in honor of the Saints, that they see but little difference, or none, between the *Sabbath*, which God has commanded us to keep holy, and the Saint's-day which man has imposed upon them.

Many of the people, it is true, go to church in the morning, but they spend only half an hour there usually. And instead of hearing the Bible read and explained, to help them on the way to heaven, they hear some Latin prayers mumbled over, and lively dancing tunes played to make the service more agreeable. The meat-men, the bakers and the milkmen, go about their business on Sunday the same as on week-days; and if they want to go to church, they are not obliged to run home and put on clean clothing, but they leave their cart, or basket, or horse with milk cans attached, in the care of some one in the street and walk inside the building for a few moments. They hear Mass said, and then come out, believing they have "*no more religion to do*" for that day.

Hundreds, yes millions, of these Roman Catholics, after they have been to Mass on Sunday morning, have the same feeling that most children do when school is out, and there is nothing but play for them the rest of the day. So you might see in this city, Sunday afternoons, men with roosters under their arms going to a cock-fight—men and boys flying their kites, soldiers marching and drilling, ladies dressed as if for a ball, riding for pleasure in their elegant carriages, or sweeping with their skirts the public promenades; but, you will ask, "Are there no *Sunday-schools* in Santiago?"

Yes, the Roman Catholics have several Sunday-schools, but they are not like yours at home. The children are taught more about the Virgin Mary and the Saints than about Jesus, and what God has told us in the Bible. Mary, who is called the "Mother of God," is held up to them as the pattern of all virtue, and so they pray to her, and sing hymns to her praise.

There is another school of a very different kind in this city which you will be glad to hear about. It is for the native children, a Protestant school where the truths of the blessed Bible are taught, and where we sing hymns to the Trinity. There are only twelve scholars connected with it now, but we hope it will grow.

Some of these scholars have what is called real *moral courage*. They are insulted on their way to the Sabbath-school because they are little Protestants, and ridiculed for the same thing by their playmates during the week. But still they come. It is hard for them to be laughed at, but it would be harder yet to be kept from their loved Sunday-school. We are praying that God will make these boys and girls true Christians—so that they may become useful and happy here, and die believing in Jesus. Will you not pray for these children, too, that we may all meet "around the throne of God in Heaven?" Your true friend,

A. M. M.

THE FOREIGN FIELD.

SOUTH AMERICA.

SANTIAGO, NOV. 4th, 1867.

REV. J. SCUDDER—Dear Bro.: It is a source of great encouragement to your missionaries here to know that the number of those who sympathize with our work, and favor the progress of evangelical Protestantism in this country, is evidently on the increase.

You can imagine the hearty pleasure with which we read the following anonymous letter, dated at Curico, written in Spanish, and addressed to our friend, Dr. Trumbull. The writer says: "Rejoicing in the good result of the evangelical work that you have undertaken, permit me to give you some advice. It would be well to establish chapels in all the grand centres of

population. Would to God it were possible in the capital of every province! It would be well to endeavor to give religious instruction to the poorer classes, since persons in better circumstances, although persuaded of the truth, are not so likely to take a bold stand. It is easier to convert one poor man than a hundred rich. It would be advisable to initiate among the poor, institutions of benevolence, as savings banks, mutual aid societies, and societies of charity. . . . In the name of God, be not dismayed! The friend who delivers this letter will tell you other things. I salute you, J. B." Some of his ideas are rather impracticable at the present time, but the spirit of his letter is excellent, and very encouraging.

Another most gratifying sign of the progress of the truth in this country, is to be seen in the growing liberality of the press, I refer particularly to a Spanish weekly, published in Talca, (the third city of Chili in size and importance,) entitled *El Artesano*. It is the organ of a society of artesans in that city. A few months ago, this paper showed itself liberal and tolerant; but still Roman Catholic. More recently it attacked some of the abuses practised by the clergy, and at last it comes out boldly in defense of Protestantism. In one of the last numbers, a writer heads his article with a text of Scripture, and in combating *tradition*, quotes the words of the Apostles to prove his point.

Truly, this is a token to assure us that the day is beginning to dawn. And it appears to me that this good result is owing, greatly under God, to the timely efforts of your missionary, Mr. Gilbert, and Mr. Wetherby, the Bible colporteur. The former sent to the editors of this paper, several months since, a Bible and some religious books; and Mr. W. visited them about a month ago, and placed some valuable reading matter in their hands. One of them bought the first two volumes of "History of the Reformation," and expressed an earnest wish that the other volumes should be speedily translated.

There is another class of persons who ook with favor upon our work. Some educated and enlightened Catholics rejoice that we are aiming to instruct the poorer classes. One such gentleman took tea with us not long since, who told Mr. Sayre and myself that we ought to preach as soon as possible, and attended our service on Sunday evening, when he heard a sermon from Mr. Gilbert, and joined heartily in our singing.

Our Sabbath-school is progressing slowly, twelve children are now connected with it, and appear to be very much pleased with the instruction given. Some of these scholars attend Roman Catholic day-schools and are taught the Catechism. Others have no instruction during the week. Their parents are anxious that we should establish a Protestant day-school. Already a movement has been made in this direction, and one hundred and eighty dollars raised in this city, out of six hundred necessary to start the enterprise. Very likely this sum will be subscribed in Chili, so that we can secure ground on which to erect a suitable church edifice before long. Will the Society take the matter in hand and raise funds for a Protestant chapel?

You will be pleased to learn that I have preached my first sermon in Spanish, on the text, "Ye shall know the truth and the truth shall make you free." The delivery occupied about half an hour, and though there were mistakes in the pronunciation, of course, several of those who were present remarked that they understood me perfectly well. My teacher's corrections had happily freed the sermon from grammatical blunders.

Mr. Gilbert is absent on a short trip for the benefit of his wife's health, and this rendered my feeble attempt necessary. Mr. Sayre will preach next Sunday night. He read the chapter and led the devotions last evening.

Sincerely yours,

A. M. Merwin.

Valparaiso, Nov. 27th, 1867.

Rev. Jos. Scudder—My Dear Sir: Believing the facts will interest your readers, and the friends of the Society, I enclose you a letter that I have received from an unknown correspondent in the interior; as

well as another from a colporteur who is actively at work.* It is almost a pity that you do not sustain him that he might write you directly. The anonymous letter reads thus translated:

"My dear Sir: Anxious for the success of the evangelical effort that you have commenced, permit me to offer you some advice.

"It would be well to open chapels in all the chief centers of population; would that this might be done in every provincial capital. It would be well to catechise the poorer classes; persons in better circumstances even though convinced, are less disposed to relinquish their comfort and respectability.

"It would be well to establish benevolent institutions, such as Savings Banks, Mutual Aid Societies, &c. It is more easy to convert one poor man than a hundred rich ones, (this is a slip of the writer's pen, he meant the opposite.)

"It would be well, at all points, to have agents to sell religious books and *controversial* tracts. It would be well to send persons to the railway stations to sell tracts and volumes, and to put on sale in the bookstores, on commission, books and tracts of a controversial nature, giving preference to those written in French and Spanish, since few understand English. In the name of God, there is no reason to be disheartened. J. B. Salutes you ——.

"A priest recently in preaching to the clergy, said: 'The progress of Protestantism among us is every day more and more manifest and palpable. This is a fact of which I have had opportunity of convincing myself personally. The reason of so serious an evil is that the clergy abandon their more important sacerdotal duties, and engage in political schemes and questions.'

"These latter remarks gave great offense, but the former ones held to be true and indisputable."

[THE COLPORTEUR'S LETTER.]

SANTIAGO, Nov. 6th, 1867.

Dear Sir: During the month of October, I sold 48 books, consisting of 32 Bibles, 13 Testaments, and 3 Gospels; all in the Spanish language. These books were distributed both in city and country.

I made a visit to Talca, where, contrary to my expectations, I sold but few books. There is an association in this place known as the "Working Men's Society." I had an interview with its officers and other members by whom I was welcomed with as much warmth as if I had been an old friend. Some copies of Scripture which I distributed during my previous visit, had fallen into their hands. I found among them two copies of the "Evenings with Romanists," a "Kirwan," preservative against Roman religion of money; besides a "Tradition," and "Prayer to Saint Isidore," which I had sent to one of their number a couple of weeks previous.

From a long conversation with these really intelligent young men, I had reason to conclude that they were intellectually Protestants. Moreover, there was a noticeable seriousness in their conversation which was gratifying. They publish a weekly paper devoted to the interests of the working-classes, which is also the organ of their society; it is called "*El Artesano.*" They spoke in the highest terms of Dr. Trumbull and the Valparaiso Bible Society. To one of their members I sold a "History of the Reformation," which he had long wished to get hold of. He was sorry that the remaining three volumes had not been translated into Spanish. I gave them several copies of the "Prayer to Saint Isidore," and Dr. Trumbull's "Address" on the Apocryphal books to distribute among their friends; I also gave copies of the "Star of Bethlehem." I think there is evidence that some of the seeds of Evangelical Truth have sprung up in this place; but whether this seed has fallen on "stony ground" where there is "little deepness of earth," remains to be seen. Appended to this communication is an extract from an article which recently appeared in "*El Artesano,*" by which you can judge, more or less, of the spirit which animates its publishers.

In Talca, I sold only seven Bibles, five Testaments and three Gospels. The greater portion of the people there appear more ad-

* We would be only too glad to employ him and many others had we the means; but we have enlarged already to the utmost limit.—*Sec.*

dicted to cock-fighting and other vain amusements, than to serious reading. There is a cock-pit near the Santo Domingo convent, in which some of the "fathers" may be seen on Sunday afternoons.

In returning I stopped in Curico, where I sold five Bibles and a Seymour's "Evenings with Romanists." Twenty of the Bibles were sold in Santiago, three to a bookseller, which were re-sold within fourteen days; six Bibles to passengers at the rail-road depot.

They are having controversial entertainments in Santa Church, on Sunday evenings. A priest takes the part of a Protestant, another priest that of a defender of the Holy Mother Church. The object of this highly edifying farce is to place Protestantism in the most ridiculous light. These meetings are attended by large audiences.

Our Spanish services on Sunday and Monday evenings are well attended. Last Sabbath evening, as Mr. Gilbert was absent, Mr. Merwin preached for us his first sermon in Spanish. The subject of his discourse and its treatment were excellent; his pronunciation exceedingly good. As not long ago there was some disturbance made by a few boys at the instigation of some persons of a larger growth, Mr. Gilbert judged it necessary to request the aid of the police. Now, for two consecutive Sunday nights, we have had a policeman at the door: this has given some to understand, who were ignorant of the fact before, that the authorities here are disposed to protect us.

The native Sabbath-school, under the able superintendence of Mr. Merwin, is gradually increasing in its number of scholars. The Mission in Santiago should be a subject of prayer. Very respectfully, ——.

Extract from the Spanish paper "*El Artesano*," published in Talca:

"The Apostles received the religion from Christ, and preached it to the early Christians complete and entire as He had taught it. Its doctrines are recorded in the New Testament, hence every thought, every doctrine, every practice that is not conformed to the preaching of the Apostles is a novelty which he condemns with his anathema. For this reason St. Paul in the 1st chapter, eight verse, of the Epistle to the Galatians says: 'But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.'"

Your readers will perceive that sounder views are now prevailing and obtaining utterance here. Wishing you a hundred fold more acceptance for your work among the friends of Christ, I remain, most truly yours, DAVID TRUMBULL.

VALPARAISO, CHILI, Dec. 2d, 1867.

REV. J. SCUDDER—Dear Brother: Just seven years ago Mrs. G. and myself reached Callao, Peru, where we remained nine months, and then came on to Santiago, where we have resided ever since.

The results of Christian effort in our field of labor have been told you. The English residents have agreed to pay a young man who is preaching for them $1,500 a year. Our Spanish congregation is constant, and more entire families attend. The singing introduced by brothers Sayre and Merwin add interest to our meetings. Under their care the Sabbath-school gaining ground. As a week ago, Sunday evening, I observed the pleasure which a mother manifested in hearing her little daughter sing, my eyes moistened, I was so much rejoiced to see that mother of seven children there for the first time, and so interested. That evening there took place the first baptism in the Chilian congregation.

We have not established a day school for Protestant Chilians, but we are now moving in the matter of buying a little house adjoining mine for the purpose. We hope to raise $1,000. In Santiago we have already raised $881; and I came from Santiago this morning to see what could be done to help us in this city. The ultimate aim is to build a church on the site, when we receive sufficient aid from home. Dr. Trumbull's Church are just on the eve of raising funds to build a new church, so that it does not look to be a very favorable time; but I believe we are right in presenting the matter before our Christian

friends, and I feel confident that the presentation will not be made in vain. My present intention is to remain here three days and see what can be raised. I hope by the next steamer to report further progress.

Dr. Trumbull has just published in Spanish two sermons, one occasioned by the death of President Lincoln, and the other is a searching and convincing sermon upon Christ, the Apostle and High Priest of our profession. The latter is well calculated to check the tendency to infidelity. The funeral sermon is calculated to do good, as it draws the attention of the Chilians to the religious element of one they greatly admire.

I have not yet been down to Talca, the third city in Chili. I have been spending a month with my family in two villages, on the rail-road between Valparaiso and Santiago, called Quillota, and Llaillai. Three of the Sabbaths I went to Santiago to preach. I find that the small places are not so favorable for our work just now as the larger cities.

Riding in the cars to-day, I had a lengthy conversation with a Romanist, but he was puzzled just here: "as different persons view the teaching of the Bible differently, man has no safe anchorage in faith and practice, unless the church has infallibility to establish an unmistakable interpretation;" of course, I told him that Christ did not appoint an order of men to succeed the Apostle who should speak with the infallibility of the Apostles. With him, although he would not own it, the human teachings of his church satisfy him without any examination of the Bible. Asked "if the Virgin Mary was every where at the same time?" he replied, "she was wherever she was supplicated." After the man left the car, a fat priest got in and I asked him the same question: after crossing himself he said, "the images of the Virgin are in every place where there are Christians." I asked another man the same question, he replied, "no, she is not on earth but only in heaven, but she hears the prayers of those who adore her by a special gift from God."

Sometimes when you allege that for these things there is no Biblical basis, they look much as a good-natured college professor would upon a Japanese, who should enlighten him by saying the earth was flat.

After seven years of work, in South America, you ask "How do you view the matter, are you sorry you came, and do you find yourself discouraged?" We are happy in working in this part of the Lord's vineyard. We are not sorry we came, and feel highly encouraged to labor on. Yours truly,

NATHANIEL P. GILBERT.

PARIS.

RELIGIOUS DEPARTMENT OF THE EXPOSITION —DISTRIBUTION OF BIBLES AND TRACTS— GOOD RESULTS—AMERICAN CHURCHES IN PARIS, ETC.

PARIS, NOV. 26.

MANY of your readers who are interested in religious matters, would, I have no doubt, be glad to have me give an account in a closing letter upon Paris and the Exposition, of the effort to extend the Protestant religion in connection with the Exposition. A learned Frenchman confessed with a sigh, that the French nation has been the least religious of all the nations of Europe. It is the most superficial, the lightest, and the most unreflective of all the European races. Catholicism on the one hand and practical Atheism on the other, seem to define the religious sentiments of the French people; and my observations have led me to believe that the only good Catholics are the women, while the men are the followers of Voltaire, wasting their superior intellectual attainments upon speculations of infidelity, rationalism, and the belief in annihilation, or what is more prevalent, no religious sentiments of any kind, a life that ends like that of Mirabeau, who said on his death-bed, "Crown me with flowers, intoxicate me with perfumes, let me die to the sounds of delicious music," or the indifferent words of Danton, on the scaffold, when he said: "I have had a good time of it, let me go to sleep; you will show my head to the people if it is worth the trouble."

At the Paris Exposition, where it was expected thousands of people would congregate from all quarters of the globe, to

see the wonderful genius of the various nations, it was thought by Christian philanthrophists to be a golden opportunity to distribute Protestant literature to the great number of visitors. To do this in a country where the State religion is Roman Catholic, was not considered an easy matter, but it was only another proof of the liberality and sagacity of the Emperor of the French, that the Imperial Commission was requested to set aside a portion of ground in the Exposition as *foreign ground*, thus allowing the legal right for English and Americans to exhibit and distribute freely Protestant literature.

There was erected a temporary church or chapel where daily prayer meetings were held, at 12 o'clock in English, and at one o'clock in French, with preaching twice every Sabbath, besides special services during the week, such as missionary meetings, Sabbath-school meetings, &c.—Many earnest sermons have been preached in this house of prayer. The labors of Rev. Newman Hall, of London, author of that precious book "Come to Jesus," and Rev. Mr. Hammond, of America, the "Children's Preacher," were included in this volunteer work. In one place was the department of missions, where were exhibited a large collection of curiosities from the American Board of Foreign Missions, and collections of books from the Boston and New York Tract Societies, and another building in the form of a Kiosk, from which was distributed during the existence of the Exposition, over four millions of religious tracts and papers. This work was under the direction of a most excellent French lady, Miss Blundell, who devotes her whole time to missionary work in Paris. A Christian gentleman from Dublin furnished the funds to carry on this work. Many of the tracts were written by Miss Blundell and her associates, and were printed on the spot in several different languages. At another place stood a pretty octagonal building surmounted by a dome, on each of the sides were two windows, over each window were written texts of Scripture in different languages, and under these texts were written in large letters, the names of the different nationalities. From these various windows were distributed portions of the New Testament bound separately, consisting of the four Gospels, the Acts of the Apostles, and the Epistles, in sixteen different languages, and these little books have been distributed to the extent of nearly *three million copies.*

On one of the "fete days" when there was a large attendance at the Exposition, there were distributed thirty-three thousand. These distributors were careful in every case to donate only one copy to each person, and in the language which those who received them could understand. Beside these, the London Bible Society had a building filled with Bibles, which were sold at cost price, and given away in large numbers to those who could not afford to buy. To carry on this work subscriptions were made by English and Americans. One lady from New York gave five hundred dollars to print, in the Hebrew language, editions of the Psalms and the Epistles to the Hebrews, for distribution among the Jews. To see how eagerly these books and tracts were sought for and received was a matter of greatest interest. I have several times watched those who received them, and followed them to see what use they would make of them, expecting that in most cases they would be thrown away or torn up, but in each case they were carefully put in their pockets, or they would seek some quiet, retired place to read them. The common people received the books with great avidity, and even the priests and monks asked for them. A Catholic priest of Paris having received one of the Gospels, returned the next day and asked for three hundred copies to distribute among the pupils of a Deaf and Dumb Asylum. He said "they can neither speak nor hear, but they can read." Twelve hundred Romish priests have been supplied with portions of the Protestant Bible. By a special favor of the Emperor, a regiment of soldiers were admitted each day to the Exposition free, until the whole French army, in and around Paris, numbering seventy-five or eighty thousand, were admitted. The first duty of the Bible and Tract distributors was to see that a copy of one, or

both were placed in the hands of each of the soldiers. Thus, the Sacred Scriptures have been distributed to the multitudes, coming from the North and the South, from the East and the West, from every land and clime, and many thousands have carried these messages from God's Word to be read in the dark portions of the earth, where no Protestant missionary has ever been, and where the light of true religion has never shone. That great results from such an extensive work should be anticipated would be natural. I could not, in this letter, give all of the many incidents which have been reported to me, showing practical results. I notice that an English paper states they think no less than 150,000 persons have been led to listen to the Gospel with saving results in many cases. An aged couple, living many miles from Paris, who had received from the hands of a traveler a tract from the Exposition, found in it a guide to the Saviour, which led them to embrace the true religion, and hearing of the good meetings held at the Exposition, walked more than two days to attend them, and, after spending two or three days there, the first and only ones in their lives with Protestant Christians, they went on their way rejoicing. I include in this letter a statement from Rev. Baron Hart, Pastor of the English Congregational Chapel at Paris, who was largely identified in this work, in relation to some of the marked results of this religious effort. He says, "I could tell you of a workshop of thirty-five men, from which the foreman first came to the stand and received, and read, one of the portions of the Bible; the others followed, but portions were not enough for them, they must have the whole book. Accordingly twenty-eight bought the entire Bible, and seven, being too poor to buy, received the Scriptures as a gift. They now regularly meet together to study God's Word. I could tell you of a village from which some of the people came to the Exposition and received the Gospel, and, as a result, these people, joined by others, now meet statedly to read the Word of Life. I could also tell you of a letter received from a lady, whose soul was refreshed by reading one of these little fragments of truth, and of a physician who, by this means, was brought to Christ, and is now a communicant in one of the Paris churches, and of another of the same profession, who came to receive copies of the Gospel that he might give them to his patients. Many who have received portions have been led to purchase the whole Bible, and many priests of various nations have accepted these Protestant books. One from the neighborhood of Paris, brought eighteen of his country-people to receive the Gospels, having seen copies which had found their way to his parish. The distribution has been so extensive that if you travel by land or by sea you will see these books and tracts in the hands of those who are reading them, from curiosity perhaps, but attentively. It has been said that the year 1867 accomplished more for religious liberty in France than for two hundred years before. Outside of the work at the Exposition, of which I have given an extended account, I may mention that a systematic distribution of Protestant Bibles has been undertaken throughout Paris, and a request that a copy of the New Testament be given to every concierge or house porter. It is known that this class of people have more influence over the servants and working classes than any one else. I desire to add that the discussions in regard to the closing of the American and English departments of the Exposition on the Sabbath, had great influence upon the French people, who could not appreciate our interest in the sacredness of the day. The example of these two Sabbath-keeping nations has already received favorable notices from the French press. The Rev. Father Hyacinth, one of the great Catholic lights, said in a sermon: "Behold America, that strong and young Anglo-Saxon race, which certainly is not of the middle ages, and which has in its constitution the most complete liberty, observes and respects the Sabbath." The future results of the effort to extend Protestant religion in France, with God's blessing, must be very great. The seed has been sown, will not the people in America offer fervent prayers

that the influence of Divine grace may water the seed, that it may spring up and bear much fruit, and that multitudes of those now living in sin, ignorance and superstition, may rise up to bless the Bible distribution at the Paris Exposition? Probably the readers of this letter will be interested to know that the Americans have two churches in Paris: the American Chapel, Rev. Dr. Eldridge, pastor, and the Episcopal Chapel, Rev. Dr. Lamson, pastor. The first named is under the care of the American and Foreign Christian Union of New York, but is now self-supporting; the rent of the seats, and the collections at each service are sufficient to pay the current expenses, which are about $5,000 per annum. Much credit is due to Dr. Eldridge for his recent effort to pay the debt of $12,000, which has been hanging over the church for several years. The American Chapel is now free from debt, and apparently in a prosperous condition. During the past year, a Sabbath-school has been organized, and it numbers now about one hundred—nearly all of whom are American children residing in Paris. The school is conducted on the American plan. The "monthly concerts," on the second Sunday afternoon of each month, are exceedingly interesting. The order of exercises usually consists of addresses by American clergymen and others visiting Paris, interspersed with singing of American hymns and tunes by the children. There is also a French school held in the Chapel on Sunday morning previous to the session of the American school. This numbers about forty, and is under the care of Miss Blundell, of whom I made reference in connection with the tract distribution. The Episcopal Church is also well sustained. Quite a large proportion of the resident Americans in Paris are Episcopalians. It is also about to establish a Sunday-school. It is pleasant for Americans in a foreign land, and especially in Paris, where the Sabbath is given up to worldly amusements, to find an opportunity to carry out the Christian principles of their native land, and offer their prayers and praises in the sanctuary to the Lord, and to "remember the Sabbath day to keep it holy."—*Selected.* M.

ITALY.

LETTER OF REV. W. G. MOOREHEAD.

[The following interesting letter we take from the organ of the U. P. Church.]

Of course, as in all mission fields, there are here also many obstacles and difficulties which discourage and dishearten us; but there are times when our hearts are consoled and rejoiced. I have no doubt whatever as to the extent and depth of the evangelical movement in Italy; nor do I doubt the future results of faithful Gospel work in this land. Here and there little churches are springing up, and throwing their light far into the surrounding darkness. But sometimes it occurs that a station, which promises exceedingly well at the opening of public preaching, and even continues so for months, utterly fails to receive the Gospel of Christ, and we are ultimately compelled to abandon it. Certainly, it is very seldom this occurs; for, if so, it would be indeed discouraging. But it has lately happened with us. I have more than once written you of Sarzana, and of the prospects in that town. For nearly three months we had a constant audience, ranging from sixty to one hundred and twenty, five times every week. You will be surprised, no doubt, to hear that that meeting is now completely abandoned by all. The preaching is still continued, three times a week, by the evangelist, Martinelli, the young man who studied with me through the year 1866, yet no one attends, i. e., not more than two or three. I have carefully inquired into the cause of this falling off, and will briefly lay them before you. Sarzana is a bishop's seat. For fourteen years the seat has been vacant. Last Spring the Government of Baron Ricasoli appointed a bishop for the diocese of Sarzana, and about the first of June the new bishop took possession of his chair. In consequence, the priests gathered up fresh courage, called privately before them each of those who attended our meetings, and persuaded them to cease hearing the Protestants. In some cases, it is said, they gave money. The people were told, too, that it did not matter whether they went to the Catholic church or not, only they were not to attend our worship. Thus has it always been and

will ever be, with the Pharisees of every people and time—"they will neither go in themselves, nor suffer them that are entering, to go in." But, I would remark, that in the remarkable parable of the sower, our Lord positively declares that but *one* of the four places in which the seed is sown produces fruit; the other three fail entirely. If but small results are often seen in stations in America, where true work has been long and faithfully done, should we be discouraged if the same sometimes happens in this unfortunate land, which, though now politically raised from the dead, is still bound and blindfold? May that voice which called forth to life the dead Lazarus, speak the final words to Italy, "loose her and let her go!" We have begun preaching in a little village near Carrara, called Miseglia. There is quite a good audience of men and women, who listen to the Gospel with the most intense interest. Several already seem deeply impressed. We have also established an evening school in this village, and our boy, Domenico, who has all along been supported by the dear brethren of the "Young Men's Missionary Society of the U. P. Church," in Pittsburgh, Pa., has been the teacher of the evening school, as well as teaching the day school here, as the regular teacher has been sick for a month. A few weeks ago Domenico received his certificate as government teacher, and can now occupy that position; but we have decided to take him to the Waldensian College at La Tour, in Piedmont, for a year or two of hard and earnest study. He is a very promising boy, as to intellectual capacity, and we hope great things of him some day. Both in Carrara and Torano the meetings and the schools are progressing well. We have an audience of forty and sixty, four times a week. We have set up also, an evangelical library and Bible depot at Spezzia, a city in this vicinity, and a sea port. Thus far it has gone on very well. Nearly three hundred francs worth of Bibles and tracts have been sold. A new station for evangelization has been opened in the large city of Bari, on the Adriatic coast. The colporteur, who formerly labored at Solerno, was sent to Bari in June last, and began a pioneer work. Thinking the time had come to begin regular preaching, I sent there last week a devoted evangelist, who will labor in connection with the colporteur. The colporteur (indeed I might call him a city or visiting evangelist) writes very encouragingly of Bari. Let me give you some extracts from his last letter: "This month (August) I made about one hundred and seventy visits. Here and there I found some difficulty, or rather stupid opposition; but few there were who deliberately opposed the truth. I found many persons, who, with pleasure, heard the Word of life. Among other visits, I found two families in which the Word of God was heard with joy and ardor, though they were immersed in darkness and error. One of these families is composed of six persons, of whom three are young girls who manifest the greatest desire to hear the Word of God. Already they have laid aside many prejudices and fears and earnestly seek the truth. I have great hopes of them and many others." Though the people of Southern Italy are extremely ignorant and degraded, yet they are much more religious than those of Central or Northern Italy. Hence, when once they are gained to the Gospel, they suffer every thing patiently for the name of their Lord. All our other stations are progressing; and we feel much encouraged. But just now Italy is in a state of intense excitement. News has come to-day from the Capital that Garibaldi, the idol of the Italians, has been arrested! The Government says he was on his way to Rome, and his volunteers—the "red shirts"—were gathering on the frontiers of the Pope's States, ready to be led to Rome. He was arrested yesterday, September 23d, at Sinalunga. A slight revolution, in consequence of his arrest, has taken place. The people tried to break open armories, arsenals, etc., to get arms and fight; but, happily, no serious riot has occurred. The liberal party and the enemies of the Pope will take fresh courage from this arrest of their great leader, and soon you may hear the most stirring news from Italy. Good-bye. I can write no more now. Pray for us.

HUNGARY.

MILAN, Dec. 16, 1867.

MY DEAR BROTHER—Having just returned from Hungary, I hasten to communicate to you some interesting notices respecting the present very hopeful condition of that country.

It is well known that on account of the large concessions recently made by Austria, its government is now established upon a truly liberal basis. The ministry is composed of the most liberal and enlightened men of the country, and men of political experience. Count Andrassy, the president of the ministry, a man of great wealth and influence, and belonging to the highest aristocracy, was formerly Kossuth's ambassador to Constantinople. He resided for sometime in Bebek, and was an intimate friend of our American Chargé d'Affaires, Mr. Brown. At the expiration of Kossuth's administration he removed to England, where he resided for some twelve or fourteen years. Having taken a prominent part in the revolution of '48 in Hungary, he was condemned to death by the Austrian government, and in Pesth, the capital, he was hung in effigy.

This last year, however, on the day of the coronation of the Emperor of Austria as King of Hungary, he was in the same carriage with the Emperor, so that it was remarked that the criminal and executioner rode together. This fact well illustrates the change that has taken place in Hungary since '48. Though Count Andrassy is a Catholic, he is of the most liberal party. His lady, however, the Countess, who also, before marriage, belonged to one of the highest aristocratic families in Hungary, is a Protestant, of very superior talents, and great excellence of character. Her religious training and instruction were due almost entirely to Professor Török, one of the four superintendents of the Hungarian Protestant Church. From him, my personal friend for many years, I have heard many interesting sketches of the Countess' very amiable and benevolent character.

Baron Eötvös, the minister of public instruction, author and poet, and who has published several important works, was also for many years an exile in England. While in Pesth, having dined with his secretary, together with Professor Török and others, the day after I had an invitation to call upon Baron Eötvös himself. He received me with a very cordial shake of the hand, and assured me that no one more than himself could have greater admiration for our educational systems established in the United States. He said he had studied our systems and institutions thoroughly, and he believed that those for the education of the people were the most perfect of any government or country in the world. In comparing the United States with Italy and many other European countries, he remarked that our country had the advantage of most others in this regard, viz., that there was a far better moral and religious sentiment among the people, which is the only true and firm basis of all right systems and good institutions. Said he: "we have now a great work before us in Hungary: the forces of the nation that have long lain dormant, are every where springing into life, and we need the sympathy of all nations that have freedom and justice."

From conversation with him, and from other sources, I learned that even the Catholic clergy in Hungary give quite a ready acquiescence to reforms introduced. It so happened that the same day I called upon the minister, the conference of bishops, convened in consequence of a letter he sent to the Primate, closed its sessions. The results and decisions of the conference had just been communicated to him, and, as he said, he was happy that he could give them his approval.

The prelates had decided they would not be opposed to the influence of the laity introduced into ecclesiastical affairs, in conformity with the laws of the country. As to the relation of the schools to the church, it was decided that when the government would guarantee that religious instruction should not be neglected by the secularization of the schools, the prelates would not only not oppose the government, but cordially sustain it. They promised their support and co-operation in all the reforms the State contemplated. In the

conference there was discussion, also, as to the position the clergy should assume in regard to civil marriage; and it was finally decided that although civil marriage could not be approved from the church point of view, yet it was better not to excite agitation or hostile feelings against the State, and they would, therefore, place no obstacle in the way of the execution of this law. Such Catholic acquiescence with present European reforms can only be found in Hungary. In Italy, even such reforms still encounter inveterate hostility from the clergy.

I was informed by my friend, Mr. R., in Pesth, that a short time since copies of "Bunyan's Pilgrim's Progress," and "Abbot's Mother at Home," which had been recently translated into Hungarian, had been presented to Baron Eötvös. Indeed, the latter was translated by his secretary.

For the last 300 years there never has been a period when Hungary had so bright a future before her as now. The code of '48 being permanently established, there is perfect religious liberty, and throughout every part of that extensive country, the colporteur may now carry his Bibles, religious books and tracts, being sure of receiving every where a warm welcome from the people. How different from '57, when the man, now in charge of the large Bible depot in Pesth, was imprisoned for months for attempting to introduce a few Bibles into Hungary!

One of our colporteurs in Transylvania, the remote eastern part of Hungary, has just given a most interesting account of his labors and success in that region. Recently fourteen boxes of Bibles, religious books and tracts, were forwarded to him from Pesth. On account of the various nationalities in that country, he is obliged to carry with him Bibles in ten or twelve different languages. There being no railroads, transportation is difficult and expensive. His practice is to remain in a town till he has thoroughly canvassed it, and then hires a horse and wagon and transports his boxes to another. But, for all Transylvania, he is the only colporteur, and were he to labor with all his accustomed energy, it would take years to visit all parts of that large and remote section of Hungary. And then there are so many other sections just as interesting where the people buy eagerly the Scriptures. Hungary presents to the church a field for Christian effort, not surpassed in interest by any other in the world. As a Christian who knows Hungary well, said to me, "it is astounding that Christians in England and America do not see what God, by His providence, now invites them to do in this land."

Our four laborers, sustained in a great measure by the benevolent of our noble-hearted American Christians, are doing a good work, but *forty* laborers, in the present crisis of that country, are imperatively needed to do the work which ought and might be done, to give the Bible and a religious literature to that people.

Our Bible-woman in Pesth, communicated to me some facts respecting her Sabbath-school in that city, which she earnestly desired I should make known to Christians and Sabbath-schools in the United States. She greatly needs help for her school. By her great industry and faithfulness she has now a school of forty pupils. These are from Roman Catholic, Protestant and Jewish families. What is necessary, is a better room where her pupils may assemble; the one they now have is a cellar, reached by a downward flight of fourteen steps, it is damp and cold as well as dark; and it is owing to these circumstances that the children of more respectable families *ceased* to attend, after coming once or twice. Benches are also needed on which the children may sit; and Scripture texts in large print, Bible pictures to enliven the walls; and a stove. Were it possible to procure a light, cheerful and attractive room, she is confident the numbers would be doubled.

This Sabbath-school is the first there has ever been in Hungary, and the only one. Will not some of the Sabbath-schools at home lend a helping hand to this sister school in this far off country?

For Sabbath-school enterprise, Hungary is a far more promising field than Italy.

Yours truly, Wm. Clark.

THE HOME FIELD.

REPORT OF A BIBLE WOMAN.

St. Louis, Mo.

Our Missionary work still crowds upon us, and we often wish for more strength, both physical and mental, and much, very much more in our purse, to give to the worthy needy. The widow and orphan, are constantly coming to us for aid; provisions and clothing are called for on every hand, and sometimes we scarcely know how to supply even present necessities. It is so hard to make them realize the worth and nature of that bread which never perishes, while they are in real need of that bread which sustains the natural life. As far as possible we have tried to relieve present necessities, and every where meet the thanks of the poor, with whom we have had to do. Our female prayer-meeting is still very interesting, the good results of which we will ascribe to Him who knows and governs all things. One requested prayer, said "her heart was hard, but she did not mean to give over till she had found that rest and peace of which they had just sung." She felt she had no right to that rest without an interest in Christ. Very earnest and importunate prayer was offered in her behalf, and we hope she is now believing, to the joy and satisfaction of her soul. Her husband says he is believing tremblingly, and is determined, henceforth, to perform every known duty, God's grace assisting. From ten to fourteen are always present. Pray for this little company. Our new school is prospering finely, and may yet prove our best school. Sixty-four is the largest number that have been present.—The weather has a great influence on all the schools, but we do not feel in any wise discouraged, as we have long since learned to be patient, and persevering. There is an increase in the attendance at the service in the City Hospital, thirty-five were present at the last meeting, and in this month nine at one time rose for prayer, and promised to pray for themselves.

We have felt quite encouraged, as such a large number are Roman Catholics. We try to do our duty in the fear of the Lord, asking His blessing upon all, thus leaving to Him the results. We feel and realize our own weakness, but our heavenly Father will be our strength, and we will trust Him. As we are in the busy time, holidays, we have tried to lead the minds of those we visit to the great cause of the present rejoicings. "The great gift of the Son of God, to suffer and die that He might be our Mediator, if we will open our hearts to receive Him." May many hearts receive this joyous truth to the salvation of their souls.

F. F. H.

MISCELLANEOUS.

We call the attention of our readers to the notice on the third page of the cover. It refers to the important step the Society has taken in changing its location from 156 Chambers-street, to the Bible House, on Astor place.

All communications, in future, should be directed to the American and Foreign Christian Union, Room 27 Bible House, Astor Place, New York City.

We ask our readers to peruse with care the letter of Mr. Clark, from Hungary. How wonderful are God's ways!

Conversation with Romanists.—The spread of Roman Catholicism in this country is well adapted to excite alarm. Schools, colleges, convents, monasteries, orders of sisters of charity, and other organizations for the propagation of the faith are multiplying in the midst of us with fearful rapidity. Whilst members of the Protestant church are not entirely indifferent to these signs of the times, yet they are not as much aroused as they should be to the importance of adopting vigorous measures to check, so

far as possible, the diffusion of this moral pestilence. And this duty should not be left to the ministers of the Gospel. Christians, in private stations in life, if their hearts were enlisted in this work, might accomplish no little good. Let them, at suitable times, converse with those of this faith who are in their employ; let them in a kind, Christian manner endeavor to show them the unreasonableness of their most prominent errors,—let this be done, not in the spirit of mere proselytism, but with an earnest desire for their conversion, and in dependence upon the Divine blessing, and the effort would not be lost. There is too much unbelief on this subject. Many seem to imagine that the minds of Catholics are constructed on altogether a different basis from those of Protestants, and hence that any efforts for their conversion, made in harmony with the ordinary laws of mind, would necessarily prove abortive. But this is not so. Their minds are governed by the same laws as our own. They possess reason and conscience, though greatly perverted; and although some of them are excessively bigoted, yet others are less so and could be favorably influenced if approached in a proper manner.

Those from Ireland would be found the most difficult. But those from the continent, and especially those from countries which have been agitated by liberal principles, furnish great encouragement. Many of these have already been gathered into Sunday-schools. Their painful experience under the spiritual as well as temporal despotism of Popery at home is a preparation favorable to the reception of a right education here. They are more prejudiced against certain features of Popery than against Protestantism, and hence are in a state to be favorably influenced if the proper points and arguments be urged. Try the experiment; learn and be assured that the grace of God is not less able to convert them than the image worshipers among the heathen.

PATERSON, N. J. J. B.

Watchman and Reflector.

A little wrong done to another is a great wrong done to ourselves.

LION AND SAILOR.—When the lion has been brought under the dominion of man, he becomes strongly attached to those who treat him with kindness. An instance of this is related of one that was kept in the Tower of London. He had been brought from India, and on his passage was given in charge of one of the sailors. Long before the ship arrived in the Thames, the lion and Jack had become most excellent friends. When "Nero," as the lion had been called, was shut up in his cage in the Tower, he became sulky and savage to such an extent that it was dangerous even for the keeper to approach him.

After Nero had been a prisoner for some weeks, a party of sailors, Jack being among the number, paid a visit to the menagerie. The keeper warned them not to go near the lion, who every now and then turned round to growl defiance at the spectators.

"What, old shipmate!" cried Jack, "don't you know me? What cheer, old Nero, my lad?"

The lion instantly left off feeding and growling, sprang up on the bars of the cage, and put out his nose between. Jack patted it on the head, and it rubbed his hand with its whiskers like a cat, showing evident signs of pleasure.

"Ah!" said Jack, turning to the keeper and spectators, who stood petrified with astonishment, "Nero and I were once shipmates, and you see, he isn't like some folks; *he* don't forget an old friend."—*The Band of Hope Review.*

WORSHIP IN ICELAND.—The primitive habits of the Icelanders, far away from the world of fashion and change, have much in them that is worthy of imitation elsewhere. The following paragraph gives a pleasant insight into some of the customs connected with public worship:

The scene in an Iceland church on a Sabbath, is said by a traveler to be of a singular and interesting kind. The little edifice constructed of wood and turf, is situated, perhaps, amid the rugged ruins of a stream of lava, or beneath the mountains, which are covered with never-melting snows, in a spot where the wind almost sinks under

the silence and desolation of surrounding nature. Here the Icelanders assemble to perform the duties of religion. A group of male and female peasants may be seen gathering about the church, waiting the arrival of their pastor, all habited in their best attire, after the manner of the country; their children with them, and the horses which brought them from their respective homes grazing quietly around the little assembly. The arrival of a new comer is welcomed by every one with the kiss of salutation; and the pleasures of social intercourse, so rarely enjoyed by the Icelanders, are happily connected with the occasions which summon them to the discharge of their religious duties. The priest makes his appearance among them as a friend; he salutes individually each member of his flock, and stoops down to give his almost paternal kiss to the little ones who are to grow up under his pastoral charge. These offices of kindness performed, they all go together to the house of prayer.

An Archbishop's "Idea of a Sect."—A Presbyterian writes to the Archbishop of Armagh, asking if he included the Presbyterian Church among the numerous sects described in his recent charge, as "at once the weakness and the disgrace of the Reformation." The *Church Review* gives his lordship's reply, in which he says:

"On looking at my Charge I find that the words I used are somewhat different from those you quoted from the report. They are not 'The numerous sects which are at once the weakness and disgrace of the Reformation;' but they are 'The numberless sects which are the weakness and reproach of the Reformation.' You wish to know if I included the Presbyterian Church among these sects. The Presbyterian Church is established by the law as the Church of Scotland; and in this country, though not the Established Church, it is recognized and partially endowed by the State. A Church in this position is very far from my idea of a sect."

The Church then is not "a sect," if it is established by law or recognized and partially endowed by the State! We hope that the Presbyterian felt more comfortable after this assurance from high authority. As we have no Established Church in this country, our Churches are all "sects" according to the archbishop.

At Her Old Tricks.—We see it stated as one of the expected though as yet ungratified, results of the late Episcopal council at Rome, that the bishops of the church throughout the world are to be invested with the rights of Roman citizenship—in other words, to come in to political, as well as spiritual, subjection to the Pope: into organic relations to his civil as well as ecclesiastical dominion. This consummated, the Pope will have a subject bound to the political advancement of the Papacy, in every Romish diocese on the face of the earth. Points to the diffusion of influence will be occupied by men whose power over vast and dangerous masses is almost unbounded; and their civil status will enforce the duty of using that influence so to shape the policies of the country where they reside, as shall most advance the aims of the government which has their higher allegiance. Virtually, this is about the state of the case now; but with an accredited citizen of the Pope's government as his bishop, every true Romanist must feel a more profound regard for the authority of the Episcopal chair, over his political action. We believe that forty-five are the number of the political outposts of Rome, which will thus be insinuated into our country. Rome can never give up her ancient claim of the right of supremacy in the politics of the world—the right to obedience from all kings and governments. The farther the hope of realizing this idea recedes, the more madly she clings to it.—*American Presbyterian.*

"Patrick," said a priest to an Irishman who had come to confess his sins of larceny, "how much did you steal?" "Well," replied Pat, "I may as well confess to your rivirence for the whole stack; for my wife and I are going to take all the rest of it on the first dark night."

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, DURING THE MONTH OF DECEMBER, 1867.

MAINE.

Hampden. Cong. Sabbath-school for Cretans 10 00
So. Berwich. Cong. Church and Soc. 25 56
35 56

NEW HAMPSHIRE.

Plymouth. Cong. Church and Soc'y 10 00
Francistown. Jos. Kingsbury 50 00
60 00

VERMONT.

St. Johnsbury. E. & T. Fairbanks & Co ... 500 00

MASSACHUSETTS.

E. Taunton. Levi Andrews 1 00
Worcester. Union Church and Soc'y. 66 60
" 1st Church and Soc'y 64 00
Andover. Theo'l Sem'y Chapel 168 19
Boston. Essex St. Ch. and Soc'y add. 33 00
" Mt. Vernon Ch. and So'c add 15 00
Munson. Dea. A. W. Porter 100 00
Campello. Cong. Ch. and Soc'y 41 42
E. Bridgewater. For L M of Rev. J. K. Aldrich 12 45
Chelsea. Broadway Ch. and Soc'y ... 63 87
Lenox. Dea. E. Osborn 1 00
Andover. Mrs. E. Abbott 1 00
Pittsfield. South Ch. and Soc'y from Stephen Reed to constitute Mrs. Sarah E. Reed L M 30 00
597 43

RHODE ISLAND.

Newport. Ladies in part for the purchase of an Organ for Miss Rankin's School 59 00
Slatersville. Cong Ch. and Soc'y 41 00
100 00

CONNECTICUT.

Winsted. M. B. Codling, for So. Am. 5 00
New Haven. Mrs. C. M. Street $500, Other Ladies $500; for Miss Rankin's Mission 1,000 00
Hartford. Ladies of Pearl St. Ch. for Miss Rankin 212 50
" Ladies of Centre Street Church for Miss Rankin 192 50
" Ladies of Park Church for Miss Rankin 100 00
" Ladies of South Church for Miss Rankin 65 00
" Cha's Seymour $100, L. Barbour $100, D. Philips $100, for Mexican Church 300 00
Bethel. Rev. G. A. Pelton 4 00
So. Britain. N. C. Baldwin 5 00
Hebron. J. Porter $2, O. B. Porter $1 ..... 3 00
So. Windsor. 1st Ch. and Soc'y per T. Elmer 19 00
Stratford. Col. G. Loomis, U. S. A. 5 00
Windsor. Cong. Church. and Soc'y, Rev. G. C. Wilson, L M 39 39
Norwich. 1st Church, a balance ... 2 00
" Broadway Ch. and Cong. makes Hon. W. A. Buckingham, L D 211 86
Collinsville. Cong. Ch., Rev. A. H. Hall, H. N. Goodwin, Cha's Blair, L M's; of which $10 for the Cretans ... 86 71
Saybrook. Dan'l Spencer $7, Cong. Church, $47 ..... 54 00
Hartford. Asylum Hill Cong. Ch., additional 15 00
New Haven. Mrs. Russell Hotchkiss 4 00
Torringford H. P. Hopkins 2 00
Guilford. Catherine F. Davis 50
Birmingham. Henry Somers 25 00
2,351 46

NEW YORK.

Astoria. E. Woolsey for Miss Rankin's Field 50 00
N. Y. City. B. E. L 10 00
" H. I. for Cretans $25, for Prot. Ch. in Chili, So. Am. $75 ..... 100 00
" Mrs. A. C. Brown, part of $100 for Miss Rankin's work 25 00
" "P." for Mr. Bonifas' school in France 100 00
" H. L. C. for the Cretans 1 00
" E. Spencer West, Esq., for Miss Rankin's Seminary Build'g 100 00
" Wm. Brinkerhoff 50 00
" "H." 20 00
" Woman's U. Miss'y Soc'y, for Miss Rankin's work, gold 30 00
" A. VanRensselaer, to constitute his daughter, Louisa VanRensselaer L M 50 00
" Estate of Henry Dwight, by Edmund Dwight, R. L., for colportage in France 350 00
" 13th St. Presb. Ch., Rev. Dr. Burchard 94 00
" A Friend, for Ch'n Literature in South America 10 00
" Wm. Tracy, in full for L M 25 00
" Miss Mary Bronson, for Miss Rankin's field 60 00
Buffalo. Ladies, for Miss Rankin's field 172 00
Rhinecliff. Mrs. Isaac Schultz 1 00
Brooklyn. Central Cong. and Soc'y ... 89 40
Elmira. Clara Thurston 10 00
Claverack. Rev. D. A. Jones 1 00
Nyack. Reformed Church, in part 9 00
Phelps. Geo. Hubbell, Executor, balance of legacy of the late Isabella Fulton 34 60
LeRoy. Deacon Bradley, for Mr. Gulick's work in Mexico 2 00
Middletown. 1st Cong. Church 28 35
E. Bloomfield. George Rice, Executor, for part of legacy of Uri Beach, deceased 50 00
Amity. Pres. Church 19 42
Flatbush. John Lefferts, in part for L. M 10 00
Cazenovia. Rev. Nathan Perkins Campfield, L. M. by his father .. 30 00
Ithaca. Rev. Wm. Wisner, D. D 6 00
Whitehall. 1st Pres. Church 47 00
Lansingburgh. Rev. A. D. Eddy, D. D. 10 00
Guilford. Dea. Daniel Beebee 1 00
Peekskill. Rev. N. H. Wells 5 00
Amity. J. S. Carpenter 2 00
E. Palmyra. Pres. Church, to constitute Rev. A. H. Lilly L. M. in part 21 00
Rochester. U. Pres. Church to constitute Rev. Ja's P. Sankey L. M. 42 30
Knowlesville. Pres. Church in full of L. M. for Dr. G. W. Graves, and $5 by D. B. Abel, on L. M. 30 60
Waverly. Pres. Church, to constitute Rev. J. B. Beaumont, L M .. 30 00
Walcottville. Pres. Church, for Miss Rankin's field 10 88
Cayuga. Pres. Church, by three members, for the Cretans 10 00
Rochester. Brick Church, add. which completes L M's for Cha's E. Porter and Mary J. Hall. 10 00
" John R. Thompson 1 00
Port Richmond. Stephen Squire to constitute A. W. Sexton L M

$30, Quarterly Collection in Reformed Church, per A. W. Sexton, Treasurer.....46 28
Goshen. S. C. Hempburn.....15 00
Binghampton. Ladies, for Miss Rankin's field.....24 22
1,844 05

NEW JERSEY.

West Hoboken. 1st Pres. Church, for Greece.....31 67
Newark. U. Pres. Ch, to complete L M for Rev. A. A. McConnell.....18 00
" North Reformed Church which makes Calvin A. Merry L M & Julia A. Ballantine by her father, and Mrs. Eliza A. Crane by herself, L M's.....98 08
Bridgeton. Prot. Meth. Church.....1 18
" 2nd Pres. Church.....14 96
" 1st Pres. Church.....5 00
168 89

PENNSYLVANIA.

Lionville. Rev. S. Sentman.....5 00
Alleghany. Ladies of 1st U P. Ch. for Mr. Moorehead's field.....175 00
Pittsburg. Sabbath-school of 2nd U. P. Church, for Italy.....27 00
" Sabbath-school of 3rd U. P. Church, $25, and Church $20 for Italy.....45 00
New Castle. Mrs. M. A. MacMillen for Greece.....5 00
New Bloomfield. Pres. Church.....4 50
Bethlehem. Pupils of Moravian Female Seminary.....10 00
Deer Creek. U. Pres. Church, add. for Mr. Moorehead's field.....21 75
Belle Valley. Mrs. Rachel Russell.....5 00
Washington. U. P. Ch. for Italy, & to make James Watson and M. H. Clark, M. D. L. M's.....60 00
" 1st P. Church, Messrs. Smith, Wilson, Woods, Edgar, Clark, Reed, Cash, Baird, Cash, Kinnan, $5 each; Others $26.....76
Sharpsburg. Pres. Church, in part L D for Rev. T. M. Wilson.....31 17
" Cash.....1 00
Montrose. Pres Church.....22 86
489 28

DISTRICT OF COLUMBIA.

Washington. 1st Pres. Sabbath-sch'l for the Cretans.....6 00

ILLINOIS.

Beverly. Mrs. Caroline Thorburn.....1 00
Princeton. 1st Pres. Church.....16 00
17 00

INDIANA.

Madison. Walter Scott.....9 00
Richmond. Whitewater Society of Friends add. Susan Pedrick.....1 00
10 00

OHIO.

Strongsville. E. Lyman and A. Pomeroy, $5 each.....10 00
Springdale. 1st Pres. Sabbath-school for Greek S. S. Paper, and in full of L M for Herbert B. Mayhew, Benj. Wallen, and Mrs. M. Porter.....50 11
Columbus. 1st Cong. Sabbath-school, for Greek Sunday-school paper.....20 00
Hamilton. 1st Pres. Sabbath-school, for Italy.....25 00
Walnut Hills. Prof. H. Smith, D. D. $20; Mrs. M. Grosvenor $5.....25 00
Greenfield. 1st Pres. Church.....57 87
" Bapt. Church, Mr. Sperry and Mrs. Smart, $1 each.....2 00
" M. E. Church.....7 97
Pisgah. Pres. Church, Rev. J. Barrett, W. Thomas, & Cash $5 ea.....15 00
Lebanon. S. W. Normal school, in full to constitute R. H. Holbrook L M.....24 32
" I. Thompson $1, Mrs. Wood 50c., Colored Woman 10c.....1 60
Springdale. Pres. Church.....32 50
Glendale. Female College.....30 35
Cincinnati. For Ger. Sewing-schools, Mr. Adams (coal) $4; Mrs. Jenk 50c., Mr. Phitzger 14c.....4 64
Orrville. Dr. D. L. Moncrief.....1 00
Columbus. 1st Cong. Church, Rev. Mr. Goodwin $10, F. C. Sessions and Mrs. B. E. Smith $5 each, J. C. Porter $3, Others $62 96.....85 96
" 2d Pres. Church, Messrs. Olds and Baker $10 ea.; Rev. Dr. Morris and Mrs. Frisbee $5 each; Burr and Ferson $3 ea.; White, How, Conrad and Rister $2 each; Misses Rener $3, Mrs. Blakeslee and Rener $1 ea.....49 00
" Westminster Pres. Church, H. C. Noble $10, Mr. Hutchinson $5, Fullerton and Mondie $2 ea; McCracken, Jamison, Cook, Galloway, Mrs. Vesey $1 each; L. Backus 50c.....24 50
" Blind Asylum, in part L M.....20 00
" Baptist Church.....9 35
" Welch Meth. Cal. Church.....6 13
" Trin. Epis. Church in part, H. P. Smyth and Miss Kelley $2 each; Hurd, Fay and Mrs. Claypool $1 each; Andrews $2; Judge Thrall 50c.....9 50
Xenia. G M. Boyd, M. D.....5 00
Dwire. School House and Union Meetings.....4 00
Rising Sun. Mrs. E. Haines.....4 00
Cleveland. Elizabeth E. Taylor.....200 00
Massillon. Prot. Epis. Ch. Messrs. McCullough, Warwick, Webb, Focke $2 each; Kelley, Kachlor, Reed, Mrs. Kent, Jarvis $1 each; Dr. Barrick 75c., Miss Focke 50c.....13 25
" Pres. Church, Jos. K. Russell $5, C. F. Ricks $1, Dangler, Chidester, Jacoby 50c. each.....7 50
" M. E. Church.....7 85
" George L. Russell.....2 00
" Mr. Burton.....2 00
Canton. Peter Housel $1, Mrs. J. W. Goodlin $1.....2 00
" Baptist Church, Rev. S. Gorman and D. Zollars $1 ea.; Geo. Cook on L M for himself $5.....7 00
" M. E. Church, A. Kitt $1, I. Durbin $2, Jacob Miller in full of L M $10.....13 00
Cleveland. 1st Cong. Church, in part which makes Jos. B. Palmer L M.....36 94
E. Cleveland. Cong. Church.....5 82
Mansfield. Grace Prot. Epis. Church.....4 00
826 36

MICHIGAN.

Wayne. Rev Charles Cutler.....5 00
Ann Arbor. Mrs. W.....2 00
7 00

WISCONSIN.

Milwaukie. 1st Pres. Church, for L M of L. H. Kellogg.....41 89
" Hanover street Cong. Church.....5 34
Green Bay. 1st Pres. Church, per M. D. Peck.....14 40
61 63

IOWA.

Elk River. Cong. Church, Rev. O. Emerson, Jr., for Cretan Children.....7 25

WEST VIRGINIA.

Wheeling. 1st Pres. Church, D. C. L. for three L. M's, to be named, $100; McClennan $10; Knox, Taylor, Wolfe, Att, Lakin, Dittman, Paull, Irwin, Paull, Reid, Metcalf, Reid, Cushing, Culbertson, Turner, Bates, $5 each; Others $29.....219 00
New Kent, Va. S. H. W., for Miss Rankin's field.....10 00
229 00

Total, $7,310,91

THE

CHRISTIAN WORLD.

Vol. XIX. MARCH, 1868. No. 3.

OUR WORK

AND THE METHODIST EPISCOPAL CHURCH.

The Methodist Episcopal Church now numbers 6,689 effective pastors, and 1,146,000 communicants; and is one of the strongest Protestant denominations in the land. And yet, though ably represented, from time to time, in our list of officers and Board of Directors by such men as Bishops Waugh and Janes, and Doctors Bangs, Durbin, McClintock, Kennedy and Van Norman; and though Dr. McClintock went out for us, and served us nobly in Paris, for four years, and though we now have several Methodist ministers in our employ in various capacities, our organization and work have never yet been officially endorsed by the Methodist Church. Consequently we have never yet enjoyed the advantages of the full co-operation of this numerous and influential body of Christians. Here and there ministers are found who know of our work, and sympathize with it; and occasionally collections have been taken for us in Methodist churches; but hitherto the great body of the denomination have known but little of our efforts, and have done but little to aid us.

For this there has been a variety of reasons. One is their rapid growth, and the great amount of denominational work always on hand. Taking one year with another, they have probably an average of about one collection a month for every month in the year, especially in the city churches. Their contributions to the American Bible Society and its Auxiliaries, in the form of collections, amount to over $100,000 a year.

But the principal reason why the Methodist Church has not been hitherto in the fullest sense a co-worker with us is, doubtless, the fact that at no time during our history have the claims of this Society been brought before that body in the manner and to the extent necessary to make the denomination widely acquainted with its objects

and labors, and with its catholic and evangelical spirit and principles. For while the Methodist Church, like most other denominations, prefers to do its own work in its own way, as is doubtless the best general policy for all denominations; it is also true that it is not opposed to combined efforts to do good in connection with other Christians, provided the object be a good one, and the principles and spirit of Christian union be fully recognized and respected. This is seen in its zealous co-operation with the American Bible Society for the last twenty-five years.

It is hoped, therefore, by many friends of our cause, members of the Methodist Church, that if measures were now taken by the Board to bring the claims of our Union fully before the ministry and laity of that Church, in all their various aspects, the several Annual Conferences, and the approaching General Conference, to be held in Chicago in May next, would officially endorse the American and Foreign Christian Union, and commend it to the sympathy and liberality of the Methodist churches throughout the land.

The advantages of such official endorsement, and the resulting co-operation may be thus briefly stated:

First. It would show to the irreligious world, and to the Roman Catholics especially, that in the great spiritual conflict before us, between Romanism and Protestantism, they are not to contend with several denominations, divided and hostile to each other; but with the Protestant churches of the land, *united* in one grand alliance, working through a common organization, and antagonizing the Man of Sin at all points, and in all possible legitimate ways.

Second. The moral effect of the full and hearty endorsement and co-operation of such a denomination—so numerous, influential and zealous in every good work,—would add largely to the general prestige and efficiency of the Union. Tens of thousands of Methodists would then pray for us daily, who now scarce know of our existence or labors. Their immense periodical literature would soon interest the whole church in our labors among Romanists; and with a due proportion of Methodist ministers laboring with us in various capacities, at home and abroad, we might well anticipate the best results, both as regards the Roman Catholics and the general interests of evangelical Christianity.

Third. It is believed that the reflex influence of such co-operation would be most salutary even upon the Methodist Church herself. It would call the especial attention of her ministry to the great *American* "Roman Question,"—a question we shall all be compelled to give heed to before many years have elapsed,—and by the diffusion of information among her ministers and others, in respect to the progress and tactics

of Romanism, and the best methods of countervailing their designs, and bringing Papists to Christ as the only Saviour, would make them even more skillful and successful than they now are in winning souls, and gathering all classes of sinners to the fold of a common Redeemer. And if they only contributed ten thousand dollars a year, at first,—ten per cent. of what they now give annually to the Bible Cause,—it would constitute a bond of union and sympathy with us, which would be followed by a corresponding offering of prayer to Heaven for our success; and would greatly aid us in fighting the battles of truth, and planting the standard of a pure religion in the dark abodes of a corrupt Christianity.

With such views and hopes, the Board of Directors, after much inquiry and deliberation, have elected the Rev. Hiram Mattison, D.D., now pastor of the Trinity Methodist Church, Jersey City, as a representative of the Society, whose business it will be, for a time at least, to visit the several conferences of the Methodist Church, and invite them, in behalf of the Board, to become fully identified with our Union, and to share with us hereafter in all the labors, honors and immunities of such union, as if they had been fully with us from the beginning, or had originated the Union themselves, and invited others to co-operate with them.

This appointment Dr. Mattison has accepted, subject to the approval of his conference, and appointment by the presiding bishop; both of which it is believed will be readily granted. And as preliminary to his personal labors, and at his request, we send out several hundred copies of this number of our Magazine to prominent Methodist ministers, that they may learn thereby something of our views and wishes, may see a sample of our Periodical, and may thus be prepared to give the subject a more enlightened consideration whenever it shall be brought to the attention of their several Annual Conferences.

Prayer.—Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-enduring joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as monarch of all nations, is of all men the most destitute.

ITALY.

[The following description of the religious state of Italy is written by a minister of the Free Italian Church. It cannot fail to interest those who have watched the progress of that great reformation, which seems destined to introduce freedom of conscience in the place of the spiritual despotism which has overspread Italy for centuries.]

UDINE.

. . . In order to understand our work and its difficulties in Italy, you must consider that we have here the Holy Seat of Popery, or rather the seat of Jesuitism. You do not need to be told from what time. Here it was born, here it grew up, here it governed and still governs, if not by a material Inquisition, certainly by a moral one.

Now divide our people as follows: $\frac{3}{4}+\frac{1}{8}+\frac{1}{8}=1$. The first three-fourths are Protestants, but denying the name—afraid of Protestantism, and adhering to the Catholic Church which they believe not, and worse, despise. In their conscience, they generally protest against every religion, even against their own.

How did they come to deny every religion? That is a secret you do not know, for you were not made Catholic by holy water, oil and salt. You were not taught that Catholicism was Christianity.

On such principles every one of the $\frac{3}{4}+\frac{1}{8}+\frac{1}{8}$ of our people, when reasoning, found that Catholicism was a falsehood, then Christianity a falsehood, and finally every religion a falsehood; for such they found to be the only religion which they had been taught to believe true.

One-eighth, comprising the educated and learned people, are striving to destroy every principle of religion; for they say, science and history, and experience show that religion involves priesthood, and priesthood, slavery.

One-eighth, priests, their acolytes and poor minded people (believing or not,) fight for their "Holy Church," viz., for their interests.

Here is the field on which we have to work. It is almost useless to try on the last one-eighth. We may buy, but never convince. It is, nevertheless, the most powerful, for it acts on the conscience of the three-fourths who as I have said deny, while they want, a religion.

The other one-eighth (our second division) are almost useless to care for, and it is better to say with Dante: "*Non ragioniam di lor ma guarda e passa.*"—They are philosophers.

Our work then is among the three-fourths. But is it easy? Very difficult. If we present ourselves as Protestants, they run away. They have been accustomed to hear every where preached that Protestants come from Luther, and that Luther was a German; Protestants, they are told, wish to destroy every religion; therefore their conscience rises against us as destroyers of all religion, and as derived from Germany. Even political hatred is against us.

And now, having tried to point out the field, let me speak of the laborers and means. But before all I feel obliged to thank God first, who had such mercy on our miseries as to grant us a little liberty, by which we are allowed to present to our people the truth which is in Jesus. Then I must thank our foreign brethren who felt their duty of coming to our help. Many thanks, and may God reward you all! As I have told you, our work is peculiarly among the three-fourths, and these, as you may well imagine, are made up of the masses, namely, the working people. As any of these receive by God's grace the light of God, and profess themselves Christians, they are immediately persecuted. If artisans, they find no more work; if peasants, they are expelled and left to wander in the roads; if servants, they are dismissed; if merchants, left by their customers. So as you may easily understand, our churches are made up of very poor people,—very attentive, very faithful, but unable altogether to give anything yea, needing very often bread for themselves and their families. Have we to wonder, if God did not give to some of them such a faith as to resist starvation, and that they have gone back to Catholicism?

Let us then come to the laborers. Means as you know have been always provided by God through Christian brethren; but these were obliged to send representatives, who very often cared too much, and as the only necessary thing, for liturgies, ministers, &c., which must first be proved by Italians, and then adopted of course, if right. But now they feel the necessity of preaching Christ, and not orders.

As for me, I understand perfectly well what in Christian (or Protestant) countries is called Order, and I do not wonder when I find foreign Christian friends holding so strongly to the liturgy of their denomination. But they ought to consider that their own denominations had a long fight in the beginning before they could understand each other on the true foundation stone—Jesus Christ. If they would consider this, they would excuse us who have come out of such a wonderful *Order* which often deceives even those who have the Word of God in their hands,—not in their hearts. What wonder then if we care much for the Bible, and little for liturgies? We want to show our countrymen not a body of men; but the soul, the spirit, the life of every man, Jesus Christ.

Our people have seen too much of an order which was the denial of every light, of every liberty, and even of every life. Foreign missionaries could not understand *that* in the beginning, and there are still some who will not understand it. Among us there were Protestants, brought up with Protestant orders in Protestant churches, but they were not, nor will be, Italians. They will make a Protestant church, and accept as they have accepted a liturgy; but the Italians will

examine before accepting, for they fear priestcraft. We fear priests hidden within the forms behind the order. Is it our fault? Let Christians be indulgent and charitable with us; we have been so infamously deceived by priests, that were it not for the grace of God, our people would slaughter every priest. You would well be convinced of it, if you had to travel through our towns where you would see every where on the walls of the houses: "*Morte ai Preti!*" "Death to the Priests!"

Agents of foreign committees were often deceived. Their help was given to those who accepted their systems, and Free Italian Churches were calumniated. But, thank God, I see that the light of justice is beginning to shine. We have always answered, "Come and see," to all calumnies. Many came, saw and wrote: "The Italians want to be free; they want to order themselves according to the Bible, their wants and judgment; not according to one or another denomination." But meanwhile, such childish disquisitions, such calumnies and recriminations embittered many minds, and divisions were made.

Superior, by the Lord's grace, to all these miseries, I have tried to keep in view Christ, His Holy Word, and my country, where I felt I had to work, and kept myself far from discussions, still firmly believing that if religious renovation can be accomplished in Italy, it is only by the Italian Free Church. . . . Several people have proposed to contribute to the expense of a local paper, and many are looking for it. But Jesuits are on their side working to prevent us. We will see. Still if we fail, that will be a proof of their power in my wretched country.

Now, I am coming to another part of your letter. You "want to make known the Free Italian Church to American Christians." But will my word be believed? In January, 1852, when flying from Florence on account of religious persecutions, and taking refuge in the Malta Protestant College, where I resided for about five years as Italian and Latin professor, I was told by the director:

"But I hear from Florence that you are a Plymouth brother." (Mind that I did not yet understand English, and it was the first time I heard of the Plymouth Brethren's Church.) "What do you mean, sir?" I asked. "Oh! Plymouth, you know, is a town in England." "Thank you: but I came from Florence, and was born at Pistoia, not at Plymouth." "But there is now a Church." "Are they Christians?" "Oh, yes!" "Do they admit the Bible?" "Of course they do." "The whole Bible?" "Certainly." "Nothing but the Bible?" "Nothing." "Then I am a Plymouth Brother, sir, though it is the first time I have heard of such a church."

And since that time I have heard such a denomination so many times applied to myself and my Italian brethren of the Free Churches,

that I feel a great desire to see that Church, for it must be a devilish thing indeed, if whenever our enemies want to excite a *Christian hatred* against us, they always represent us as Plymouth brethren. Well, then, how do you think such a Plymouth brother will be believed? Still, I will satisfy your curiosity.

First of all I must tell you, that with few exceptions our leaders or evangelists were made ministers, not in colleges, but by the Word of God; and still you may see a man, once a blacksmith, leading a church of 200 or 300 people. You have heard of a carpenter (once) now dreadfully persecuted at Barletta. But these men want their time to study, to pray, to visit families, and they have not time for correspondence; sometimes they have not money to pay postage.

Every evening, generally, they hold meetings, and you may find more or less people studying the Bibles which they hold in their hands; or the minister preaching the Word (what we call evangelization;) and on such occasions you will always find the hall almost full. Our creed is the whole Bible, nothing but the Bible. Our liturgy consists of prayers, preaching, exhorting, teaching by those who have been gifted by God. The Head and Ruler of our Church is God, who gives to each man severally as He will.

I will come now to the interesting part of my work with Sunday-schools. If you have got a plain view of our state in Italy, you must easily conceive that it is not an easy matter to be managed. Here we have several denominations, and I am, as I told you, represented as a Plymouth Brother, though I may assure you that I scarcely know even yet what it means, for I have only given my study to the Bible and history; never to denominations and divisions. I am not of Paul nor of Apollos, but of Jesus Christ, who alone has died for me.

As I have kept always from wars, so I am generally received by every one, and only once I have not been requested to preach. When I found no Sunday-schools, I was gladly received and helped to organize them. It is true that often I found difficulty in establishing schools on your system, but that was only for want of people to teach. The minister then, or the evangelist was glad to conduct it himself. . . It is generally well understood now, the duty of educating our children on the principles of the Gospel; and though the work is a difficult one, still I hope to be able to conquer it by our Lord's grace. . . Oh, that God may enlighten us! And you, all you Christian brethren, pray God for us. It is only by His grace that we can be enabled to do something in Italy. And now I have to pray you, if you should like to publish this long letter, not to correct the ideas, but only my bad English. I have written what I think is the truth. And now, may the Lord bless you. Believe me Yours very respectfully,

D. Bolognini.

THE IDOLATRY OF THE PAPAL CHURCH.

An eminent modern theologian of the Papal Church asks what is idolatry? Then, in answer to his own question, he says: "that is idolatry when honor, or reverence, is bestowed upon a creature as if it were a god." This happens, he says, "by any mark of honor or veneration, whatsoever, by which a person means to submit himself to a creature as if it were God; for instance, by bending the knee, by incensing, by uncovering the head," and so on.

We are not disposed to quarrel with this definition. It is sufficiently accurate and full for our present purpose. Taking it as our starting point, we wish to call the attention of the reader to the *idolatry of the Papal Church*. If we can show that this church adores certain things, or creatures, we need not speak of the honor, or reverence bestowed upon them because the greater includes the less. And it is not difficult to show this, for their own theologian cited above, whom the whole church of Rome declares to be "sound and according to God," does it in a great measure for us.

His theology shows who and what are to be adored, in the church of Rome, and then the application of his own definition to the case of those who adore these persons or things, make them out, beyond question, idolaters. The poor Papist is thus placed in a very sad dilemma. If he does as his church requires him to do he is an idolator. If he does not, he is a heretic. In either case we see no escape for him "because idolatry and heresy are both damnable sins." But to come to the things that are adored in the Papal church, we mention,

1. The wood of the cross. It is the glory of the Christian church to magnify the cross of Christ; every Gospel minister preaches the cross, though it be to them who perish foolishness. With the apostle he glories in it. But the word cross, in these cases, evidently means the doctrines of the cross, or those precious truths which concentrate in the sufferings of Christ upon the cross, or radiate from them to enlighten and save mankind.

But the Papists, distinguishing between the doctrines of the cross and the wood of which it was made, worship the latter as well as the Holy One who suffered on it. St. Thomas Aquinas, the "angelic doctor," teaches that "the cross of Christ is to be worshiped with the same adoration with Christ." For this reason he says "we address the cross and pray to it as if it were He who was crucified."

No good Papist will pretend to say that cross here does not mean the wood of the cross. It is said that Luther, emerging from the dark abyss of Popery, and in allusion to an old hymn, used to say, "O blessed cross of Christ, there is no wood like thine." But to the minds of the unbiased there is a marked difference between these words of

Luther and praying to the cross, as the Papists do, or giving it, as they enjoin, the same worship which they give to Christ. "One of the ways in which honor or reverence is bestowed upon a creature, as if it were a god, is by incensing." "All crosses designed for public places, for high-roads and cross ways, as seen in Popish countries, and for the tops of Romish chapels, are consecrated with great ceremony." "Incensing" is a prominent part of this consecration.

2. They adore the host, or consecrated wafer. The doctrine of transubstantiation had its origin as far back as the eighth or ninth century, but it was not enjoined as an article of faith till the year 1215, by the fourth council of Lateran. The worship of the host soon followed as a natural result of this Popish innovation. Honorius III, who came to the Papal throne in 1216, ordered that "the priests at a certain part of the mass should elevate the consecrated wafer, and that at the same instant the people should prostrate themselves before it in worship." To this day, in all Papal countries, special honors are paid to the wafer idol whenever it is borne through the streets.

Dr. Middleton, who traces most of the other rites and ceremonies of the Papists to a pagan origin, says when speaking of the adoration of the host, "I cannot find the least resemblance of it in any part of the pagan worship." It is said that Tully, when speaking of the absurdity of the heathen in the choice of their gods asks, "was any man ever so absurd as to take that which he feeds upon for a god?" No heathen, we believe, has ever done this; it was left for Popery to claim the ability to "create God the creator of all things, and then to offer Him up for the salvation of the world."

"He that created me," says Cardinal Biel, "gave me, if it be lawful to tell, to create himself. This power of transfiguring the wafer into the very body and blood of Christ we believe is claimed for every priest without regard to his private character." What awful blasphemy! We fear to give utterance to our own thoughts respecting it. But let me give the words of an Arabian philosopher: "I have traveled over the world and seen many people, but none so foolish and ridiculous as Christians who devour the god they worship." First create God the creator, then worship, then devour! We would use the word awful sparingly, but it is the only appropriate word here. And this consecrated host or wafer, they not only adore, but in Popish countries require all to do the like. "Wo be to the man," in such a country "who refuses to bend the knee or to take off the hat in honor of this idol." Fearful anathemas are hurled against them. One of the brightest ornaments of our country received very rough treatment from a soldier in Rome, some years ago, because he neither bent the knee nor uncovered his head when the host was passing by. Hon. Alexan-

der Duncan, Senator of the State of Ohio, in 1835 had his hat torn from his head, his clothes torn from his person, abused and beaten, in a public street of Cincinnati, because he did not take off his hat in honor of a foreign bishop going in procession to consecrate a chapel. Several others were treated in a like manner, and all by Papal priests.

3. They adore the holy oil. This is oil which is used in extreme unction, or, what a convert from Popery calls extreme nonsense. None but a bishop can consecrate it, and he does it on holy Thursday. The ceremony is performed publicly, in a church, to which multitudes resort to witness the ceremony and to participate in the adoration. We cannot enter fully into this ceremony, but may state that the part taken by the people is less sacrilegious than that taken by the priests. The latter perform their adoration in a manner which marks it as "unequivocally" supreme, while the former simply kneel in their places.

When the oil to be consecrated is in its place, and all things are ready, the bishop approaches, reads the ceremony of consecration with crossings and recrossings, then mixes holy balm with the oil, and it becomes an object of supreme adoration. The bishop is the first to render this homage: receding a few steps he kneels before the holy oil, and with hands so joined as to express the most profound adoration exclaims, "hail, holy oil!" Then rising and approaching nearer than before, he prostrates himself again till his head comes near the floor, and exclaims in louder tones, "hail, holy oil!" Then rising once more and approaching close to it, he kneels again and louder still exclaims, "hail, holy oil!" Then he devoutly kisses the urn which contains it, and makes way for the priests of the diocese, each of whom is expected to be present, to go through the same ceremony. Such is the adoration of the oil which has come down to our day from the dark ages.

4. They adore images. Till the fourth century the worship of images was abominated in the Christian churches; after that it was gradually introduced, and finally the worship of them was established in the Papal church by the Council of Nice in 787. Among other things touching this point, that council decreed "that there should be erected images of the Lord God, our Saviour, Jesus Christ, of our blessed lady, the Mother of God, of the venerable angels and of all the saints." They then went further and pronounced anathemas upon all who would not receive images, and upon all who applied what the Scripture says against idols to them. Thus was image worship established in opposition to the letter and spirit of the Word of God, and to the decisions of a council convened but thirty-three years before. We are willing to admit that there may be Papists who do not wor-

ship the images, but look beyond them to those who are represented thereby; but if bowing the head, bending the knee, prostration of the entire person on the ground, prayers uttered before these crucifixes, crosses, images and paintings, with a kindling eye, mean any thing, they mean that the masses of the people worship them and nothing less. Or, if they look beyond the images and worship the saints and angels whom they are supposed to represent, they are not the less idolators, not the less violators of the Divine command. Popery teaches that images confer grace, that the sick are saved by praying to them, that they are the books of the masses, and that it is not necessary to read any other.

5. The Popish clergy are adored. By clergy, we mean the body of ecclesiastics as distinguished from the laity, from the Pope himself down to the lowest order of priests. The worse the priest, the more he seeks adoration as a cloak to conceal his iniquities, and the Papal system sanctions what he seeks. It is not difficult to show that the Pope and the bishops are adored, or worshiped. The reader may be prepared to admit this almost without proof. Father Ligori places the Pope above God when he claims for him the right to set aside what God has commanded. But if he is above God, why should he not be worshiped? And when we see the Pope adored on the high altar of St. Peter's, we have not much reason to doubt that the vast multitude kneeling before him regard him as more than human. To them he has taken the place of God, and is worshiped by them as God. Coming from the Pope downward, let us take the case of a bishop at the consecration of the holy oil. Being robed for the occasion, he stands on his throne and "receives the incensing." The censor is waved thrice before him, and the smoke of the incense diffuses its delicious fragrance to embalm, as it were, his sacred person, and to express the adoration which is his due. "Incensing," let us not forget it, is one of the ways in which "honor or reverence is bestowed upon a creature as if he were a god."

Then if we come down to the priests, who are the lowest order of those authorized to consecrate the host and to say mass, they too, according to Popery itself are adored, worshiped. "The end of all the idolatry of the Church of Rome is that the hierarchy may be worshiped." To bring this about, they move with great caution and put their doctrine respecting the worship of the cross, pictures, relics and the like into practice.

Their next step is to impress the people with the idea that their own sacred persons ought to receive what they call "adoratio dulia." This, if one can make a distinction without a difference, is an inferior kind of worship, but worship still. If some pretend that this is noth-

ing more than reverence, others admit that it is an adoration or inferior worship. And so far are the priests, in general, from rebuking those who pay them this honor, that they rebuke those who fail to do it. "Over and again," says one who has left the Papal church, "have I had this humiliating duty to perform."

Lastly. They worship the Mother of our Lord. We need not enlarge on this; none will deny it; all Papists glory in it. They place her above Christ and make her the only hope of sinners. In the "Rosary," well-known to every Catholic, ten prayers are to be offered to Mary for every one that is offered to God. Such is the idolatry of the Papal church. Such the proof of it. Though called Christian, some of the idolatry surpasses that of the heathen. It is more degrading, more revolting. It is practiced by millions of people in these United States, in this boasted day of light.

POETRY.

HASTE NOT—REST NOT.

"Without haste! without rest!"
Bind the motto to thy breast!
Bear it with thee as a spell;
Storm or sunshine, guard it well;
Heed not flowers that round thee bloom—
Bear it onward to the tomb!

Haste not—let no thoughtless deed
Mar fore'er the spirit's speed;
Ponder well and know the right,
Onward then with all thy might;
Haste not—years can ne'er atone
For one reckless action done!

Rest not!—life is sweeping by—
Go and dare before you die;
Something mighty and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye
When these forms have passed away.

"Haste not! rest not!"—Calmly wait;
Meekly bear the storms of fate;
Duty be thy polar guide;
Do thee right, whate'er betide!
Haste not! rest not! Conflicts past,
God shall crown thy work at last!

GOETHE.

"PLEAD FOR ME."

O Thou, the contrite sinner's Friend,
Who loving, lov'st them to the end,
On this alone my hopes depend,
That Thou wilt plead for me.

When, weary in the Christian race,
Far off appears my resting-place,
And fainting I mistrust Thy grace,
Then, Saviour, plead for me!

When I have erred and gone astray
Afar from Thine and Wisdom's way,
And see no glimmering, guiding ray,
Still, Saviour, plead for me!

When Satan, by my sins made bold,
Strives from Thy cross to loose my hold,
Then with Thy pitying arms enfold,
And plead, O plead for me!

And when my dying hour draws near,
Darkened with anguish, guilt, and fear,
Then to my fainting sight appear,
Pleading in Heaven for me!

When the full light of heavenly day
Reveals my sins in dread array,
Say Thou hast washed them all away;
O say Thou plead'st for me!

SABBATH-SCHOOL DEPARTMENT.

A FURTHER LOOK INTO THE HOME WORK OF THE SOCIETY.

The great problem of Christian philanthropy is how to reach the lower classes of the population of our large cities. Low and degraded in position; living in deep poverty and often in squalid filth, and surrounded by the depraved and vicious of both sexes, as we have seen in our former articles, deluded by error, and the dupes of ignorance and priestly superstition; many believe that their elevation, to say nothing of their salvation, is hopeless.

We feel differently upon this subject. We think this great problem has a solution. Our experience and observation have shown us that even debasement of the lowest character is not beyond the reach of Christian benevolence and labor. That with the right kind of laborers, actuated by the proper spirit, and performing their work in the right way, much may be done in elevating, instructing and saving even such. The back streets and narrow lanes, the dark cellars and noisome garrets, the tenements of vice and error, may be penetrated by patient and faithful soul seekers, and their lost inmates recovered from ignorance and sin, and made ornaments to the church of Christ and to society. And this is the work of this Society, for we wish it might never be forgotten, that the masses of Roman Catholics who crowd our great cities, are of these classes of poor, deluded, and lost.

We invite you to a look into one of these families. It is one of those poor shelters that all our cities present among this class of their population. The way to it is through a mass of city debris, thrown out in putrid mass by the scores of families inhabiting the same. The appearance of the building is not only uninviting, but repellent, and the transit to the upper rooms is by a stair case, so rickety, that it creaked and trembled at every foot pressure. Yet, in that upper apartment lies a man with a soul as deathless as the God who gave it, whose days are evidently numbered, and who must soon be in the eternal world. His years have been lessened by his life of vice and sin; and what is worse, his soul has hope only in the saints of Rome and the Holy Virgin.

The missionary has found him. She has sat by his side, she has bathed his fevered brow and made his hard bed as comfortable as charity would assist her to do. But she has not stopped with this. The Society has bidden her to do more. She therefore tells him the story of the birth, life, and death of Jesus—the death for him. She sings of Jesus, and speaks of His mercy and His love. See how the dying man listens. It is news to him—news too, in a Christian land and in a Christian city. See how he weeps. Oh! the Divine Spirit has accompanied the missionary. He pleads through her voice, entreaty and tears. He makes effective her mission. He hears, he accepts, he believes.

A few days elapse, and again we are in this house of sorrow and death. The sight is impressive and sad. Tears will unbidden start upon the missionary's face. There is the family, already left without the fruit of a father's toil, and soon, as they all feel, without a father's presence. Again the missionary is summoned to her duty. These are to be comforted. The widow to be told of the widow's God and husband; of heaven, where all who love the Lord Jesus shall be re-united; of Christ, who is the elder brother of all the good and holy, and who receives the good to His own heavenly embrace.

These orphans, to be told of the God of the fatherlesss, and to be cared for as the legacy of the dying father. All this she does. Then turning to the sufferer, she again tells the story of Jesus—of Jesus as not only the sufferer of Calvary, but the resurrection and the life of every believer. A halo of joy suffuses his countenance. He feels the strong arms beneath him and is at peace. This hovel is, indeed, the gate of heaven. List—he speaks. He tells of the love of Christ which fills his heart. He labors to assure us of his peace and joy;

of the gratitude he feels to God for making known His great salvation, and wishes he might live to tell his family and friends of the great salvation. And then turning his weeping eyes upon the missionary by his bed-side, he faintly murmurs: "O, excellent lady! God bless—God bless you!"

In a few days he was gone; and then came the funeral, the provision for the lonely widow and fatherless orphans, and the constant care for their spiritual interests that, peradventure, these other souls might become trophies of Immanuel's grace and stars in her crown of rejoicing in the day of the ingathering of the jewels.

And in this work she yet toils. Toils, hoping and believing. And thus solve we this problem of Christian philanthropy—thus perform our home work. Eternity, and it alone, can tell its adaptedness and its great success. The workers therein, we assure our readers, are content to await its final verdict. W. D. R.

CHARACTER OF OUR HOME WORK.

It is not the effort which makes the most noise, which is most often paraded by public notices and public meetings before the people, which accomplishes most, or is most effective in the amelioration of human ills, or the elevation of human society. Oftener, as our experience attests, do the quieter and milder efforts at relief of woe, and elevation of mind, succeed the speediest and the best. Eminently so is it in the work of this Society. The sweet ministrations of kindness which the foregoing article presents, and such like, are often the means of saving the soul. Prejudice is thus removed—prejudices, too, of life-long indulgence. Contrasts are thus inevitably induced between priestly treatment and these kindly ministrations—contrasts which ever redound to the beauty and power of our work. Truth thus becomes a matter easily introduced, and holy songs soon take the place of ribald ballads and indecent airs. And this power of sympathy and kindness is omnipotent. The power of simple song is itself a most effective one in the abodes of delusion and sin.

It is related of a poor, reeling drunkard, that he once passed by where a group of children were singing a Sabbath-school hymn. Their happy tones attracted his attention, and he staggered up to the wall and stopped to listen. No sooner had they finished their song, than the hitherto unobserved listener, startled them with the request: "Sing again, little girls." Timidly they began another hymn, but gaining confidence as they proceeded, they swelled the song, "Jesus' love for sinful man," until interrupted by the sobbing of the outcast beside them, they ceased and stole away one by one, leaving him to his tears.

A beautiful little incident occurred after the battle of Antietam, which has been put on record, which illustrates in how simple a manner the sweet ministrations of kindness may be made effective in a work like ours.

A young lady, whose whole life since the beginning of the war, has been devoted to the bedside of our soldiers, and whose gentle manner has endeared her to soldiers' hearts as an angel of mercy, was engaged in alleviating, as far as possible, the sufferings of a large number of wounded men, who had been collected in a barn, then used as a temporary hospital. Quietly and gently she moved from one to another, wetting the bandage of one, placing pillows and cushions under the wounded limb of another, saying a cheering word to a third, and doing to all some little act of kindness—such as the loved ones at home would feel it precious privilege to do, had they been present. One poor fellow, whose arm had been amputated, was lying in a corner. The feeling of loneliness and absence from dear ones, was crushing him, and in his weariness at all things around him, he cried out, "Oh, that I could hear my sister sing!"

The young lady began, in a low tone of voice, to sing a little ballad. As the sweet, plaintive tones gradually pierced the air of the barn—filled, as it was, with the oppressive odor of suppurating wounds, and ill-restrained groans—all other sounds subsided, and each soldier listened with almost breathless attention. Gradually her tones became fuller and louder, and never had a prima donna such a delighted auditory.

When the little ballad was ended, a dead silence prevailed for a few seconds. Then those with hands began to clap them together with delight. But the poor fellow for whom the young lady had been singing had only one hand. Nothing intimidated at this, and wishing to join in the expression of thanks which his fellow soldiers were giving, he pounded on the floor with his only hand, crying "Oh, Miss, you see I *can't* clap, but I *must* pound." No singer ever received a higher reward than this Christian sister of mercy from the poor wounded boy.

These are the kind of labors that tell the most and best for the poor, the deluded, and the lost. Not the great ones, those which the poet recites, or the historian perpetuates, but the little ones. And thus it is too, that the measure and value of our work may and can be estimated. And hence we believe in the success of the labors of the American and Foreign Christian Union among those of its subjects who tread the lower walks of life. May a kind Providence vouchsafe a greater success in the future of its history than its past has seen. W. D. R.

[The following lines were composed some ten years ago as descriptive of the Juvenile Asylum at Harlem, near your city. They are so apt a description of the Industrial Schools of our Society, that with the alteration of a single line in the last verse, I send them to you for publication in the Sabbath-school Department of the "Christian World."]

THE JUVENILE ASYLUM.

Away from the bustle, the noise and the strife,
The business, the turmoil and care,
Surrounding and filling the every-day life
Of those that may hither repair;
Where buttercups, daisies, and wild-flowers blow,
And the zephyrs are laden with sweets,
And the glistening streamlets are murmuring low,
And the warbler his carols repeats—

Perceive ye a structure, among the old trees
Embowered in foliage green,
Where the deep waving forests bow down to the breeze,
And the hill-top is calm and serene.
A beacon so noble, a mansion so fair,
With courage may fill every breast—
The patriot may linger with gratitude there,
And the Christian find promise of rest.

For what are the ills which our city may dread,
Like the foes which from turbulence spring?
The rowdy and rioter rapidly spread,
And together in mischief they cling.
And where are the baleful ingredients found
But deep in the masses imbedded?
And there the raw atoms and matters abound,
To guilt and to ignorance wedded.

To take these materials, and train them aright
The pathway of life to pursue,
To save them in youth from despair's bitter night,
And form in them principles new;
To snatch them from scenes of corruption and sin,
From poverty, sickness, and woe,
And place them a fitting asylum within,
Where virtue and peace they may know;

Is done, and with pleasure each bosom may thrill,
Corruption no more might destroy,
For checked might be now, the unsanctified will
Of the vicious and penniless boy.
And hundreds are gathered, and taught to arise
From the depths of debasement and shame,
And encouraged to win for themselves the great prize
Of an honored and virtuous name.

These waifs from the gutters, rich jewels oft prove,
The pebble a beautiful gem,
To polish and save which, should each one behoove,
'Tis a debt that is owing to them.

But if, from some carelessness, meanness, or doubt,
Or some obstacle yet unrevealed,
To save these wild vagrants, no hand were stretched out,
The doom of our city were sealed.

Go, citizen, patriot, and friend of the young,
To our Industrial Schools and see
How incipient rowdies the people among,
May be taught to be gentle and free.
And when you have witnessed the order, and weal,
Their faces all beaming with joy,
Then look on the festering masses and feel
What duty your hands should employ.

W. D. R.

PRAYING AND DOING.

A great many children pity the poor and neglected, and wish God to be kind to and help them. Some of them I have no doubt pray for them, and some who are the readers of this magazine. But too many I fear go no further. They pray, and then leave God to do all the work of caring for, and instructing the neglected and lost. They are not willing to do any thing themselves in this regard—any thing which involves labor or self-denial.

For such, I have a story. I take it from the "Christian Press," a most excellent paper published in Cincinnati:

"Bless the poor little children who haven't any beds to-night," prayed a little boy, just before he lay down in his nice warm cot of a cold wintry night.

As he rose from his knees, his mother said to him: "You have just asked God to bless the poor children; what will you do to bless them?"

The boy thought a moment.

"Why, if I had a hundred cakes, enough for ourselves, I'd give them some."

"But you have no cakes."

"Well, when I get money enough to buy all the things that I want, and have some over; I'll give them some."

"But you haven't half enough money to buy all you want, and perhaps never will have. I want to know what you will do to bless the poor now?"

"I'll give them some bread."

"You have no bread, the bread is mine."

"Then I could earn money, and buy a loaf myself."

"Take things as they now are, you know what you have that is your own. What are you willing to give to help the poor?"

The boy thought again.

"I'll give them half my money. I have eight cents, and I'll give them four. Wouldn't that be right?"

"Four cents would not go very far in making a child, so poor that it has no bed, as comfortable and well provided for as you are. Four cents toward food and clothes, and books and bed for such a one, and four cents just for pencils or candy for yourself don't seem fair."

"Then, mother, I'll give all my money; and I wish I had more to give," said the little boy, as he took his good night kiss.

Now don't you think his bed was made softer that night by his pity for the poor and shelterless? Don't you think he slept the more sweetly and that ministering spirits watched his couch more lovingly because he was growing to be somewhat like his Saviour, who "spared not Himself, but freely gave Himself for us all," that we might become heirs of God and joint heirs with Jesus Christ to all the glory and wealth of heaven? Dear young readers how many of you will do as he did? Pity the poor and ignorant and lost, and pray for them; but not this alone, labor and give for their salvation. W. D. R.

The Poor Boy.—Don't be ashamed, my lad, if you have a patch on your elbow. It is no mark of disgrace. It speaks well for your industrious mother. For our part, we would rather see a dozen patches on your jacket, than hear one profane or vulgar word escape from your lips. No good boy will shun you because you can not dress as well as your companions; and if a bad boy sometimes laughs at your appearance, say nothing, my lad, but walk on.

We know many a rich and good man who was once as poor as you. There is our next door neighbor, in particular, now one of our wealthy men, who told us a short time since, that when a child, he was glad to receive the cold potatoes from his neighbor's table.

THE FOREIGN FIELD.

SOUTH AMERICA.

SANTIAGO, Dec. 6th, 1867.

DEAR BRO. SCUDDER,—A few days since, Mr. Wetherby, the colporteur, requested me, in Mr. Gilbert's absence, to visit with him a Chileno, one of the members of our native congregation, who was at the point of death. On entering his humble apartment, we found that his will was being made out in the presence of a number of his relatives and friends. We left the room immediately, intending to see him again; but he sent for us to come to his bedside, and urged us to pray for him.

A few hours after our departure, a priest came to the house, (by the private request of the patient's mother,) bringing "the host," and followed by a troop of boys and women. Many of the neighbors, too, who knew the sick man to be an heretic, gathered about the door anxious to learn the result of the priest's visit. They believed as many Romanists do, that although one may come out from among their number and profess the Protestant faith while in the possession of health, he will not dare, on a dying bed, to reject the offices of the Church of Rome. Hearing the disturbance, and learning the cause, our sick friend wished the priest to leave the house. But the latter, (several witnesses say that he was *drunk*,) forced his way into the bedroom and urged the man to confess, and receive the sacrament. Receiving a decided negative to this proposal, the priest said: "Speak only *two words* to show that you are a Catholic." "No," replied the man, "not *one* word will I say: leave the room!"

The next morning we visited the sick room again and learned the facts mentioned above. Our friend appeared to be gratified by our visit, and in broken whispers confessed that he was a great sinner, that he trusted in Christ alone for salvation, and that if his life should be spared, he would, by Divine grace, live for the glory of God. He was a little better when we saw him last, and his friends entertained a slight hope of his recovery.

It is interesting to notice how this man has been led to his present moral position. About three years ago, Mr. W. placed a tract in the hands of his daughter, then a girl of fifteen. She became interested and purchased a Bible. Soon her mother took pleasure in listening to "The Word," and they both came to Mr. G.'s Bible class, of which they have since been regular attendants, and the daughter, as we hope, has become a true Christian. Gradually the father was convinced of the better way by God's blessing on the efforts of the child, and occasionally accompanied her to the class. Still the most charitable of his friends could not believe that he was so firmly rooted in the truth as to take the step which he has done at this important juncture. Under these circumstances, he cannot be buried in the R. C. Cemetery. The priests lately endeavored to exhume the body of a man who shortly before his death refused to confess and partake of the sacrament, and who was afterwards quietly interred in the general burial ground.

We feel that there is a great work to be done among the educated young men of this country, over whom the Romish Church has now but little control. One of this class told a friend of mine the other day that he was "Catholic by name, but Protestant in sentiment." He said that among a wide acquaintance he did not know *one* respectably well educated young man who was a Romanist, or attended church. The confessional, he remarked, was a source of disturbance and alienation in many families. If he were ever married he should stipulate that his wife was never to confess to a priest. She might enter the sanctuary and worship God as she liked, but never *confess*. I learn on good authority that this proviso has been made, and carried out in several cases of marriage between professed Romanists.

With young men of the class alluded to, who read and speak French with ease, the rationalistic and infidel writings in that language have considerable influence. Some of the liberal papers here praise Voltaire.

A comic paper, called "The Devil's Lantern," and published in this city, makes covert attacks not only upon the religion of the State, but upon truths cherished by all the true people of God. The editors of this last sheet have lately been indicted by the Government, for undermining the morals of the people.

Such are some of the false lights luring young and old, who are dissatisfied with Romanism, away from the truth. Oh, that we could flood this country with attractive and convincing books of a religious character!

The want of suitable reading matter is truly a great evil. But another want stares us in the face just now, and causes us to renew our repeated cries to you for aid in raising money for a church building for the Protestant Chilenos. Our present room for worship, is as you know, too cramped, too uncomfortable; and while it may serve for the purposes of a primary school, it cannot properly accommodate those who attend the Sabbath services.

The English speaking people here, as well as the little congregation, have done nobly, as Mr. G. has probably informed you. The means thus raised may purchase ground, but nothing more. We have gone forward on the principle of *faith*, assured that the Lord will cause some of His own silver and gold to flow into your treasury for this desirable object. A young Scotchman, in subscribing twenty-five dollars for the native church, said to me: "We never miss the money given to such a cause."

Truly yours, A. M. Merwin.

[We place this letter before our readers, and ask, will you give us the means to respond favorably to the urgent requests made by one whom we all love and trust?—The Rev. Dr. Trumbull.]

Valparaiso, Dec. 10th, 1867.

My Dear Mr. Scudder,—By Captain K. I send you a photograph of our church, at request of Mr. Gilbert.

He was here a few days ago and obtained subscriptions amounting to $1,600, towards purchasing land for the Protestant and Evangelical Church he hopes to erect in Santiago. I trust the friends in New York and elsewhere may realize the importance of this step. Four thousand dollars more are needed, and the thing can be done, placing the church where it ought to be in a *public position*. My own view now is that publicity should be courted. It will be the wisest measure you now can adopt. It would have more effect than two new missionaries for two years. It would stand as a public assertion of a principle—of the free Gospel. Do not give it a cold hearing, my brethren. Now is your time to strike; and then a monument will at once be commenced here.

On the Sabbath I preached on the present condition of affairs in Rome, judged by the light of Scripture. I had already translated into Spanish, and yesterday and to-day the sermon has been put before the readers of our best daily paper. A native gentleman told me last evening, he had read the first part of it which appeared yesterday, and that he thanked me for it. Now, will you sustain these efforts? The same could be done every fortnight or every week. It makes the fourth sermon I have published in Spanish since returning.

I have recently received a letter from a priest, unbosoming his doubts and asking counsel; and have lying before me a letter received yesterday from a man who begs me to address him on the vital Romish questions, either by letter or publishing strictures on a book just out, which he sends me.

It is now fifteen years since I relieved the Society of all burden for my support, but would it not be in your power to provide means for printing the Gospel in the form named above, here, on the spot? Bring this spot to a high state of cultivation, and you will achieve greater success than by opening new fields and partially working them. You must aim to provide *native* laborers, and for that should do much at a center. From this we shall reach other points in the land. From this country we shall reach the other republics, and put the truth before twenty millions of people. Lay this before the Christian public, and beg them to hearken

to me. I am the oldest servant of the Society, have been longest in its service, and claim that my advice ought to be listened to. I know what the country and what the work for this continent needs, possibly better than any other; and I beg you to turn your heart this way, providing means to print, and men to teach and preach.

Fail not, I pray you, to write me and tell me what I may proceed to do, and what you will aid me in doing. Out of my private funds I have expended two hundred dollars within two months in Spanish printing for gratuitous circulation.

At our depository, the sales of Scriptures and religious publications have doubled—our only hindrance is the want of books in Spanish. Mr. Sayre, and Mr. and Mrs. Merwin are in Santiago. They are well and at work. They have preached in Spanish.

The course of things in this country is to skepticism, and we must put the Gospel forward to enlighten; showing its true import and its Divine proofs. My own congregation is too numerous for the church to contain them. We mean to buy and build at once to accommodate 600 persons or more.

The Germans have a minister just arrived out. O! that you would send a good one or two to go to the south of this country to the Germans there.

And now farewell. Salutations to the brethren. Yours most truly,

D. TRUMBULL.

SANTIAGO, Dec. 23d, 1867.

REV. J. SCUDDER—Dear Bro.: On the 15th we purchased a site for church and school for $2,080, entire cost. We have obtained subscriptions to cover that amount so that we have paid for the site and have a deed for the same.

We now hope to build a much larger edifice than the one which we first planned, and which will cost much more, say from $5,000 to $10,000. Mr. Trait will hand in his estimates in three days. We now propose to ask some of the liberal Chilians to assist us, but we cannot hope to obtain a very large sum from them. Our audience is increasing, and we much need a church edifice. You need not be surprised if we take the liberty of going forward in this work, relying on the justice of our cause in the liberality of Christians at home, and in the efficiency of the Society.

We feel confident that $10,000 could be raised, if some suitable man would take it in hand. The case is urgent. Just now two churches are going to be built by the Jesuits. One is to be called the Compania church, to take the place of the edifice by that name which was burnt in 1863, with the frightful loss of 2,000 persons. The other is to be built three blocks from our site, by the Spanish Jesuits, who have a large school. We think that the priesthood will make less effectual opposition to our building if we commence at once. Boldness and promptness seem to be counseled by the circumstances.

The site is two blocks only from the great national institute. In this institution are being educated more than 1,000 young men. The course embraces seven years of study. After graduation those who choose enter the university which joins the institute, and then study law, or they enter the medical school. We are one block from the most beautiful part of the great avenue of the City, the "*Alameda*," which is so thronged with coaches and promenaders in the evening. We purchased of two old "ladies" of the "old school," who had four brothers who were priests. I do not think that they know now the object for which we purchased. We told them that we wished to build, and that satisfied them. They showed the portrait of their mother with a book in her hand, saying: "She was a woman of much talent, and read a great deal—the book you see is the Bible, which was her favorite book."

A nephew of the good lady was Francisco Bilbano, who, a few years ago, was tried in this city for attacking the Roman Catholic Church. He lately died in Buenos Ayres, but to the last he would not confess to the priest. His writings are bold, and contain good points, but they are tinctured too much with infidelity. However, his influence has ploughed up the field, and we

are putting in the seed where such men as Bilbano had prepared the soil.

About raising funds, we shall hope to hear from you at an early day. The rains set in by April or May. We wish to get the walls up before then, if possible. We might finish off the basement first, and so be enabled to worship in the building before the upper part was finished.

Last week was published a letter of some members of our congregation to the priest of this parish, who stirs up fanaticism, and holds more meetings than any other priest in the city. His chief object seems to be to prejudice the public against the Protestants. From the letter I make a few extracts:

"We believe that it is the duty of the priests to preach the Gospel, but are sorry to find that you and your colleagues devote yourselves almost entirely to excite the fanaticism of your hearers against Protestantism and the Protestants, who according to your words are the poisonous tares which are beginning to take root in our soil. In this way you are trying to defend your religion from supposed attacks of the Protestants. This may be convenient; but we truly believe that it is neither generous nor Christian, nor worthy of those whose high mission it is to lead men to heaven. The Protestants come to deceive us, as you say, to take advantage of our credulity, to instil into our minds false doctrines. Why do not our clergy oppose them with the force of logic and of argument in place of hostilizing them by the power of fanaticism and of the prejudices of the greater number? Why fear the light? Why elude discussion which can clear up and resolve the most difficult problems? Which can conquer doubt and make strong the belief? Such as it seems to us are the legitimate means which those should employ who would defend the eternal and incontrovertable truths of the Christian religion.

"After having heard you and your colleagues preach against the Protestants with a bitterness which, as Christians, we justly censure, we have believed it proper and reasonable to examine the points in dispute between the Romanists and Protestants.

"Although not possessing great learning, we cannot accept that there exists on earth an infallible man. Infallibility is an attribute which belongs exclusively to God, and all men are subject to error, faults and weaknesses inherent to our imperfect natures. Those who pretend to the contrary, are themselves victims of pride and vanity. They try to pass the limits which the hand of God has placed to the human intelligence.

"Setting out with this principle and convinced of this truth, we have many times attended the meetings held at the house of the Rev. Mr. Gilbert, (Protestant,) on College street. The false notions which we had upon the worship and practices of the Protestant ministers made us expect something terrible; but we were surprised when we saw a modest minister without clerical robes or adornments of any kind, and with only the Holy Scriptures in his hand, addressing his hearers with a simple and humble bearing, saying: 'Here you have the book of eternal life. Do not believe in me, for I am fallible, I can deceive myself and deceive you. Believe the blessed Gospel, for it contains truths as eternal and infallible as the Source from whence they emanate. Take it in your hands; read it with your own eyes in order that you may comply with the command of its divine Author.' John v. 39.

"What do you find in this, Señor curate, which does not agree with the spirit and holy morality of our religion? On the contrary, this mode of giving religious instruction to a people seems to us to conform to the principles of equity and justice, and ought to be a model to ministers of the Gospel.

More than this, Señor curate, we have observed that the Protestant ministers live as they preach, and preach as they live. We have seen them practice charity in an edifying manner; entering the hut of the sick and unfortunate poor, and dividing with them their bread of poverty, and giving them spiritual aid and consolation. All this, without ostentation, according to the teaching of Christ. Matt. vi. 12.

"Indeed, Sir, we desire that this conduct may be imitated by our clergy."

The priests are very active in Chili. Within six months, four religious newspapers have been commenced to combat Protestantism. During this time no less than two monks and eighteen nuns, and I think two priests have come over from Europe.

It is said that a fanatical society, here in Santiago, is to present a petition to the president asking him to put a stop to our meetings.

An acquaintance, a few days ago, met the editor of the leading daily of Santiago, and told him that we were going to erect a church for a Chilean congregation. With much surprise, half in earnest, he quietly remarked: "What! do you want us to burn you?" Do not fear anything of the sort. We shall hope to hear from you soon.

Yours very truly,

NATHANIEL P. GILBERT.

ITALY.

CARRARA, ITALY, Jan. 8th, 1868.

REV. J. SCUDDER,—My Dear Brother: I invite your particular attention to the stations lately planted by the American and Foreign Christian Union, and the character and prospects of the work in those stations, as reported by the evangelists who are laboring in them. It is preferable that the laborers, themselves, be heard rather than myself; hence I will translate their letters, simply leaving you to make such comments and suggestions as you may think proper.

I may add, that in all the old stations the work is going forward as usual. Here, in Carrara, we have public preaching three times a week, and public study of the Word once a week. In this last meeting, all who can read are given a Bible; the chapter in the course of study (we are now going through the Epistle to the Galatians,) is then read, verse by verse, by all who wish to read; and remarks on that portion of Scripture are made—first by the evangelist, then by others who desire to do so. Besides, we have lately begun holding private meetings on every Sabbath evening for the spiritual benefit of those who seem more deeply interested. We have usually from eight to twelve, and sometimes more, at this meeting; and it is extremely interesting, for as it is perfectly informal and familiar, all speak with the greatest freedom and open their minds, the one to the other, in unreserved simplicity. More than once have I been deeply impressed with the manifestation of their simple faith, and with their natural and beautiful interpretations of Scripture. One among them we feel is, indeed, a new man in Christ, and one of God's children. He is a Tuscan, laboring as a quarry-man in the Marble mountains of Carrara. And, dear brother, if there were no other evidences of God's blessing and presence with us here, we would count with heart-felt gratitude all our time, our annoyances and troubles, as nothing, in view of the eternal joy of *one soul saved*, and saved forever.

PRATO

is a little city lying about a half hour's ride on the railway from Florence. It was proposed something over a month ago, that the Gospel should be preached there; specially as the evangelist, Sig. S. Ferretti, (who is known to you as the director of a large and important school in Florence,) passes Prato every Lord's day on his way to Pistoia, where he ministers to a flourishing little church. After much difficulty a place of meeting was secured, and three weeks ago public preaching of the Gospel began there. The evangelist, Mr. Ferretti, writes of it as follows: "I take pleasure in writing you that the meeting now commenced in Prato promises great and good things. To avoid the confusion and mobbish noises consequent on too great publicity being given to evangelical meetings in the beginning, I have thought it best to hold rather private assemblies, inviting to them at first only persons well-disposed toward the Gospel. When we are better known we will open the doors to all. The first Sabbath, we had twenty-two hearers; the second, about forty. At the first meeting I spoke on those words in John: 'God so loved the world,' etc.; on the second, I explained who are the evangelical Christians, what they believe and practice. I observed with great pleasure and satisfaction the presence of several wo-

men at the meeting. From time to time both men and women could not abstain from such exclamations as these: 'Amen!' 'Certainly!' 'It is the truth indeed!' What a difference between these meetings and the mass! Here, at least, one understands something, etc. But these interruptions will soon disappear. My object, dear Mr. M—, is not to make Protestants, but with the blessing of God, sincere believers in Jesus Christ. I abstain as much as possible from controversy. Certainly, if I were to attack the clergy I would have a much larger audience; but I prefer to follow the example of Paul who would 'know nothing but Christ and Him crucified, a stumbling-block to the Jews and foolishness to the Greeks, but to every one that believeth, Christ the power of God and the wisdom of God.' The priests have already begun to denounce us and thunder their diatribes against us from their pulpits, but let us remember that a work which receives not the baptism of persecution, does not develop, and sometimes dies. Let us pray the Lord to help and sustain us, for without Him all is vain."

In a letter of later date, Mr. Ferretti tells me that the persecution is becoming more and more intense. May this station be remembered in your prayers!

LECCE.

I have already written you of this city—of the character and disposition of the inhabitants. About the first of November, the evangelist, Sig. Callegari, was sent to Lecce, where he was soon afterward followed by a colporteur. At Lecce, as at Prato, the first and great obstacle to be overcome was that of procuring a suitable room in which to hold religious meetings. After a month's search a place was found and the meetings began. But few meetings have been held as yet, for it is only a week or two since public preaching was begun there. I thought it wise to counsel the evangelist to commence with private assemblies of but few individuals, in view of the difficulties of the field and the fanatical character of the people; and wrote to him accordingly. He writes thus in reply: "I also thought on my arrival at Lecce, that it would be best to labor in a private way, but I was soon convinced that to begin a work in this city I must appeal to the public directly, which I did on the 28th of Dec., last, on which day the work of evangelization began. The first evening of our meetings we had about ten persons of the higher classes of society, part of whom were rationalists, and the other part Catholic. My discourse was founded on the Decalogue of Moses; and after I had closed, some of the latter class, (Catholics,) presented their objections and difficulties, attempting to sustain the worship of images; but without any plausible arguments. The following evening the meeting was much more numerously attended, and the audience was composed, in great part, of students and teachers. Scarcely had I finished, ere the opposers of 'sound doctrine' began their attack. We had a long and hand-to-hand fight, which terminated, I trust, to the greater manifestation of the truth. Last evening the meeting was composed almost entirely of students, but there was none who opposed. Let us trust that God will call out from this people, in His own time, His elect to the glory of His name."

"Yesterday I was called privately before the chief of police, who recommended prudence, etc., and finally told me that in view of the fanatical character of the inhabitants, I had better suspend the meetings entirely. I replied as every Christian should in a free land. Finding he could do nothing with me, he took me before the prefect, who laid before me the same considerations and counsels as the chief of police; and my reply was the same, that 'I must obey God rather than men.'"

Just here I have received another letter from Sig. Callegari, in which he tells me the room is crowded full at every meeting; that opposition is becoming more bitter; that many souls are inquiring after the truth. Here it is:

"The work at Lecce is *progressing*, notwithstanding the priests and the Bourbon party have begun to molest us. The owner of the house where we hold our meetings has dismissed me, and refuses to give his house longer for the purpose to which we

have put it. But as he has been paid up to the 23d of January, I refuse to leave it. He offered to refund me the rent-money, and this also I refused. Nevertheless, he carried away many of the chairs of the room. but so soon as the persons who are most interested in the Gospel heard of it, they immediately brought me twenty chairs.

"Yesterday evening, about thirty students came with the express purpose of contradicting and raising objections. But being informed previously of their intentions, and seeing their designs, I announced before beginning to preach that I would permit no discussion in the house ; that I was ready to sustain a public discussion at a suitable time and place. However, I was interrupted in my discourse, and was compelled to suspend it altogether for that evening. Something of a tumult succeeded, but the presence of the gen d'arms restored quiet. Many of the students left ; and as the room was crowded full of people, I was requested to continue. But I thought it best not to do so. This evening, however, I preached on the same subject, (i. chap. of Galatians,) and many persons were surprised and delighted. One man, however, after the meeting, challenged me to a public discussion on the doctrines advanced. I am ready, with the help and in the name of God, to meet them all ; even the bishop himself or his vicar ! The priests of Lecce have already made complaint against us to the prefect, asking that the meetings be closed and we sent off. But the prefect replied that he could not interfer ewith us in any way ; and told them to beware of repeating the scenes of Barletta. We have already in view another locality, when we shall be obliged to leave this."

It is evident, dear brother, that there is the beginning of a great and good work in the city of Lecce. Satan never raises opposition where his kingdom is in no danger. It is in the name of the God of the heavens and of the earth, that the Gospel is being preached there ; and He is mightier than Satan, than demons, than priests and monks and nuns. But we plead for the prayers of our brethren in America. Oh ! may they cry unto Him who is mighty to save, mighty to make His truth triumph over all opposition.

TERNI.

A new and very promising station has been established in this city which contains a population of some 15,000, or more. An evangelist and colporteur are there at work. But thus far the meetings are held privately in the house of the evangelist. Soon they will be public. Many persons deeply interested in the truth, frequent these meetings. In reply to the question, "what he thought of the prospects in Terni," the evangelist writes : "I think God has great people in this city. The colporteur sells many books and tracts, and the inhabitants seem exceedingly anxious to hear the Word of Life. I have found four or five individuals who have possessed the Bible for years, and give very clear evidence of being indeed Christians."

But I must close. I might fill sheets with reports of Bori, of Foiano, etc., but I cannot now. The field, dear brother, is white for the harvest. Men, faithful men and means are needed. Oh ! may the God in whose name we are here, in whose name you too are laboring, arouse the Christians of America to the necessity of sending the Gospel into every nook and corner of the Italian peninsula ! *Now* is the time to labor earnestly, faithfully and prayerfully to-morrow it may be too late. The horizon of Europe is again darkening, perhaps more fearfully than for many years ; and after the storm is passed, who knows what may or may not remain ? I am ever yours in the Gospel. W. G. MOOREHEAD.

PLEASE READ THE FOLLOWING LETTER.

[For more than a year our missionaries in Italy have plead for means to put their Theological school on a solid footing. If Italy must have preachers, and who doubts it ? there must be within her borders an Institution in which they can be trained. Are there not some wealthy Christians who will foster this school ? What higher honor can American Christians crave than to furnish Italy with a noble band of evangelical ministers of the Gospel ? The letter will speak for itself.—*Editor.*]

MILAN, Jan. 19th, 1868.

MY DEAR BROTHER,—On account of the great want of good evangelists in all parts of Italy, very many cities that present a most inviting field for evangelical labor, remain entirely unoccupied, and even where colporteurs and the visits of evangelists have given a decided development to the work, and evangelical meetings are held, it is impossible to carry forward this very hopeful beginning by sending men to occupy those places. *Men, men are wanted everywhere; men to preach Christ.* The friends of the Gospel in scores of cities and towns, have for years been sending urgent petitions for religious teachers, for some evangelists to come to this, and that, and the other city to speak to them of the pure Gospel. A few days since, for example, from one of the most populous cities of North Italy, I received a petition signed by forty-five men begging for an evangelist. Everywhere, in the fifty towns and cities of this region, they are begging for evangelists to come and preach the Gospel of Christ.

Udine, by far the most important city of the extreme North-eastern part of Italy, has been, and is at present, as your readers know, the centre of a most interesting work. Here, many months since, with great effort and expense, we commenced a work; but for the want of an efficient man to occupy this important post, we have had great difficulty in carrying it forward. The religious movement has been both very marked and vigorous in the city itself, and also in the large towns around. Indeed, all Friuli, or all that part of Italy, is white to the harvest.

After sending one man and another, as we could spare them from other important places; for a time, I at length decided to send one of my most promising students. A few weeks since, therefore, Signore Gizola left our theological school to occupy this post. This young man has been sustained in his studies, in part, by a kind friend in America; and to-day, I received a letter from him, giving an account of his arrival at Udine and his first labors, from which I send an extract. And these few lines, I am sure, the friend who has assisted him, as well as others who are beginning to manifest an interest in our Milan Theological School, will read with interest. He says: "My mission here seems to be blest of God. All the brethren and friends of the Gospel who came to hear me the first days after my coming, continue to be present each evening and manifest increasing interest and satisfaction, and not only so, but each evening bring other new ones with them. All do everything possible to encourage me, manifest an interest in me, and already apparently truly love me. They assure me that our numbers will increase more and more continually; but though I have so much reason to thank God for the fervor and success He gives me, yet I feel my own ignorance and weakness, and I beg you to request all the brethren in Milan to pray the Dispenser of every good gift that He would even increase more and more, and bless that which He has begun in me."

One evening, a priest came to his service in order, by public discussion, to confound him. Sig. Gizola manfully defended the truth, exposed the fallacy of the priest's arguments, and finally the latter left the meeting in disgrace. All present were greatly edified and delighted by the clear and logical manner with which the evangelist held up Christ as the only Saviour from, and only Sacrifice for, sin.

Another of our theological students, Sig. Zucchi, has gone to take permanent charge of the church and work in Caravaggio, and still another, Sig. Volpi, is just now to depart for Carrara, to assist Brother Moorehead. Thus we are already reaping good fruits from our school. These three referred to, are all young men of talent and of true and fervent piety. During the two years they have been engaged in study, they have made wonderful progress; ever active, industrious, and full of energy; they have, at every quarterly examination, been found in the first rank. They are, also, young men in whose piety all have confidence.

As these leave, others who have long since applied for admission into the theological class, come to take their places. Numerous are the applications from Italian

young men of promise and piety, we are continually receiving; and it is, indeed, hard to tell them that we have not the means to give them bread to help them. Will not Christian friends in the churches in America come to our aid? I am sure if Italy needs the help of the Christian Church in anything, it is in preparing her young men to preach the Gospel. For the past two years I have labored hard to sustain this school in Milan for training evangelists, and through the blessing of God, I have obtained from private individuals more than 25,000 francs for this object; but these private sources are now beginning to fail, and the prospect is now that about the first of May I shall be compelled to dismiss all these young men, nearly twenty in number, and send them back again to their shops and trades. I plead, therefore, with large-hearted, benevolent Christians, who feel any interest in Italy's evangelization, to come to my help. How many thousands, and tens of thousands, are spent yearly to see this beautiful land? And cannot we have five or six thousand dollars a year to prepare Italy's sons to preach Christ? I plead with individual Churches, also, that they would sustain one or two young men, in this training institution in Milan, for two or three years, and thus put one or two good evangelists into this inviting field of Christian labor. The cry comes from every part of Italy: "Give us men to preach Christ, give us evangelists to make known to us the pure Gospel." W. Clark.

GREECE.

Athens, Greece, Jan. 3d, 1868.

Rev. Mr. Scudder,—The prayer of all here is that this year may be a happy one for you and yours, and a prosperous one in the vineyard of our Lord. To me this is a peculiar year. It is the anniversary of my *birth*, of *uniting myself with the Church* of Christ, and of my *arrival in this field of labor*, as well as a new year. Another volume of my life has closed; this as a witness may appear before God at the day of judgment; a fact of most fearful import.

I shall soon send you my annual report, and that of the Publication Board, and therefore, would now indulge in other matters. The small pox has been among the Cretans and is spreading among the native population, so we have been obliged to be vaccinated. I had the small pox fever that has incapacitated me for a few days, though fortunately, I have not been interrupted on the Sabbath. The weather has been very severe, and the poor Cretans die like sheep. I have never seen anything like it. There is a family I had not seen for two or three weeks, and yesterday I learned that only one child remained; and another in a week lost three children. The present *lent*, together with the cold season and the want of clothing has killed as many Cretans as an epidemic. The Cretans are very superstitious, and would eat nothing but greens, and bread, and olives; and thus they have no vitality to resist the weather and the circumstances.

Dr. King, as you know, is now with us; we feel gratified to see him so interested in everything: he also called on Dr. Hill, and attended the Episcopal Church the first Sabbath he came. You know that the only English service here now, is conducted by the Rev. Dr. Hill, of the Episcopal Church, where we all go when we can to hear an English sermon; or rather, a sermon in English.

Dr. King has been twice to hear me preach; we feel sorry that his health is not so good as it was in America; he seems to feel the same trouble he had before leaving Greece for America, perhaps it is owing to the weather, which has not been so good since the Doctor came.

I suppose that brother Kalopothakes has already written you all about the Demerdesh church and his visit there.—Really the Lord seems to strike here and there among the Greeks, and perhaps that is evidence enough, and encouragement enough to teach us that the Greeks are not given up yet, and that a store of blessings is ready to be bestowed upon them if we are but faithful and believe.

I noticed that in Syria there have been some cases of interest, as well as in a community on the Black Sea. The work here is slower, yet it may be that our

lack of faith is the chief obstacle. Please remember us in your prayers, and may the Lord aid us to begin with new vigor and more earnest faith the new year, that its end may be more encouraging in the salvation of souls.

Yours in Christian love,
GEO. CONSTANTINE.

MISSIONARY INTELLIGENCE OF OTHER SOCIETIES.

MORAVIAN MISSIONS

AMONG THE ESQUIMAUX.

DURING the summer of 1867, the ship Harmony made its yearly trip to Labrador. The missionaries in charge of the Hopedale station write:

Once again we united in praising our God for His watchful care of our missionary-ship, and all on board.

A review of the closing ship-year calls for loud thanksgiving to the Lord for all the mercies He has permitted us to enjoy. There has been abundance of food for our people, for the unusually productive seal-hunt more than made up for the deficient supply of fish caught in the last summer and autumn. Our garden crops were also more plentiful than usual, so that we could afford to send vegetables to our brethren at Zoar.

Early in January several settlers began to make their appearance, chiefly for trading purposes, but, as they attend our services and hear the Gospel truth from us privately, we trust that they go hence with profit for their souls. They gladly receive Bibles and tracts in the English language, for a valuable supply of which we are most thankful to the British and Foreign Bible Society and Tract Society.

Our native helper, Daniel, having for sometime felt the desire to go and tell his heathen countrymen in the far north of the salvation that is provided in the blood of Jesus, brought the matter to the notice of the brethren assembled in conference at Nain. Another native helper of the Hebron congregation, Gottlob, had expressed a similar earnest wish, and the conference gladly accepted their proposal. Daniel left his place on July the 8th with his family, having been commended to the Lord's protection and guidance at a meeting of the congregation on the previous evening, on which occasion he addressed the meeting with great earnestness. The whole of our people assembled on the beach, and joined in singing a benedictory verse, as the little company set sail in their boat; a farewell of *this* kind had never yet taken place in this land. We have great reason to be most thankful for this new movement, for we believe that with God's blessing it will tend to the glory of His name. It entails no slight sacrifice for an Eskimo, for he is by nature so attached to his native place, and greatly enjoys the short summer. May the Lord make us faithful in bearing this man and his work on our hearts, praying much for God's blessing to accompany him and make him rich in spiritual life, while he is bringing the bread of life to others.

From another station, Zoar, the missionaries write:

We had found such difficulty in the work of erecting a station in this inhospitable region, that we had made very slow progress; with the help of six men to fetch the needful timber for building, we managed to get on pretty well at last. Some of our people lived in airy tents, for some time exposed to the rain and storms of autumn before they finished the erection of six good block houses. After they had obtained a good shelter against the weather, they enjoyed very good health. There was also no want of the needful provisions, although they were not so plentiful here as at other stations, which is partly due to the circumstance that a good deal of time had to be devoted to building operations at the new station, which would otherwise have been spent in fishing.

From another station, we hear news of the weather during the foregoing winter.

The cold was moderate during the past winter; for a few days in February the thermometer indicated about 30° below zero of Fahrenheit; but generally the temperature did not fall lower than 15 and several times in the month of January we had a thaw. But the fall of snow was very heavy; about the houses and gardens itwas twelve or fourteen feet deep, and it cost much time and labor, and caused no little expense to get it cleared away.

REFORMED CHURCH.

REV. J. Mayou, of the Arcot Mission, India, writes concerning some of his recent converts:

The seven baptized at Vellambi were converts from Romanism, and have been a

long time under instruction, some of them over three years. These Romanists were much worse than many heathen in their conduct, and the power of Christianity will be exemplified if they become good, honest, and faithful in their domestic relations. They have been kept back for some time, in order to test them, and having done so, and believing that the church is the school for the training and perfection of believers, I received them upon their profession of faith in the Lord Jesus.

In heathenism there is no law, in Romanism not much, if any in some places, and it is no wonder if they are described in the Epistles of Paul. To reclaim these to order, sobriety, and purity is our object and aim, and if they fall into their former sins at times, we must not be surpsised, but help them out as best we can with kindness and discipline. The power of the keys has been given to the Church for this purpose, and is used for the correction of errors. I had to suspend two persons at the same time I was receiving the others.

Of the four baptized belonging to the village of Servoor, one is a pensioned havildar, or officer in the native army. He learned much respecting Christianity during his residence in various places, and was predisposed in its favor. I met him a number of times after he came to his village, and urged him to become a Christian, and gave him books to read. He was then afraid to leave the religion of his relatives. He finally made up his mind more than a year ago, and placed himself under my instruction. As he was an intelligent reader, it was easy for him to receive instruction. He has been instrumental in bringing with him three brothers and their families. He had no sooner joined us than his oxen were poisoned. I was afterwards able to help him in his difficulty, by the kindness sent from the Western churches. He is now studying with me, and goes with me to the villages.

Since my return from the Hills, I have received the pledge of twenty-three families in seven different villages to forsake heathenism or Romanism; eleven families in villages already under our care, and twelve families in three other villages. (To-day, the 12th November, I have just received the pledge of the Romish catechist of this place. He is a man of over fifty years of age.)

AFRICA.

The Church of England's Missions at Sierra Leone, Africa, are noticed in the *Missionary Record*, for Jan. 1868. The Rev. J. Quaker, principal of the Grammar School, reports:

It will be a cause of great satisfaction to the Parent Committee to know, that not only has the school increased in point of numbers and financial receipts—the present being the largest income that has ever yet been received—but that also the pupils in general, although the majority have scarcely been under instruction for two years, have made progress in their studies.

The Governor-in-Chief visited the school on the 4th June last, in company with the present Administrator-in-Chief, and examined some of the classes in Algebra, Latin, Greek, English History and Reading, and expressed his satisfaction with the general attainments in those branches of study.

There were found on the books, at the commencement of the term, 108 pupils; since then, 14 of them have left, and 19 have been admitted, giving thereby an increase of 5 pupils. The present number of boarders is 48.

Among those who left were two lads, who had been on the late Chief-Justice Carr's foundation, which was broken up in June last by order of Mr. Carr, in consequence of his retirement from colonial duties. These scholarships, I am happy to state, had existed for twenty years, and had been the means of giving education to many poor and promising lads in the colony. Dr. Horton and Captain Davies, of Lagos, were pupils on this foundation.

During the term, one of the pupils, a liberated youth, a Timneh by tribe, was sent out in the capacity of schoolmaster to the Quiah Mission. Of those who had been admitted into the school, two had come from Bonny. The interest taken by the pupils in their Juvenile Missionary Meetings has greatly increased during the term.

The Mission at Sierra Leone has "ripened into a self-supporting native church, provided with its own native clergy, and preparing to become actively co-operative with us" (the Parent Society,) "in the great work of evangelizing the heathen of Africa." The Record continues:

It is remarkable that just at the time when the Sierra Leone church entered upon this its maturity, the fiftieth year since the commencement of Church Missionary efforts in that colony had come round, and it was decided that the year 1866 should be observed as a Jubilee year.

Accordingly the sermon was preached by the Bishop of Sierra Leone on January 2nd, at Christ Church, Pademba Road, the meeting being held on the following day, his Excellency the Governor-in-Chief presiding.

The report read on that occasion lies before us. It reviews the previous missionary history of the previous fifty years. What to the eye of sense more hopeless than to raise out of unutterable degradation the rescued slaves set on shore at Sierra Leone? Yet this was the work undertaken by the Church Missionary Society. When the British Government was perplexed as to what had best be done with these rescued slaves, the Church Missionary Society stepped forward, in the warmth of Christian love and hope, and said, "Entrust them to our care, and we will endeavour to make them Christians. Christianity alone can effect the regeneration of a race debased by idolatry and ground down by oppression. We do not believe in any civilization that is not founded on true religion."

The Record adds the interesting statement that the Jubilee offering of these African Christians amounted to £830.

English Wesleyan Missions.—The Missionary Notices of this Society for Jan. 1868, allude to the afflictions which have somewhat recently fallen upon three of its missions in as many different parts of the globe.

From Abbeokuta intelligence reaches us of a violent outbreak of popular fury, instigated by the Bashorun, and which has issued in the expulsion of both missionaries, and the temporary suspension of the mission. For some time past, the injurious effects of the civil war in Yoruba have been felt in Abbeokuta, and the natives have looked with sullen suspicion on all Europeans; but a more impolitic and fatal step could not have been taken than the banishment of the self-denying and devoted missionaries, whose sole business it is to proclaim peace on earth and good will to men. At Porto Novo similar disturbances have unsettled our mission.

The West Indies have again been the scene of a terrible and ruinous disaster. Although the telegram that Tortola was submerged, and that ten thousand persons had perished, turned out to be a mischievous exaggeration, yet the ascertained facts of the case are sufficiently appalling to enlist our warmest sympathies, and to elicit our most earnest prayers on behalf of the sufferers. Among the victims who fell in the hurricane of the 29th October were several of our members, two of our Leaders, and one Local Preacher. The wonderful preservation of the Rev. J. T. Hartwell, and the Rev. W. P. Garry, with his family, calls for gratitude to that God who, in the hour of imminent peril, compassed them about with songs of deliverance.

But the darkest and saddest page in our Notices is furnished by cannibal Fiji. A brief intimation of the murder of the Rev. Thomas Baker and some native teachers was given in December. The tragical tale is now complete. Although the heroic and honored brethren who carried the Gospel to those islands of the sea upwards of thirty years ago were in perils often, Mr. Baker is the first martyr who has fallen there. Surely the sacrifice of a man who was "ready to be offered" will awaken in the churches a profound interest in Fiji.

United Presbyterian Missions in Egypt.

Cairo.—Mr. Hervey writes:

While some of the brethren further up the Nile have been passing through the fires of persecution, heated more intensely hot than they are wont to be, we have been permitted to prosecute our work in the Fayoum without having more than the ordinary opposition with which to contend. Besides the regular Sabbath services, the evening meetings for the reading of the Scriptures have been sustained as formerly, and apparently with undiminished interest—the same persons attending regularly, besides occasional visitors.

I may also state that some of the parents of our scholars, who had been persuaded by the priests to take their children from our schools, have now sent them back again, and steadfastly refuse to obey their blind guides in this matter.

Dr. Lansing also writes from Cairo:

Already all these troubles have been greatly for the furtherance of the Gospel. Although God has tried our faith, and left us to labor, and hope, and pray long, He has often made us to see that while we were still speaking, and even before we asked, He was sending the answer. The real progress of the Lord's cause in this land is great and substantial, and the Lord will yet have Egypt for His own.

Alexandria.—Mr. Pinkerton writes:

I have had charge of this station eight months. There have been some things to encourage and some to discourage. God has been among us I doubt not, but the great enemy has been active too. We have held two communions, and both were interesting seasons. Five have been received into the church—one of them, a son of one of our best members, has turned out badly, and two are in a doubtful state—but the remaining two are walking every way well. So you see the Gospel in these

parts is like a net cast into the sea which gathereth of every kind.

We have a semi-weekly prayer meeting in the house of one of the members. At first it was poorly attended, and but one person would lead in prayer. For some time past there are from ten to eighteen present, and *all* the members lead in prayer when called on, and most of them pray with fervency and power.

The Sabbath services are very well attended. I now preach on Sabbath morning, and at half-past 2 P. M. the members meet in Bible class, which is conducted by one of them who is well qualified for it. In the evening we assemble for prayer as was above stated. The schools have been doing well. Here, I assure you, the Gospel has been clearly and distinctly taught, and all the children urged to take Jesus Christ as their Saviour. The attendance in each school is now from forty-five to sixty daily. It is much larger in the other seasons of the year.

MISCELLANEOUS.

We hear much complaint about the failure of the "Christian World" to reach those to whom it is sent. In general, we think it is the fault of the Post Office, not ours.

We will be obliged to our friends to notify us, however, when there is anything wrong. Our desire is to do right, and to correct wrongs whenever we can.

Current Notes and Omens.

"Father Agassius," the priest of the "Holy Orthodox Greek Church," over whom such a flourish of trumpets was made in this city, is now preaching in the Howard Street Methodist Episcopal Church, San Francisco. So say our exchanges.

A monastery is in process of erection at New Melleray, Iowa, which is to cost over $200,000. It will cover nearly three acres of ground, and will be the largest of any order of monks in America.

Several Roman Catholics, husbands and wives, have been hopefully converted, and have united with the Methodist Episcopal Churches in New York and vicinity, during the past month.

Rev. Dr. Haven, President of the State University, Ann Arbor, Mich., caused quite a commotion among the Papists of that city by accepting an invitation to speak before the Father Mathew Temperance Society. The priest threatened to excommunicate all Romanists who attended; but sixty or seventy not only heard the threat and went, but subsequently gave the Doctor a fine copy of Moore's works. Dr. Haven is a Methodist minister.

Several nuns' schools, says *Zion's Herald*, are springing up in the vicinity of Boston, to which Protestant girls are led like lambs to the slaughter. The pupils sneak in, by the back door, silently and sadly, as if to hide their shame.

The *American Ecclesiastical Almanac*, by Prof. Schem, estimates the present population of all America at 80,000,000; 30½ millions of Protestants, and 46½ millions of Roman Catholics. Basing his estimate upon the United States census of 1860, he places the Roman Catholic population of the Republic at 4½ millions, and the Protestants at 25 millions. On the whole globe his figures are 195 millions Papists, and near 97 millions Protestants.

Dr. Mattison, now representing our cause in the Methodist churches and conferences, is preparing two elaborate articles on Romanism for the *Methodist Quarterly Review*; the first on Romanism abroad, and the other, on its progress and present status in this country.

Cost of a Funeral.—We have received from an anonymous source, says the *Montreal Daily Witness*, a bill for funeral expenses which was charged against, and paid by one of our public companies, composed almost exclusively of Protestants. The bill is evidently genuine, for it bears the signature of a priest. The person buried had been accidentally killed in the service of the company. The bill is in French, which we translate literally.

ACCOUNT OF THE EXPENSES OF BURYING THE LATE —— ——.

Cost of coffin - -	£0 10 0
Cost of service, 30*s* - -	1 10 0
Crape 10*s* - - - -	10 0
15 Low Masses - - -	15 0
1 Anniversary service, 60*s* -	3 00 0
2¼lbs. of wax tapers, 3*s*. 8*d*.	8 3
	£6 13 3

(Signed) PTRE.

Here it is seen that out of a bill of £6 13*s* 6*d*, only one pound is for legitimate expenses, the coffin and the crape. So the so called "Holy Mother Church" buries her children. A ten shilling coffin, and a hundred shillings for the priests.

A CHICAGO paper, (*The Advance.*) gives the following account of certain influences in operation in the Western Metropolis:

The favorite method of the Papists is that of educating children and young people; they know that a blighted bud is a ruined flower. The Convent of St. Francis Xavier in this city has a young ladies' school in connection with it, open to all Protestants—operated so as to be little else than a trap to unwary feet. The instructors in music, modern languages and the accomplishments, are all nuns in full costume, and just as much of the conventual rigor is applied as the unsuspicious can be made to bear. Meanwhile incessant personal efforts are employed privately upon every pupil, and every few weeks a sound convert is made.

Another part of this well-laid net is a boarding hall for young ladies of narrow incomes. Board is furnished at thirty to fifty per cent below market rates, and the temptation is very great. Hundreds of young girls who can only earn six or eight dollars a week are hourly upon the edge of ruin, because their total earnings barely pay for meals and lodging. These loving "Sisters" furnish plain but neat and satisfactory board for *four* dollars, and to the extent of liberal accommodations all are welcome. It is necessary indeed to accept this generosity with conditions: One must attend chapel exercises, and observe other religious forms, but the conscience being still free, why complain? Constantly saturated with proselyting influences of the most seductive character, one yields, and another, and the Mother of Abominations fattens upon the best of our daughters.

Next Sabbath a young lady of promise as an artist is to be baptized with due pomp, having been won first as a boarder, and then as a convert. She is yet a member of an Orthodox Congregational church in good standing, and her late pastor is now a Home Missionary in the employ of the American Missionary Association. Two other young ladies, members of one of the largest of the Congregational churches in this city, are also boarders; and one of them is now patiently reading with a "candid" mind, the cunningly prepared volumes with which the Sisters ply her. Of course we make no complaint of the Romanists, male or female, for using all innocently effective means to convert persons to their faith. But it is proper that we, who are not of their faith, should be aware of their measures, and should guard our young people against seductive influences. There should be several Protestant "Homes" established in this city, affording cheap board to young women, and others for young men, all, like the Romish institution, to be under decidedly religious influences.

BOOK NOTICES.

WE have received the Seventh Annual Report of the Woman's Missionary Society of America, for Heathen Lands.

We would call attention to the significance of the seal of this Society. The figures are these: Jesus, before whom stand two women, a Christian and a heathen, the latter receiving a Bible from the hands of her fairer hued sister. These three figures are encircled by the motto, "O woman, great is thy faith, be it unto thee even as thou wilt!"

If any of the readers of the Christian World doubt the necessity of a special society for enlisting woman's labors for the benefit of her own sex, let them ponder a single statement from the pen of Miss Brittan, Superintendent of this society's operations in Calcutta:

"When I teach in one house I sit up stairs in a little verandah, which is walled all around. Into the verandah a strongly barred window opens, behind which sit the women who are being taught, passing their books and work through the bars."

Those desirous of aiding this work, may communicate with the Secretary, Miss S. D. Doremus, care of Doremus & Nixon, New York. The society issues a quarterly periodical, called "The Missionary Link." It contains news from the ladies employed by the Woman's Union, in various heathen and Catholic countries.

THE POPE AND THE LADIES.

THE CONGREGATIONALIST says: "Speaking of the Pope, the poor old man has done one good thing. He has interdicted ladies in Rome from going to church dressed as if for a theater or a ball, and forbidden those wearing extravagant head-dresses from being admitted to the communion table. He further recommends that ladies should form themselves into a society for putting down extravagances in dress, and so counteract 'by their example and influence a luxury which produces the ruin of families, and leads to immorality.'"

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, DURING THE MONTH OF FEBRUARY, 1868.

NEW HAMPSHIRE.

Exeter. A Friend	3 00	
Winchester. Orthodox Congregational Society, A. L. Jewett, Tr	7 25	
Centre Harbor. Rev. Prescott Fay	5 00	
Dunbarton. Cong. Church	9 55	
		24 80

VERMONT.

St. Albans. Cong. Ch., which makes Joseph H. Brainerd, Luther L. Dutcher, Henry M. Stevens, Ch's Wyman L M's	107 00	
" M. E. Church	7 00	
		114 00

MASSACHUSETTS.

Taunton. Nathan Rand	2 00	
Dudley. Moses Healey $2, Mrs. Healey $2, A Friend $2 22	6 22	
Ashland. Dexter Rockwood	1 00	
Haydenville. Coll'n. in Church, per Geo. W. Phillips	20 75	
Hadley. Russell Church, per E. Potter, Tr	10 00	
" 1st Church & Soc. per E. Nash, Treasurer	5 00	
Becket Centre. Rev. H. Hartwell	2 00	
W. Springfield. 1st Cong. Ch. makes G. M. Bogg L M	55 65	
Long Meadow. Ladies' Benev. Ass'n	34 55	
" " Gent's " "	43 90	
So. Hadley Falls. 1st Church, Rev. R. Knight	53 50	
E. Granville. Cong. Church, Rev. A. Gelkie, L M	21 00	
Holyoke. 2d Cong. Church	13 45	
Springfield. 1st Church	63 88	
Manchester. Church & Soc. of Rev. F. V. Tenny	20 87	
Holliston. Cong. Church and Soc'y	24 00	
Lowell. Appleton St. Ch. and Cong. for L M of Dea. M. Hemenway	40 93	
Franklin. Sabbath-school of Cong. Church, for Sabbath-school work in Greece	45 00	
" Lucy F. Adams for L M	30 00	
Lowell. John St. Church and Soc., Annl Coll'n	22 15	
" John St. Church and Society monthly Concert	8 50	
" High St Church and Soc'y	31 66	
Bridgewater. G. N. Martin	10 00	
Boston. T. R. Marvin & Son	5 00	
South Weymouth. Rev. Mr. Terry's Church and Soc'y	11 00	
Wayland. Cong. Church and Soc'y	70 27	
Shrewsbury. Cong. Church and Soc.	14 75	
Grafton. Cong. Church and Soc'y, for L M's of Mrs. Tarrant Merriam, and Hon. W. R. Hill	60 00	
Clinton. Miss Lucy Fletcher	2 00	
Newburyport. North Church & Con.	42 96	
" Eben S. Sweetser	2 00	
Wilmington. Jas. Skilton	15 00	
		788 99

RHODE ISLAND.

Central Falls. J. A. Adams $5, R. Cushman $5, N. R. Easton $2	12 00	
		12 00

CONNECTICUT.

Winchester Centre, A. Nash	5 00	
Manchester. R. R. Phelps	2 00	
Enfield. A Friend	3 00	
W. Winsted. Jno. T. Rockwell, to constitute Mrs. Jane E. Rockwell a L M	30 00	
Putnam. Cong. Church, Rev. G. J. Tillotson, L M	32 50	
Mansfield Centre Cong. Church	21 02	
Rockville, 2nd Church, T. M. Durfee, L M	39 25	
Wilmington. Cong. Church	7 00	
Lyme. Miss Mary Sill for the Cretans	10 00	
New Haven. A Friend	5 00	
South Britain. Cong. Church, to make Rev. H. S. Newcomb, L M	48 02	
		202 79

NEW YORK.

N. Y. City. Jas. A. Raynor	10 00	
" W. E. Dodge $100, Ja's Stokes $100, H. Corning $100, for the Star of the East	300 00	
" Central M. E. Church, which makes Rev. Geo. Hare, Central M. E. Sabbath-school, and W. F. Havemyer L M's	90 00	
" Thomas Jeremiah, to make Jo's F. Joy L M	30 00	
" For House	1,000 00	
De Kalb. Dea. Enos Wright $5 of which for Miss Rankin	25 00	
Middletown. 1st Cong. Church in full of L M for S. R. Corwin	2 65	
Auburn. A Friend	20 00	
Buffalo. Lafayette St. Pres. Church per A. Parker	67 50	
Anonymous for the Cretans $1 for Miss Rankin $1	2 00	
Lansingburgh. Rev. A. D. Eddy	30 00	
Glen's Falls. Pres. Church, add	1 00	
Brooklyn. A Friend	10 00	
Malone. Mrs. S. C. Wead to constitute her son, Chester Horton Wead, L M	30 00	
Lawrenceville. L. Hurlbut	2 00	
Brooklyn. B. W. DeLamater	10 00	
Williamsburgh. Gothic M. E. Ch. in part of L M for Rev. Mr. Merwin	19 25	
York. James McNab	5 00	
New York City. 4th Av. Pres. Ch., in part H. I.	500 00	
White Hall.	47 00	
Lansingburgh. Olivet Ch., to make David Judson L M	30 00	
Mechanicsville.	13 50	
Lansingburgh. Rev. A. D. Eddy to make Rev. T. E. Davis, L M	10 00	
Albany. 2nd Pres. Ch., Dr. Sprague	436 18	
Auburn. Mrs. C. M. Hovey	10 00	
		2,731 08

NEW JERSEY.

Middletown. Pres. Church, Rev. A. Seward, for Constantine's Sabbath-School 26 00
New Vernon. Sarah Pruden 1 00
Newark. Sabbath-school of 3d Indus. School, for "Child's Paper," in Greece 20 00
Millstone. Ref'd Church 11 66
Newark. Wm. R Sayre to constitute Rev. J. J. F. Brunow L M 30 00
" Infant Sabbath school 2d Pres. Church, for Mr. Constantine's field and for a L M in part 15 00
" P. H. Ballentine 100 00
Belvidere. Pres. Church 30 00
Springfield. O. L. Kirkland 5 00
Orange. J. C. Fuller, to constitute Mrs. N. Cameron a L M 25 00
New Brunswick. 1st Ref'd Church, which constitutes Lewis Applegate & Rev. R. H. Steele L M's 60 00
Hackensack. Rev. J. M. See 1 00
— 324 60

PENNSYLVANIA.

Philadelphia. Mrs. Mary R. Mitchell 5 00
" 2nd Reformed Church 38 50
Peckville. E. W. for Miss Rankin's field 5 00
Addisonville. Reformed Church per D. Feaster 10 00
New Castle. Sabbath-school of U. P. Ch. for the Cretans 25 00
Alleghany. Young Men's U. P. Miss'y Society for Italy 138 12
Philadelphia. S. Colwell 50 00
Port Carbon. P. Steinback, which makes Mrs. Elizabeth Steinback L M 10 00
Mahoning. Pres. Church, add. which makes Rev. D. L. Dickey L M.. 15 40
Hyde Park. Pres. Church 10 00
Pottsville. E. E. L. Church, which is in full of L M for Rev. Uriel Graves 6 17
" Church of the Evan. Ass'n 9 60
" Pres. Church, in part of L D for Rev. Prentiss De Veuve 32 20
" Messrs. Moore, Haywood, Myer, Osler, Couch, Zimmerman, Ball, Sheafer, Beck, Lanigan, $5 ea., Others $9; of which $10 in full of L M for Rev. F. Moore, D D.. 59 00
Belle Valley. Mrs. Russell, add 2 00
Deer Creek. U. P. Church, for Mr. Moorehead 1 00
" Saltsbury Presbytery 200 00
Altoona. Lutheran Church, add 5 00
Germantown. Mrs. Sarah Harvey 4 00
— 625 99

MARYLAND.

Baltimore. Emery M. E. Church to constitute Rev. Thomas Sherlock L M 33 50
" Exeter St. M. E. Church 14 10
" 1st C. P. Ch., Rev. Dr. Dunning for South America 28 00
" Broadway Bap't Ch., in part of L M for Rev John Berg 12 45
" Eutaw St. M. E. Church 16 25
" Little Bertie Hamell 25
Elkton. M E. Church, Rev. L. C. Matlack L M 31 00
" Pres. Church in part 6 00
Baltimore. Mrs. Purviance, Ridgley, Mallary, Cash, Graham, $10 ea.; Purviance, Bridges, Baker, Bridges, Stevens, $5 each 75 00
— 215 55

ILLINOIS.

Joliet. Central Pres. Church 15 51
Rockford. 2nd Cong. Church 57 81
Joliet. J. E. Bush $2, F. Bush $1, Rev. W. P. Gay $1 ..... 4 00
Sparta. U. P. Church, add. for Mr. Clark's School and on J. Hodson L M 14 00
Chicago. Swed. Luth. Church 21 04
" Rev. W. B. Truax, on L M 5 00
" S. Pres. Ch., Rev. W. W. Harsha, and A. R. Davenport, $2ea. Moore, Cockran, Wisdom, $1ea. J. W. Farlin $5 ..... 12 00
— 129 36

INDIANA.

Cottage Grove. Sam'l G. McQuiston' 4 00
Green Castle. Sabbath-school of 1st Pres. Church 4 00
Rockville. Capt. Elsey 1 00
— 9 00

OHIO.

Cincinnati. Cha's Woodward, M. D.. 4 04
Dalton. Mrs. R. J. Wilson for So. A. 2 00
Oxford. From the Evan. Churches for Miss Rankin's field 25 00
Elyria. E. DeWitt 3 00
Xenia. Sabbath-school of 1st U. P. Church for Mr. Moorehead's field 49 65
Walnut Hills. Sabbath school of Lane Sem'y Church for Sabbath-sch'l Books for Italy 33 52
Oxford. 2nd Pres. Church, for Miss Rankin's Mission 35 79
" 1st Pres. Church, to constitute Rev. John Crozier L M in full, and for Miss Rankin's Mission 18 70
" Female College, for Miss Jennie Logue's L M., and for Miss Rankin's Mission 25 00
Clifton. 1st Pres. Church, to constitute Rev. D. R. Colmerry a L M 46 50
" U. Pres. Ch., for Italy, which constitutes Samuel K. Mitchell a L M 31 47
Yellow Springs. 1st Pres. Church 16 25
Lockland. 1st Pres. Ch., which constitutes Rev. Silas Hawley a L M 36 15
Carthage. Union Meeting 11 75
Columbus. Cong. Ch., add. which constitutes S. E. Samuel, C. L. Clarke, and G. A. Hill a L M.. 50
Piqua. St. James Prot. Epis. Church 19 73
" 1st U. P. Church, for Italy 18 28
" 2nd Presbyterian Church 20 00
Sandusky. Congregational Church.. 19 90
Xenia. Miss Harper Currie 1 00
Cedarville. 1st U. P. Ch., for Italy, Messrs. Jackson, Anderson, Frazier and Mrs. Campbell $5 each; Others $37 70 ..... 57 70
" 1st Reformed Pres. Ch., Messrs. Cooper, Reed, and Miss Reed $5 each; Others $21 05 ..... 36 05
" Meth. Epis. Church 4 09
Granville. Pres. Church, in part 55 96
" Female College 15 10
" Baptist Church 11 75
" Meth. Epis. Church 14 00
" Female Institute 3 45
Fredericksburg. M. E. Ch., in full of L M for Rev. N. J. Close 11 05
" U. Pres. Church 15 00
" O. S. Pres. Church, of which $2 by Dr. James Martin on L M 27 05
Dalton. Rev. P. M. Semple 5 00
Mansfield. U. Pres. Church add 3 25
Cleveland. 1st Cong. Church, add 8 00
— 685 66

WISCONSIN.

DeSoto. Rev. Lewis Bridgeman 1 00
Janesville. Presbyterian Church 20 91
" Meth. Epis. Church 9 75
— 31 66

IOWA.

Van Buren. Cong. Church 2 70
Deep River. " " 3 50
Charlotte. " " 3 80
— 10 00

WEST VIRGINIA.

Wheeling. 2nd Pres. Church 53 50

Total, $5,958 98

MOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

THE

CHRISTIAN WORLD.

VOL. XIX. APRIL, 1868. No. 1.

AN ANSWER TO A RECENT ROMAN CATHOLIC TRACT, STYLED "IS IT HONEST?"

BY W. R. GORDON.

This Tract contains eight questions, as follows:

"IS IT HONEST *to say that the Catholic Church prohibits the use of the Bible*—when any body who chooses can buy as many as he likes at any Catholic bookstore, and can see on the first page of any one of them the approbation of the bishops of the Catholic Church with the Pope at their head, encouraging Catholics to read the Bible, in these words: 'The faithful should be excited to the reading of the Holy Scriptures,' and that not only for the Catholics of the United States, but also for those of the whole world besides?"

ANSWER:

No Romanist in any country has a right to read the Scriptures without special permission from his priest. The 4th rule of the Index of prohibited books, issued by Pius IV. by order of the Council of Trent, is as follows: "Since it is manifest by experience, that if the Holy Bible be promiscuously permitted in the vulgar tongue, by reason of the rashness of men, more loss than profit will thence arise—in this matter let the judgment of the bishop, or Inquisition, be stood to—that with the advice of the parish priest, or confessor, they may grant the reading of the Bible in the vulgar tongue, and translated by Catholic authors, to such as they shall understand, receive no hurt by such reading, but increase of faith and piety, which faculty let them have in writing. But he that without such faculty, shall presume to read or to have the Bible, he may not receive absolution of his sins except he first deliver up his Bible to the ordinary."

This relates not to the Protestant versions, which are never allowed, but to the vulgate version authorized by the Council of Trent as alone authoritative. Agreeably to this, we find on the first page of the Douay R. C. Bible, republished with the approbation of Archbishop Hughes, the following "admonition." (Let it be remembered that the right of *permission* implies the right of *prohibition*.)

"We learn from the Scripture itself, that in the Epistles of St. Paul there *are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own perdition.* 2 Peter iii. 17. To prevent and remedy this *abuse*, and to guard against *error*, it was judged necessary to FORBID the reading of the Scriptures in the vulgar languages, without the advice and permission of the pastors and spiritual guides whom God hath appointed to *govern His Church.*"

"Nor is this due submission to the Catholic Church to be understood of the ignorant and unlearned only, but also of men accomplished in all kinds of learning. The ignorant fall into *errors* for want of knowledge, and the learned through pride and self-sufficiency!!" The consequence, according to Archbishop Hughes of New York, is that no one in any country, belonging to the Roman Catholic Church, has the right to read even a Roman Catholic version of the Scriptures without the permission of the priest; and that without such permission *the use of the Bible is prohibited to the members and adherents of the Roman Catholic Church.* The Jesuitism of the question thus answered, becomes apparent. The Roman Catholic tract appealing to every man's sense of HONESTY, is simply entitled to the laugh of contempt.

2. "Is it HONEST *to say that Catholics believe that man, by his own power, can forgive sin*—When the priest is regarded by the Catholic Church only as the agent of our Lord Jesus Christ, acting by the power delegated to him, according to these words: 'Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained?' St. John xx. 23."

ANSWER:

Protestants affirm that Romish priests claim the power of forgiving sin, by falsely interpreting the words of Christ, and claiming that they are the *agents* of Christ. To the Romanist the *agent* is in the room of the *Principal.*

"Q. By whose power are sins forgiven?

"A. By the power of God, which Christ *left* to the pastors of the Church."

Butler's Catechism.

Therefore Romish priests blasphemously teach their flocks to believe that they *wield the power of God Almighty* in this particular; and thus exercise a spiritual tyranny over the souls and bodies of their infatuated dupes.

3. "Is it HONEST *to repeat over and over again that Catholics pay the priest to pardon their sins*—When such a thing is unheard of anywhere in the Catholic Church—When any transaction of the kind is stigmatized as a grievous sin, and ranked along with murder, adultery, blasphemy, etc., in every catechism and work on Catholic theology?"

ANSWER:

The most ignorant of their laity know this is not so, since they know that they have to pay in some form or other for absolution

from the priest, and, without 'such pay,' there is no absolution for them. "Such a thing" is not stigmatized in Butler's Catechism, nor in the catechism of the Council of Trent, nor in Den's Theology, nor in that of St. Alphonsus. Popery is well known to be the religion of money; and the Confessional, Purgatory, and Indulgences are the exhaustless mines of their gain.

4. "Is it honest *to persist in saying that Catholics believe their sins are forgiven, merely by the confession of them to the priest, without a true sorrow for them, or a true purpose to quit them*—When every child finds the contrary distinctly and clearly stated in the catechism, which he is obliged to learn before he can be admitted to the sacraments? Any honest man can verify this statement by examining any Catholic catechism."

ANSWER:

Jesuits set up men of straw that they may knock them down again, and seek to impose such absurdity upon men as valid arguments in favor of their wrong doctrines. Nobody denies that such is the teaching of their catechisms; but every one accustomed to talk with Romanists knows that they believe their sins could not be forgiven, no matter what their sorrow, or purpose of amendment might be, without their confession to, and absolution from, a priest. They must go to the "agent" and not to the Lord Jesus Christ for forgiveness.

5. "Is it honest *to assert that the Catholic Church grants any indulgence or permission to commit sin*—When an 'indulgence,' according to her universally received doctrine, was never dreamed of by Catholics to imply, in any case whatever, any permission to commit the least sin; and when an indulgence has no application whatever to sin until after sin has been repented of and pardoned?"

ANSWER:

The doctrine of Indulgence is thus set forth in *Butler's Catechism*:

"Q. What is the use of an indulgence?

"A. It releases from canonical penances, enjoined by the Church on penitents for certain sins.

"Q. Has an indulgence any other effect?

"A. It also remits the temporal punishments with which God often visits our sins, and which must be suffered in this life, or in the next, unless cancelled by indulgences, by acts of penance, or other good works."

The tone of the priests is lowered respecting this scandalous doctrine in Protestant countries where Romanists are in the minority. By their assumed power of the keys, they can send a culprit to heaven or hell. They can inflict any punishment they please, and *then* remit it for *money*. So that practically an indulgence is an encouragement to commit any sin by those who wish to do it, since they can cancel the penalty by money paid to the Church. Here is an illustration: "At Tivoli, a man was pointed out to us who had stabbed his brother, who died in agonies within an hour. The murderer went to Rome, purchased his pardon from the Church, and received a written pro-

tection from a cardinal, in consequence of which he was walking about unconcernedly, a second Cain, whose life was sacred." (Graham's Three Months Residence in the Mountains East of Rome, p. 34.) The princes of Germany, assembled at Nuremberg in 1522 and 1523, in their enumeration of grievances, complain of the priests for selling indulgences and pardons, *not only of sins already committed, but of sins that shall be committed.* They complain that *licenses were openly sold to commit every abominable and scandalous wickedness with impunity.* Whatever may be the asserted doctrine of indulgences by the priests, history tells the truth. And is not the Church infallible? What she has done, may she not do?

6. "Is it honest *to accuse Catholics of putting the Blessed Virgin or the Saints in the place of God or the Lord Jesus Christ*—When the Council of Trent declares that it is simply useful to ask their intercession in order to obtain favor from God, through His Son, Jesus Christ our Lord, who alone is our Saviour and Redeemer—When 'asking their prayers and influence with God,' is exactly of the same nature as when Christians ask the pious prayers of one another?"

ANSWER:

The Jesuitical form of this question is apparent to every well-read Protestant. The cases are not parallel. The doctrine of the Romish Church respecting the efficiency of the Virgin Mary is abundantly set forth in the books of their idolatrous worship. Thus, in the manual of devotion called the "Glories of Mary," there are chapters thus headed: "Mary is our life, because she obtains for us the pardon of our sins." "Mary is the hope of all." "Mary is the hope of sinners." "On the *necessity* of invoking the intercession of Mary." "Mary is a merciful advocate." "Mary is the peacemaker of sinners with God." "Mary assists her clients in purgatory." "Mary conducts her clients to heaven." Is not this substituting Mary for Christ?

7. "Is it honest *to accuse Catholics of paying divine worship to images or pictures as the heathen do*—When every Catholic indignantly repudiates any idea of the kind, and when the Council of Trent distinctly declares the doctrine of the Catholic Church in regard to them to be, 'that there is no divinity or virtue in them which should appear to claim the tribute of one's veneration;' but that 'all the honor which is paid to them shall be referred to the originals whom they are designed to represent?' Sess. 25."

ANSWER:

This is exactly the doctrine of Paganism with regard to all forms of their idolatry, and if Roman Catholics are no idolaters, then there are no idolaters in the world, and never have been. The second commandment reads: "Thou shalt not *bow down*," but Romanists always bow down to their images. Will they consent to explain why the second commandment, which condemns idolatry, is *retained* in the Douay Bible which is not put into the hands of the children, while it is *blotted out* of the list of commandments in their catechisms,

"which every child is obliged to learn before he can be admitted to the sacraments?" Every one can see that the only motive to this is to protect their children from knowing that the Bible condemns the idolatry of the Romish Church. Exodus xx., in the Douay version, gives the *second* commandment as follows: "Thou shalt not make to thyself a graven thing, (image,) nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth, Thou shalt not adore (bow down to) them, nor serve them." But in *Butler's catechism* the following instruction is given: "Q. Say the *second* commandment. A. Thou shalt not take the name of the Lord in vain!" WE ASK, IS IT HONEST?

8. "IS IT HONEST *to make these and many other similar charges against Catholics*—When they detest and abhor such false doctrines more than those do who make them and make them, too, without ever having read a Catholic book or taken any honest means of ascertaining the doctrines which the Catholic Church really teaches?"

ANSWER:

We have the Catholic books authorized by Archbishop Hughes and other dignitaries, from the Popes down through their inferior clergy; and our allegations against Popery are all sustained by ample proof. Some of it is here given, convicting the Jesuitical author of this tract, of DISHONESTY in the assertions he makes respecting Romish doctrine and practice.

The tract concludes with these words in capitals: "Americans love fair play." This is true, and therefore they denounce the wholesale imposture carried on by the Roman Catholic Church. Never let it be forgotten that LAFAYETTE pronounced these memorable words:

"IF EVER THE LIBERTIES OF THIS REPUBLIC ARE DESTROYED, IT WILL BE BY ROMAN PRIESTS."

[The above answer to the tract headed "Is it Honest?" was prepared at our request. If the author of "Is it Honest" wants any farther quotations from his own standards to prove "it is honest" to make the statements he alleges Protestants do make, we promise that he shall be treated to such quotations without stint. He had better read his own books before he writes another tract.]

NAPOLEON'S ARGUMENT AGAINST ATHEISM.—It is told of Napoleon that on his voyage to Egypt he left the cabin in which some of the French *savans* who accompanied the expedition had been loudly professing their atheism. When the hero of Marengo reached the deck, he pointed to the starry firmament, and said to one of his officers, "If there be no God, I should like to know who made all these."

THE PAPAL MASS.

In connection with Popery, we hear much about the Mass. What is it? What is the import of it?

It has been defined to be the communion service, or the consecration and oblation of the host in the Roman Catholic Church. But the Papist understands more by the Mass than Protestants do by a communion service or a sacramental occasion in one of their churches.

The Protestant's sacrament of the Supper is a commemorative service, "wherein by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits to their spiritual nourishment and growth in grace."

The Papal Mass is, first, a creative service; then, second, a sacrificing service, after which the members of their church may partake of it somewhat as Protestants do of the memorial of Christ's broken body. Taking the wafer, as the thin cake or leaf of bread is called, the priest professes, by consecration, to change this, or to transubstantiate it into the very body and blood of Christ. It is then called the *host*. The sacrifice of the Mass is the offering up, or pretending to, of this new created Son of God, as a "true propitiatory sacrifice for the living and the dead." After this is done, the communicants partake of it by having it laid, by the priest, upon their tongues, which are run out for the purpose. There it must lie till it dissolves, as it were, but "they must not touch it with their teeth for the world."

This service is probably called the Mass for the following reason: In the early history of the Church, the congregation was dismissed before the celebration of the Supper, as it now is in many places. None but communicants were permitted to be present. The officiating clergyman would say at the proper time "*Ita missa est.*" Thus the congregation is dismissed. The word missa thus came, in time to indicate the solemn service upon which they were about to enter. It was called "missa," that is the Mass.

In this sacrifice every act of the officiating priest, in the estimation of the devout Papist, is expressive of a similar act of those who nailed our divine Redeemer to the cross, or took Him down after He had expired, and laid him in the borrowed tomb of Joseph.

The "Key of Heaven," which we have found upon examination to be very rusty and broken, devotes six pages to "an explanation of the ornaments and ceremonies that are used in the holy sacrifice of the Mass." We will give a few of them only, as a sample of the whole.

1. "The altar signifies Mount Calvary, whereon Jesus Christ was crucified."

2. "The candles lighted on the altar, signify the light of faith revealed to the Jews and the Gentiles."

3. "The crucifix betokens our blessed Redeemer's death."

4. "The chalice," (the cup or vessel which contains the wine,) "betokens the holy sepulchre of our Lord."

5. "The patin," (a little plate used in the Mass,) "represents the great stone which was rolled against the door of the same sepulchre."

6. "The elevation of the host and chalice, do figure the lifting up of Christ upon the cross;" and so on to the end. Every part of the priest's garment also, as well as his shorn head, is expressive, but enough of this. From what we have said, the reader may infer the import of the remainder. This creation of God the Son, and this offering of Him up for sin, the Papists profess to do as often as they celebrate the Mass.

To partake of the Mass, which corresponds to our partaking of the memorial of our Saviour's broken body, is to partake of this consecrated wafer, or of this newly created God in the manner we have described. This routine of the Mass now constitutes the principal part of public worship in the Roman Catholic Church. There may be preaching or not, but in worship, there must be the Mass. There is what is called high Mass and low Mass; the former is that which is publicly performed with music; the latter is performed in a more private way without it. As there are high and low Masses, so there are those of each kind offered for various purposes: those for the release of souls from purgatory, which are, perhaps, the most common, are called Masses for the dead; those in honor of some saint, are called votive Masses.

The Mass ordinarily offered when the people meet for worship, is that the living may recover health if sick, have a prosperous journey if about to make one, or be successful in business if engaged therein. Sometimes the intention of the one who pays for the Mass decides for what it is offered, and it is not necessary to tell the priest what that intention is, nor does he care much, provided he gets his money. "For aught he knows it may be for the recovery of a sick horse, for the death of an enemy, for success in gambling, or any other crime." But how came the worship of the Roman Catholics to assume this peculiar form? To answer this question we must go back to the early history of the Christian Church. During some parts of the fourth century the sacrament of the Lord's Supper was not only administered two or three times a week, but it was administered at the sepulchres of martyrs, and at funerals. On these occasions the bread and the wine were elevated before distribution, so that they might be seen by the people, and viewed with reverence. To these circumstances are to be traced the "Mass of a later day, in honor of the

saints and for the dead in general who had not been canonized, also the adoration of the host or symbols."

In the eighth century, as vital godliness had given place in a great measure to outward "ceremonies and external marks of piety," so there are manifest traces of private, solitary Masses. From that time onward, the service became more and more prominent, till it assumed its present importance in the worship of the Papists.

It does not appear that any pay was at first exacted or even expected for Masses, though there must have been some way to procure the splendid furniture of the churches, the numerous wax candles which were kept burning by day, the multitude of pictures, statues and altar decorations, as well as the splendid dresses of the priests. At first it is probable that presents were made to the priests by those who engaged them to perform these services. And when something came to be expected for them, the faithful brought offerings of bread and corn for the sacrifices, and what was left of these fell to the lot of the "priests and clergy." Afterwards the people were permitted to bring offerings of oil, spices, grapes and such like. Then they were *permitted* to bring money, which was not at first taken by the priest, or appropriated to him alone, but put into a coffer to be distributed as there was need. Eventually this money went directly to the priest and corruption and avarice followed.

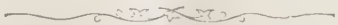
For the sake of gain, they would celebrate several Masses a day till such a course was prohibited by the Pope. At one time these offerings were looked upon as alms, yet one of their leading saints shows that they may be exacted; for he says that those priests who exact an alms higher than is customary or allowed, shall incur the penalty of excommunication. Those who will not pay what they owe for Masses, can be compelled to do so. It can be exacted of them, required by authority, demanded as a right; but they must be careful not to demand or exact more than is allowed, lest they get deposed. The "angelic St. Thomas" confirms this. He says it is lawful to exact, with the authority of the superior, the customary oblations from those who are able and unwilling to pay.

But how as to those who cannot pay? Surely, the benevolent priests will not let them writhe in purgatory, after they are gone, because they had the misfortune to be poor! or because they have no friends to pay the priest! But it has been well said that where there is high money there is high Mass, low money, low Mass, no money, no Mass. The poor soul that wants a Mass must have money if he has to steal it. Or if one may not steal expressly for this purpose, he may use, for it, what he has stolen and all is well. It seems to matter little to the priest how one comes by his money provided he gets it. "If the person is unknown from whom one has

stolen, he is obliged to make restitution by having Masses said, or by bestowing alms," etc. We have heard of one who did not wish money for a good object that came in a bad way, but Papal priests seem to have no such scruples. Though the money be counterfeit it is as good as what they give for it. The Mass at the present day has become a source of vast profit to those who minister at the Papal altar. The only security of the people against the impositions and exactions of the priests, is in some such a scheme as that of Innocent XII. in 1697. He issued a command that all rectors of churches should have a tablet of the rates of Masses hung out in a conspicuous place so that the people should not be loaded with new burdens which they might not be able to discharge. Neither priest nor bishop has now the right to reduce the rates of Mass. That is the reserved right of the Apostolic See. Let every priest then get the terms of the Holy Father, and put out his shingle so that the faithful may know what to expect.

Such is the Mass of the Papal Church. It is the creation of God the Son, if out of nothing, out of that which comes very near to it, offering Him up for the living and the dead, and then taking into their system and stomach the god whom they have created and sacrificed. Cannibals eat men, but Papists, if they do what they profess to, first create, then sacrifice, and then eat the eternal Son of God.

More need not be said to show that the Papal Mass is unreasonable, unscriptural, in conflict with our senses, and, if we understand the word, blasphemous and absurd.



"A CORRUPT desire of being great in the opinion of others creeps into the profession of religion, if we live in those places wherein it brings credit or gain. Men will sacrifice their very lives for vainglory. It is an evidence a man lives more to opinion and reputation of others than to conscience, when his grief is more for being disappointed of that approbation which he expects from men than for his miscarriage towards God. It mars all in religion when we go about heavenly things with earthly affections, and seek not Christ in Christ, but the world. What is Popery but an artificial frame of man's brain to please men's imaginations by outward state and pomp of ceremonies, like that golden image of Nebuchadnezzar, wherein he pleased himself so that, to have uniformity in worshipping the same, he compelled all, under pain of death, to fall down before it, (Dan. iii. 6.) This makes superstitious persons always cruel, because superstitious devices are the brats of our own imagination, which we strive for more than for the purity of God's worship. Hence it is likewise that superstitious persons are restless (as the woman of Samaria in their own spirits, as having no bottom, but fancy instead of faith.)"—*Sibbes' Soul's Conflict.*

HYMN OF "THE LORD'S REMEMBRANCERS."

A PLEA FOR THE COMING OF THE SPIRIT IN NEW TESTAMENT GLORY.—FOR THE DAILY USE OF EVERY LOVER OF CHRIST.—Air, *Heber's Missionary Hymn.*

BY REV. P. E. STEVENSON.

[See the Scriptures to which it specially refers :—Isaiah liii. 10, 11 ; lx. 61, 62 , especially lxii. 1. 6, 7 ; John xiv. 16, 26 ; xv. 26 ; xvi. 7, 8 ; Acts i. 4 ; ii. 33 ; 2 Cor. iii. 8, 9 ; Heb. x. 19–21 ; ii. 3 ; Ex. xxxiii. 18, 19 ; Dan. ix. 19.]

1. *Now!* Age on age has ripened
Thy promise to Thy Son;
Now! Why delay the stipend
His tears and blood have won?
My God! Resolved I rest not,
And Thou shalt never rest,
Till saints and sinners blest not,
Thy Spirit's power has blest.

2. *Now!* See how graces languish,
And fail the heart to move;
How selfishness is anguish
To thousands needing love ;—*
So cold, censorious, careless,
Ungenial and inert ;
So unbelieving, prayerless—
Yet for this world alert.

3. *Now!* Speak to each transgressor
Who dares thy love "neglect"—
Unpledged or sworn professor—
Who cares not to reflect :
Though cased in carnal armor,
Self-righteousness like steel,
(Vain human arm or charmer)
Pierce *Thou* that *Thou* mayst heal.

4. From every superstition
Without, within the fold ;
From every maddening vision
Of pleasure, fame, or gold ;
From pride and doubts ensnaring ;
From every path of sin,
And every plea despairing ;
Now wake and warn and win.

5. Great Comforter, Reprover!
Long promised Paraclete!
Now move, Thou mighty mover,
The world to Jesus' feet.
"The Lord's reminders" rest not,
And Thou shalt never rest,
Till burdened millions blest not,
With hope divine are blest.

6. *Now!* Risen, exalted Saviour,
Thy promised "glory show ;"
Oh! call to faith and favor
The heirs of sin and wo :
Break! swift, the glorious morning
Which God, the Spirit, brings,
The Church, the Earth, adorning,
To meet the King of kings.

* Needing to be the objects of it, or possessors, or both.

LET US LOVE ONE ANOTHER.

Let us love one another—not long may we stay,
In this bleak world of mourning some droop while 'tis day :
Others fade in the noon, and few linger till eve—
Oh! there breaks not a heart but leaves some one to grieve.
The fondest, the purest, the truest that met,
Have still found the need to forgive and forget ;
Then, oh, though the hopes that we nourish'd decay,
Let us love one another as long as we stay.

Then let's love one another, 'midst sorrows the worst,
Unalter'd and fond as we loved at the first ;
Though the false wing of pleasure may change and forsake,
And the bright urn of wealth into particles break,
There are some sweet affections that wealth cannot buy,
That cling but still closer when sorrows draw nigh,
And remain with us yet though all else pass away ;
Then let's love one another as long as we stay.

SABBATH-SCHOOL DEPARTMENT.

HOW A CONVERTED ROMANIST FEELS IN REGARD TO HER ROMAN CATHOLIC FRIENDS.

NEAR one of the great cities in the State of Ohio, there lives a family who were brought up in the Roman Catholic Church, the husband of which is a laboring man, and an American, while the wife is a native of Ireland. They are quite poor, and are now residing on a farm. The wife is a woman of common education, but has a heart keenly alive to the wants and woes of her Romish country friends. Her heart aches to do them good. A short time since, she addressed a note to a dear friend of the writer, whom she knew took a deep interest in every good work, requesting help to furnish a copy or two of the Douay Bible for use among her people. She had tried in vain to find a copy in the city near which she lived, and therefore appealed to this friend, and this friend addressed the writer in behalf of the same object, who at once attended to the request, and by the time this article appears in the Magazine, the Bible will doubtless be doing its work as desired.

The writer has also been favored with a letter in which the above request was made by this poor woman. I append a few extracts:

"Just think, Mrs. B——, not a Bible to be had in a place with as many Roman Catholics in it as C——. This will show in a moment that the Bible is not encouraged among them. How I pity the poor creatures! If they only knew the comfort there is in reading this blessed Book, how anxious they would be to have it; but they don't know anything about it. And this is why I think if I could introduce a Bible into some of these poor families, it would, with God's help, be a blessing. How kind your dear husband is, to think of sending for some Bibles. O! if these poor Romans only knew how many Christians are working to try to save their souls, and to bring them to the blessed Jesus, and have their sins washed away, how different they would feel toward them. I hope God will really bless your efforts to send a missionary among them." [This refers to an effort the ladies of that city are making to do this.]

The poor saved one continues: "I might be just like them, if God had not sent a messenger to me; and that was you, Mrs. B——. Do you wonder why I love you—why I cannot write to you without tears running down my cheeks, just as they are now? You never can know how much I think of you. God will bless you and all your family, I know He will."

She goes on: "My husband continues the same. I don't see any change in him, only he talks more about religion and is always ready to read religious books. He encourages me in every thing I propose to do. God will not suffer his soul to be lost, I hope."

I have thus, in her own language, given the outburst of this grateful heart. O! cannot Roman Catholics be reached and saved? Can they not be used effectively too, in the work of evangelization among their people? And are there not others beside Mrs. B—, who want a star like this in their crown of rejoicing? Come, then, "be not faithless, but believing," and with your faith, connect your efforts, and you too shall share like joy and reward.

This converted Romanist woman has a little daughter, and to this same earnest friend, Mrs. B—, this little one addressed a note, a few days since, which I have also been permitted to read, and a part of which, for the sake of the juvenile readers of our Sabbath-school Department, I have transcribed for their perusal.

She says: "I don't know, Mrs. B—, as I am very much comfort to my parents. I do want to be a good girl, but I have a very quick temper, and I get out of patience so often with my brothers and sisters that I sometimes think there is no use trying to be good. I hope I may be a comfort to them yet. I am going to school this winter; if I could get education so that I could teach a country school, I would be so glad! as father can't make much money I ought to earn my own clothes," etc., etc. Oh, how many of my

little friends, born in the lap of affluence, blessed with all the means of education and reared in Christian homes, there are, who but little prize these blessings, and do nothing to relieve such as these, who need sympathy and aid. Pity, oh! pity the struggling poor—pray for them; and do all you can to bless and elevate them. Suffer not yourselves to undervalue your blessings, but bless and love the glorious Giver, and live for His praise. W. D. R.

ITALY.

[THE following has been handed to us with the request that we give it a place in our Magazine. It certainly shows that the work is progressing in Italy when Roman Catholic churches can be purchased on such easy terms for Protestant schools and places of worship.]

ITALY, Jan. 14th, 1868.

As a resident in Italy, and an attentive observer of passing events, especially in their bearing on the work of evangelization, I am anxious to call the attention of American Christians to some considerations in regard to its present state, which, it must probably be confessed, is far from cheering. With the exception of the newly acquired provinces of Venice, and some districts in the South, where the preaching of the Gospel is still *a novelty*, the *general* condition of the Italians is that of indifference, Rationalism or Infidelity; while the disturbing and exciting influence of politics, and of the still unsolved Roman question, as well as the *great distress* produced by want of work and commercial stagnation, all tend to produce a political and social crisis, which is peculiarly unfavorable to that clearness of mind which is necessary to ponder the things of eternity.

Thus it may be said that the work of evangelization, as well as the country at large, is passing through a great crisis. What, then, is the duty of Christians at the present moment? Should they fold their hands in listless despair because they have not the encouragement of beholding a great and wide-spread religious movement? Oh! no. Rather they should seek now rest to improve the present time, in order to *prepare* the way for *future* work, so that when it shall please God to bring about a more prosperous state of things, the *foundations* may be already laid, upon which to build up a solid and holy spiritual fabric to the glory of our God and Saviour.

What some of these foundations should be, it is the purpose of this article to indicate in the earnest and prayerful hope that the following observations may commend themselves to the judgment of those who are laboring for the promotion of the spread of the Gospel of Christ in Italy.

And *first*, I would suggest that the little bodies of professing believers formed into churches of whatever denomination, should be very carefully tended, instructed and watched over as THE FRUIT already obtained from the work of evangelization, but which is still, as it were, unripe and needing to be developed to its full maturity; in order that they may not be like those in the parable of the sower, who "when they have heard, go forth and are choked with cares, and riches and pleasures of this life, and bring no fruit to perfection." Luke viii. 14. Their education and growth in the Christian life should therefore be a first object with all pastors, elders, or conductors; so as to form, by the aid of the Almighty Spirit, compact bodies well grounded in faith and doctrine, and who, as churches, and individuals may give such a testimony for Christ by their holy and consistent lives in all their various relations in the family and in society, as to impress the ungodly around them with the reality and life-giving power of true Christianity. Thus future helpers and workers would be prepared; and pious churches ready to form the basis of fresh operations in time to come.

In the next place, it strikes me that more attention should be paid to the sound Christian education of the young, especially *the children of converts*, as now is the time to train the next generation in the moral and religious principles to which those brought up in the Church of Rome are too often strangers; and acting thus in faith, very large spiritual results might be looked for. In order to accomplish this end, it is needful that the evangelical schools be on

a par with those of the Government, for if the instruction or method is inferior, it is unreasonable to suppose that unconverted parents at least will send their children; whereas, if the evangelical schools were superior to those of the Government, they might attract many Romanists, and thus by degrees, exercise a powerful influence for good throughout the country. Deeply impressed with the importance of "redeeming the time" in regard to the education of the young, I have long been anxious to establish a thoroughly good boys' day school in Tuscany, (in which I could personally watch over the religious and moral training of the children,) with *a superior master*, capable of giving the necessary instruction to any boys who might be willing in due time to prepare themselves for passing the Government examinations as teachers, and thus to form, by degrees, a sort of evangelical normal school for pupil-teachers. In the providence of God, I was led last year to purchase a villa in a central position for several villages, with a nice private chapel attached to it, in which the school could be held at first, serving at the same time for evangelical meetings in the evenings. But being responsible for all the other expenses connected with this centre of evangelization, I cannot undertake *fresh responsibilities* without aid; and have, therefore, been unable hitherto to put this cherished plan into execution, having as yet received only about 500 francs, (£20,) towards it. If I could raise the necessary funds I should like eventually to build a nice school house on the grounds attached to my villa, and establish an elementary and training school for girls on the same plan as that of the boys'. I have ventured to lay this desire before Christians in connection with the foregoing observations on the importance of securing good schools, and consequently, as a first requisite, *good teachers*, in the hope that some who read these lines may be disposed by God to give the pecuniary aid which is necessary to carry out a practical step in the direction of the improvement of education in Italy.

In the third place, a golden opportunity now presents itself to remedy the drawbacks and difficulties hitherto everywhere experienced, more or less, as to *buildings* for meetings and schools. Every one who has worked in Italy knows how often when settled in a Locale, notice to quit is given by the R. C. landlord, (who has been worked upon by the priests, or perhaps, by a bigoted wife or other relation,) and all the expense and inconvenience which a change occasions.

The law on the sale of Church property offers the means of remedying this state of things, and securing *permanent Locali* with perhaps even *a less outlay* than that at present spent *on rents*.

Churches, convents, houses and buildings of all kinds are being rapidly sold under the following very advantageous conditions:—A price is fixed as the nominal value of each lot; there is then a public auction, and each lot is knocked down to the highest bidder, who by paying the price in ready money gets a discount of 28 *per cent;* or, if he prefer it, he can gradually clear off the debt by *yearly* payments during the term of 18 years, *after paying one-tenth of the whole price at once*, which entitles him to *immediate possession*. Are there no wealthy Christians who would thus buy up some suitable buildings to form *permanent* places of evangelical worship and schools? I would be the last person to advocate wasting money on mere ornament, but I perceive plainly that in the event of *a future religious awakening*, it would take a great stumbling block out of the way of *the educated and upper classes*, if there were suitable and permanent Locali into which they would not feel ashamed to be seen entering, as is now too often the case when the service is held in a room which has served, perhaps, as a shop, store, or even a stable.

Even when all idolatrous and useless ornaments have been removed, there would still remain a certain *prestige* attached to a building which had once been a Roman C. Church, which I am persuaded would be of use in attracting Italians to enter. I trust these considerations may be duly weighed as coming from A RESIDENT IN ITALY.

THE FOREIGN FIELD.

SOUTH AMERICA.

SANTIAGO, Jan. 9th, 1868.

DEAR BRO. SCUDDER,—This is a time of *trial* with us, as you can well understand. So long as it remains doubtful whether our friends at home intend to erect a house of worship in this city for the preaching of the pure Gospel in the native language, our hands appear to be fettered; our work cannot be greatly extended. Our present room becomes still more uncomfortable as the attendance grows larger and the warm weather continues. We are constantly hearing the remark: "If you had a larger, more commodious house of worship, the work would move on bravely."

As to hiring a suitable apartment for our purposes, we find it quite impossible. Rents are too high in central locations, or owners are unwilling to let their apartments for the "Protestant Propaganda." Still, though our faith is so sorely tried in this matter, we feel assured that the Lord will in His own good time stir up His people to help us out of the difficulty. Oh, if they but knew how earnestly some of these Chilenos, who have been brought to a knowledge of the truth, desire the reformation to spread among their countrymen, and how important they consider it that a proper church building should be erected here, how they would act *at once!*

I hope you will not advise us to keep quiet on this subject, until we receive the assurance that we may "rise and build." That will be an auspicious day for the missions of Christ on this coast.

Roman Catholic "Disputations on Theological subjects" have lately been instituted in a parish church not far from Mr. Gilbert's. The method of conducting these is rather novel, yet quite consistent with the spirit of a hierarchy, which seeks to crush out freedom of thought, but which is forced by public sentiment to make some show of open discussion. The meetings are held on Sunday evening, and are not numerously attended. The principal speaker of the evening, a priest, takes his position in an elevated pulpit, makes a short address, and then solicits questions. These questions are invariably asked by another priest seated nearer the audience, and are usually trivial objections,—thrown out in such a way as to be easily turned into ridicule by his so-called opponent.—A few evenings since, the subject "for discussion" was the Bible. The priest said that it was the word of God, and intimated that the Church did not prohibit the reading of the same. "But," asked the objector, "are all Bibles equally good?" "By no means," answered the other, "the Protestant versions are not truly the word of God; and the Catholic version should be read only with notes authorized by the Church, because she alone can guide one to the truth." It may appear to some that quite a point has been gained, when a priest advocates even the reading of a Catholic Bible; but this amounts to little or nothing, when we consider the fact that a copy of this book, with notes, costs so much as to lie beyond the reach of the masses, and the additional fact that several years ago, Dr. Trumbull pledged the sum of $500, if the priests would issue a cheap copy of their translation with notes, which proposal was rejected.

Besides, the beauty of this general statement of the priest is considerebly marred by an after statement that it was unsafe for the ignorant and unlearned to read the Bible. He enforced this point by a striking illustration. "Suppose," said he, "a poor, ignorant fellow, afflicted with some disease, goes to the druggists, and without a knowledge of the character of the different medicines, helps himself, 'ad libitum,' to "whatever he finds"! Imagine the result! So it will not do, you see, for the unlearned to study the Scriptures for themselves. The Church is the only authorized teacher and dispenser of the truth." The same most logical preacher says that "Protestantism is the deadly Upas tree, which is beginning to cast its blight upon the nation," and advises his hearers to "have no intercourse whatever with the heretics, whether in a social or business way."

A member of Mr. G.'s congregation, a blind man, has lately edited a letter addressed to this priest, and published in "The Artesano." He gently reminds him that while he is thundering against heresy, he is suffering the most scandalous and heathenish practices in his own parish to go on without censure. How much better, he argues, is a reformed religion which will correct these abuses. "The Artesan" continues to comment upon the serious follies of Catholics. An article entitled "Worship," published in the last number, is particularly striking. The writer concludes every argument by referring the reader to some verse of Scripture, and says: "It is not I that speak, not a radical, not a Protestant, but God himself."

We are hoping that Mr. G.'s visit to Talca, where this paper is published, may be productive of much good. His tour may occupy one month, and during his absence Bro. Sayre and myself will attempt to conduct the "Evangelical services" as usual. A friend has just sent me a copy of "The Charavari." It is the Santiago "Punch." Permit me to make an extract from a short dialogue therein:

"Do you know that a Protestant Church is to be erected in this city?" "Yes. I approve the object highly." "What! are you glad that Protestantism is making proselytes among us?" "What gives me pleasure is the fact that liberty has reached this point." "Do you know from whence these heretics come?" "From England, Germany and North America." "Well, then, visit those countries and you will see the Catholic Church standing face to face with the Protestant. Let us have reciprocal toleration, that the beliefs of all may be respected, and the truth preached freely in all parts."

Yours truly,

A. M. Merwin.

ITALY.

THOUGHTS ON THE "ROMAN QUESTION," SPECIALLY IN ITS PRESENT ASPECT.

Rev. Mr. Scudder—My Dear Brother: Long ere this you have had detailed accounts of the sad event which so profoundly agitated this country, and which clothed the last days of 1867 with sorrow and bitterness to the thinking and feeling among the Italians. The invasion of the Pontifical States by the Garibaldians, and the consequent insurrections, partial, or general, of Rome, Viterbo and Frosinone; have all come and gone, and after the smoke of battle has cleared away, and those days of wild enthusiasm have given place to others of calm reflection, while the government of the *Angelic* Pius is intent in exiling and imprisoning those who favored Italian unity, or fortifying the heights of Rome and Civita Vecchia; we may profitably study, for a little, the present attitude of the question, and from recent events gather light to judge of the future of the Papacy and of Italy.

You are familiar, I doubt not, with the chief causes which lately led to the crisis in this "Roman Question," the exciting speeches of Garibaldi against the temporal power, the rush of volunteers from every nook and corner of Italy to the Papal frontiers, the labors of the "Roman Centre of Insurrection" to precipitate the final catastrophe in this intricate problem; and the end of it all the armed intervention on the part of the Emperor of France. Never have I seen more intense agitation, grander enthusiasm, or greater unanimity of sentiment and action than was displayed in the last forward movement on Rome. Out of the entire population of the kingdom, save the priests, monks and nuns, and their adepts and servants, there was not a dissenting voice; there was but one mind, and one cry: "Rome, the capital, and centre of Italian unity." That was the cry that rang from the Alps to the Adriatic, from Venice to Syracuse, and notwithstanding the repulse of Mentana, notwithstanding the overthrow of a liberal and progressive ministry to give place to a reactionary and clerical one; notwithstanding the hopes and aspirations of a united people have been crushed and trampled on by proud imperial feet, their natural Capital denied them, their sons slain by the fatal *Chassepot*; notwithstanding all this and more, that cry is ringing and will ring until the unity and complete independence of the Italian *patria*

is secured. Why has not the voice of an entire nation, the cry of twenty-five millions of people been heard—their hopes realized—their inalienable and eternal rights respected? Simply because apoor, old man—the "old man of the Vatican"—has ever opposed and is still opposing the liberty and happiness of the land that gave him birth.

But what can an old man, trembling with age and weakness, do to thwart the will of twenty-five millions of people? Nothing, as a man—much as the head of a vast system of civil and religious despotism which still has a fearful power and influence in much of Europe. Were the Italians *freemen—free* with that liberty with which Christ makes His people free—they would now be in quiet possession of their great metropolis, the "eternal city,"—Rome. But alas! they are *not* so free, though bitter enemies of the Temporal Power of the Pontiff, though infidel and atheist, cursing Pope and cardinals, priests and canonicals, and Napoleon among the rest, (for such he is, the canon of St. John in Latheran!) yet they fear to cut loose from doomed Catholicism to embrace that Gospel which Paul preached to their Roman fathers.

I have said above that the system of which Pius IX. is the recognized head, has still great influence in much of Europe, i. e. in France, Spain, Portugal, and in some parts of Austria and Italy. Of the former, I refer to the governments and the men who are at their head; of the latter, to individuals—though the present ministry of Italy is a *practical* one, yet it will not stand long. Were the question of the Temporal Power to be solved by a universal and untrammeled vote in Italy, there is not the least doubt but that twenty-three millions would cast their ballot against, and *perhaps* two millions, for it. And twenty millions of Italians would to-morrow vote for the removal of Pope, cardinals and all their crew, to Malta, or Jerusalem, or China! So much as to the sentiments of the vast majority of the Italians respecting the Temporal Power of the Pope.

The present position of the government and Emperor of Austria, is a very significant sign of the times—the grand agitation for the abolition of the Roman Concordat—the freedom of worship—popular education, and that no longer to be under the exclusive control of the priests—the overthrow of the autocratic powers of the Emperor, and the sovereignty of the Constitution. The battle of Sadowa has not been without beneficent (though bitter at the time) results to the haughty and despotic house of Hapsburg. It is remarkable that in all Europe, there are but two Powers, perhaps, that are willing to defend by force of arms that worst of all tyrannies, the Temporal Power: they are France and Spain. Thus it becomes evident that liberal principles, freedom of conscience, and right are progressing. Ten years ago half a dozen European Powers would have covered the Italian Peninsula with their armies to defend the sovereignty of Pius IX—now there are but *two*, and one of them, Spain, unable to send many troops, because of internal disaffection and hatred toward the reigning dynasty. It is clear, therefore, that God in his providence first works the moral downfall of the Papacy in the minds and hearts of individuals and nations, preparing thus the way for its sure and final overthrow, both temporal and spiritual.

I have been deeply impressed with this truth, dear brother, for the last three years. Had the Temporal Power gone down in 1860, or even last year, it is more than probable that the strongest exertions would have been made by the governments of Europe to consolidate and cement still more firmly the spiritual authority of the Holy See; and there is every reason to believe they would have but too certainly succeeded. But God will not permit the downfall of the one to the more firmly establishing of the other. Is not this manifest from Revelation?

Suppose, however, the Pope were stripped of his Temporal Power—is it not probable that every government of Europe, including the Protestant ones, would forcibly prevent the overthrow of his spiritual head-ship? The very misfortunes of the old Pontiff would create sympathy, and at last reaction in his favor. Thus was it in the early part of this century, when Pius VII

was carried a prisoner to France by the first Napoleon. But God's ways are not man's ways. Just look a moment at the history of the young kingdom of Italy, in its relations to the Court of Rome. Immediately after the successful war of 1859–'60, the great Cavour began to pave the way for compromise and reconciliation with Rome. His wonderfully creative genius would have removed every difficulty, solved every intricate problem with which the Roman Question is beset, and in some way united the tiara of the Pope with the crown of the house of Savoy, preserving the interests and underlying principles of each—if ever man could have done it. But no sooner had he began to labor in that direction, than he was taken away by death. Every succeeding ministry, that has attempted conciliation with Rome, has most signally failed and fallen. Conciliation and compromise of the principles involved in the present question and struggle are not a part, and form no part of God's designs regarding the ultimate destiny of the Papacy.

Besides, the Roman See has given its deliverance once and again on these disputed points. The *Encyclical Letter* and the *Syllabus* stand before the world as evidences of the Papal determination not to yield a single inch of the ground first won by Gregory VII., and fought for by every succeeding Pontiff from that day to this. The conflict, therefore, between civil and religious liberty, as represented by united Italy, on the one hand, and the ecclesiastical despotism of the Middle Ages, as represented by Roman Catholicism, on the other, is a *death struggle*. Either Rome with *all* its principles must fall, or the Italians, as a free and united people, cannot exist. Every thinking Italian knows this now.

Five years ago, there was not one Italian in fifty, perhaps, who ever thought of striking at the Pope's Spiritual Power; now there are hundreds, aye, I may say, thousands, who recognize the great fact that after all the Temporal Power, *in itself*, is of no consequence—that it is the *Spiritual Power* which gives such strength and influence to the Papacy—that it is the spiritual power, reigning in and over the consciences of men and nations, which sustains its life and sway. Hence, many advanced Italians are fighting the Papacy as a *system*.

We people of Italy and of Europe are being led, gradually and surely, in such a path as shall finally give them, not only Rome, but shall deliver them completely from the Spiritual *and* Temporal thraldom of the Papacy. The agencies and elements now at work in this country, will most certainly overturn the ecclesiastical hierarchy of Rome. The movement, though general, is not a rapid, spasmodic one. In this it differs from that which resulted in the French Revolution of the closing days of the last century—*that* was wild, furious and sudden, like the impetuous outburst of the tempest; but when the storm had passed, it left France and Europe weak and weary, a prey to tyranny of every kind. The present awakening is a slow but steady movement, like the rise of our majestic rivers. The *water-mark* of to-day is higher than that of yesterday. And inch by inch will it creep up, higher and higher, until it overtops the loftiest peak of Europe's old, despotic soul-ruining systems, and sweeps them away. For proof that I do not exaggerate, look at the Continent, at France, Spain, Italy, Austria, and in the far East of Europe, the mighty uprising of the long-crushed Slavonic races. And the Roman Curia, had she been wise, and worked with the spirit of the present age, favoring the aspirations and longings of peoples and tongues, might now be the grandest and most respected of all powers. She did it not—on the contrary, sought to crush the last, lingering hope of uprising millions.—*Now* she cannot! The day, that grand day for her, has forever passed away. *Quem Deus vult preus dementat*, said the old Romans, and their successors, the Romans and Italians of the present, are re-echoing the ancient proverb.

One word in conclusion. The solemn question must press itself on the mind of every Christian man and woman of the world, *what* can be done for these millions when freed from the galling yoke of Rome? History but too plainly tells us that reaction from the Papacy is always toward in-

fidelity. And history is repeating itself here now. Thousands, nay millions of Italians are on the highway to blank, dark skepticism—many, very many have already reached that "bleak house." But thousands of sincere hearts in Italy and elsewhere are groping in the dark, if perchance they may find the light, the true light. O, that the freemen of the world—the freemen in Christ—may lend a helping hand to these wondering millions! A great day is near at hand—the day when the Son of Man shall return "as he hath gone into heaven" —not in humiliation, not to be spurned and rejected, but to *judge*. The ark of safety and refuge will then be closed, and the flood of judgment sweep over this poor, suffering world. May God send His servants and prompt faithful hearts to active duty, that still some may be gathered into life ere that great and terrible "day of the Lord come."

I am ever yours in the Gospel,

W. G. MOOREHEAD.

Carrara, Italy, Feb. 3d, 1868.

AUSTRIA.

LETTER FROM DR. HULST TO THE METHODIST

[WE ask our readers to peruse carefully this letter, written to one of the best of our papers. Are not God's ways wonderful! Is it strange then that we plead for means to help the Christian reformers of Austria and Hungary, and Italy and Greece, and Mexico and South America? Christians of this favored land! what is one hundred thousand dollars for this work? Give us, we beseech you, in the name of our Master, five times this sum, on trial, if you please, for two years; and if we do not show you such a work done by the blessing of God as the world never beheld before, we will ask you to trust us no further.

Please examine the names of those who now represent this Society, from the President, WM. A. BOOTH, down through the forty who form the Board, and see if you need doubt the ability or prudence or determination of such men to manage and carry on this work. It must be done.—We ask Americans to do it.]

BREMEN, GERMANY, Jan. 25, 1868.

THE GREAT ECCLESIASTICAL CONFLICT IN AUSTRIA.

THE issue of the short, eventful German war of 1866, by which the old Confederation was broken and Prussian supremacy in Germany established, has sowed the seeds for a great and promising ecclesiastical revolution in worsted Austria. The Austrian Protestants regarded the political crisis as the most favorable opportunity they had ever had for asserting their rights, and they have not been slow in making known their grievances to the government. During the last six months they have been gaining on every hand, and now there is a good prospect that, before the close of the present year, they will be in possession of larger liberties than they have ever had before.

The battle turns on the celebrated Concordat—a treaty concluded in the year 1855 between the Austrian Emperor and the Papacy, which provides that all of the education in Austria be committed to the hands of the priesthood; that every book published be submitted to their censorship; that all matters of marriage shall be in the hands of an ecclesiastical court; that the churches enjoy immunity from taxation; and that the revenue of the State shall even be taxed or diminished for the benefit of the Church. The Protestants having been bending beneath the weight of the Concordat for twelve years, knew very well that there was no hope for them as long as it remained in force, and it is no wonder that they made vigorous efforts to get rid of the oppression.

Now, let us see how the Protestants and Catholics have been conducting their battle. Last autumn, twenty-five bishops, the pillars of Catholicism in the empire, met in solemn conclave in Vienna, and in an address dated September 28th, extolled the Concordat as one of the greatest guarantees of progress the world has ever been blessed with, and implored the Emperor to secure its further existence beyond the possibility of Protestant interference. The Emperor hardly allowed two weeks to elapse before he sent these functionaries a reply, in which he showed them no mercy whatever, but told them that they,

instead of trying to aid him in his work of pacification, had caused him great trouble by issuing their address to the people, and had greatly increased his task of adjusting the confessional difficulties of the empire; and that he was the *constitutional* ruler of his people, and they must understand that he intended to act accordingly. Now, this word *constitutional* is quite new in the mouth of an Austrian emperor, but if Francis Joseph continues to write it, and to act accordingly, he will place his empire far higher in European influence than when it was leader in the German Confederation.

The response which the Emperor's clear language has met with on the part of the Parliament and the people has been enthusiastic, and all Protestants are now aglow with hope that the Concordat will never again be a power. The Protestant leader of the lower House declared in open session, that the Emperor's declaration for religious liberty caused joy throughout the land, and that henceforth freedom of conscience and religious peace shall rule in Austria. He then called upon the members to give three cheers for the Emperor, which they did in the most enthusiastic manner.

The Privy Council of Vienna declared against the bishops' address without a dissenting voice. General Superintendent Schneider boldly said in the imperial Council that he was a Protestant, and that the Chamber could not expect him to praise the Concordat. A glance at the Protestant patent shows plainly enough that Austria is anxious to put an end to her dark history. Every possible effort has been made to frustrate the Protestant Patent granted in 1861, and the Catholics have constantly had their own way with the education of the people. He closed by saying that the Protestants of Austria shall not be placed upon their death-bed. His remarks were received with loud applause. Muhlfeld then arose, and said: "The Concordat must be abrogated—this is the watchword throughout all Austria and in all classes of people! This chain must fall from us, for there is no salvation without it." These few words were received with deafening plaudits.

THE AUSTRIAN STUDENTS DECLARING FOR RELIGIOUS LIBERTY.

In the present conflict in Austria, as in all great convulsions in Germany, the students stand boldly and immovably on the side of liberty and progress. Some of the professors in the University of Vienna have shown sympathy for the oppressive Concordat, and the students have not hesitated to indicate their indignation in the most outspoken manner. When Professor Arndt, who had presented a petition to the Government from eighteen Slavonic congregations for the maintenance of the Concordat, appeared in his lecture-room, he was greeted with such a storm of hissing and hooting that made him think the revolution had already burst over his head. Prof. Pachmann, of similar views, has fared no better.

In all the lecture-rooms the students are circulating a petition, which is to be presented not only to the Parliament, but to the Emperor himself. Its spirit may be pretty well determined from the following extract: "We wish and must say to the members of Parliament, the representatives of our people, that the Concordat has been crushing us too. It has been said in the Consistory that science should be confessional, while the best men in the University are cast off by clerical oppression; and those professors who are respected by us have no more been permitted to teach, simply because they are Protestants. The attempt has constantly been made to still our thirst for knowledge by giving us the milk-and-water thinking of the priests, and to tie us to the sacred places of science by the apron-strings of ultra-Catholicism. Be assured that we cannot bear the reproach, if, to the shame of our country, our University becomes reduced to the lowest one in Germany. We protest with spirit and energy; and we, the young men of the country, will not rest until, after the common schools are reformed, all the high schools of the country are also reformed!"

This petition has already been numerously signed, as might well be expected. To the honor of the students of the University of Berlin, it must not be forgotten that they have lately sent down a stirring

message to their Austrian brethren, thanking them for the noble stand they have taken for the freedom of conscience, paying them a high tribute for their courage, and telling them that, if they suffer for it in the end, they (the Vienna students) will see that they have active friends in the North who will stand beside them in the hour of need.

The bold stand taken by the Protestants, and their good prospect of ultimate success, have brought the indignation of the ultra-Catholics to fever-heat. The priests are everywhere preaching the glories of the Concordat, and are warning their flocks against all liberal tendencies. In Bohemia, one priest expressed a wish to become a martyr for the Concordat, while the ultra-Catholics in the Tyrol are unwearied in their efforts to excite the people in favor of their party. The General Assembly of Catholic Unions, composed of five hundred members, and representing the whole of the Tyrol, met in Innsbruck, and passed resolutions worthy of the Vatican itself, enjoining prayer for the Pope, and urging the maintenance of the Concordat and priestly control over the schools. All liberal Catholics are called all manner of hard names by their ultra brethren; two of the favorite terms are "False Catholics," and "New Heathen." Indeed, new-heathendom has got to be quite a favorite expression.

Köfele, a Botzen priest, has delivered a sermon, in which he warns the people against bad books, (by which he means all books of a liberal tendency,) that are now undermining the faith. After casting a glance at ancient Paganism, he tells his flock that the Paganism of the present day is much worse than that of the Greeks and Romans. This Köfele is quite a celebrity in that latitude, and is called the Botzen Bossuet.

The great organ in Austria for liberal principles is the "New Free Press," which is one of the most readable papers published in Germany. Its influence is so great already that many priests make it the special object of attack in the pulpits.

All lovers of Protestantism and of liberty, living in other lands, will watch this important conflict now going on in Austria with great interest. The Protestants have every promise of success at present, and every item of news which the telegraph brings us only increases the probability of their final triumph. The Emperor has lately recalled his ultra-Catholic ambassador from the Vatican—a measure which will make even more of his blind subjects think that the day of doom has already come. Already the Concordat is, in fact, dead. The question is, will Francis Joseph ever be scared into permitting its resurrection?

SANTIAGO, CHILI.

[*Extract of Rev. N. P. Gilbert's Letter.*]

FORCED CONVERSION AT THE POINT OF DEATH.

A member of our congregation is now apparently dying. Last night at midnight, when he was too feeble to order the priest out as he had done two days ago, a priest entered, and by means of a rich lady answering for the sick man, he confessed; and afterwards, when perhaps not in his right mind, he took the wafer.

As I saw him to-day, I was not allowed to converse with him. I only offered a prayer. Coming out I met the rich lady, who informed me that a Protestant had no right to try to convert a Romanist, because we were in error, and we ourselves believe that a Romanist may be saved in his own church; but on the other hand, that the Romanist should endeavor to convert the Protestant because he is in the right, and according to the belief of the Romanist the Protestant will be lost unless he repents.

CHILIAN MOTHERS ARE LEAVING THE ROMISH CHURCH.

A week ago, a Chilian child was baptized, and next Sunday it is probable that two more will be brought forward for baptism.

HOW A PRIEST USES HIS TONGUE.

A few days ago, a German stood in his door without kneeling when the host was carried by in a gilded coach, drawn by a pair of beautiful white mules; and the priest, from the cathedral, who was in the coach, ran his tongue out at him. This illustrates the weapons they use.

THE WORLD RIDICULES THE ROMISH CHURCH.

The *Punch* of Santiago, or as it is here called the "*Devil's Lantern*," seems to have a special spite against the Church. This and other things show that the tendency of the Chilian mind is to infidelity. The people must have the Gospel preached to them in this Republic, or the women will remain fanatics and the men will become more and more infidel in sentiment.

TEXAS.

BROWNSVILLE, Feb. 21, 1868.

DEAR SIR,—The Lord has been most gracious in giving us health and strength, and in blessing our work. The school has filled up very well: some 67 or more are regular attendants. We have 16 Mexicans now in the school and expect more next week. We have an increased foe to contend with since the storm. Six priests and 20 nuns have come to this field, and they are leaving no stone unturned to oppose our work. But the Lord is with us. They have got only three girls from us and one or two boys, while we have received some 15 or 16, all of the R. C. order. As we have opportunity, we encroach upon their territory. In the church the Lord is with us. I have received 8 persons since the tornado, 4 on profession; 3 have been from our school and one or two more are waiting to be received. Seven persons rose for prayer the other evening, (men.) Miss Rankin approves of my course, and says that the school must be held. I was appointed trustee and sole agent of the property two days before the tornado.

Yours in the love and service of Jesus,

A. JACKSON PARK.

LETTER OF THE COLPORTEUR AT FOIANO, ITALY.

Beloved Brother: It is now four years and a few months since Mr. Hall made me the proposition to labor as a colporteur under the direction of the American Society. I willingly accepted, and never had any occasion to repent the step, or desired that the relation might be dissolved.

After several months, Mr. Hall asked me to choose some town where I might establish my family and keep a depot of books, at the same time continuing to visit the surrounding villages. When I ceased from the sole work of colportage, I confess I felt sorry; but the Lord, who has never abandoned me, opened to me a new door of usefulness in Foiano. This was to preach the Gospel of the Lord Jesus from house to house, according as He gave me opportunity and grace to do so.

You know how much my enemies have opposed me in this work, thinking to drive me away from the town, but God has given me strength to overcome them. Animated by His spirit I felt myself called to witness for Christ even in the public squares, where I was invited by the women who sell fruit to speak to them of the Lord: and so I was enabled, through God's help, to collect a few into my own house to read and pray together. At these little meetings, as you know, the priests became greatly frightened, and thinking that to destroy me would be to destroy the Lord's work in this town, they brought from Seravezza the famous friar, Cherubino, trusting that this great monk would soon make a finish of us. But God, who is stronger than all men and with whom is all wisdom, served Himself of me, who am the weakest of all, to the triumph of His truth and to the confusion of the wise, among whom also, friar Cherubino. Letters were written in which we told him and all our enemies, that, though few in number compared with the great mass of Romanists and infidels, if the Spirit of God was with us, neither he, nor all the people he was exciting against us, could disperse us, or put out the light God was causing to shine in Foiano.

Out of all these troubles it has pleased our Heavenly Father to raise up an increasing and faithful witness to Himself: so that instead of only *four individuals* who stood together with me in those days, there are now *several families* who have received the Lord Jesus as their Saviour. Thus though that noble Christian of whom you told me, for a time saw no fruit of his labors and tears, but afterward did indeed reap; so we too, in Foiano, have seen dark days; but should we not rejoice that in two years,

("I speak after the manner of men,") several families have been converted, and those who were once our bitterest enemies, are now our friends and supporters?

So true is it, that the majority of the town council have decided to employ an evangelical master to occupy a vacancy in the public school, and have asked me to recommend some one who is qualified for such a position.

Surely, the Gospel of God, which bringeth light to every man, is bearing fruit here also. May the dear Christian friends in America, who aid us in this work, rejoice with us, and pray for us. I am your affectionate brother in Christ, E. Z.

CHILI.

[It is not two years since the writer of this letter left New York. He and his companion went out determined to master the language. We now see the result. We are sorry to hear of Brother Sayre's loss Everything he had in the world. What generous firm, imitating the firm at Valparaiso, will send this dear young brother a check? We should not feel so badly had he a wife to help him bear his loss.]

SANTIAGO DE CHILI, Jan. 30th, 1868.

DEAR BRO. SCUDDER: The great event of this month, with us, has been Mr. Gilbert's visit to Talca, full accounts of which you will probably receive from his own pen. Notwithstanding the opposition he has encountered in preaching the truth, our hearts have been encouraged by the fact that so many have been disposed to give him a fair hearing, and that the civil authorities have protected him from violence.

It is evident that the law granting *toleration* is not a dead letter in this country. We have still a policeman stationed before the room where our meetings are held in this city,—and now Mr. Gilbert's experience proves that Santiago is not the only place in Chili where the evangelical faith may be preached.

With regard to *opposition:* It is of course more bitter as the truth continues to spread. A clerical paper, in one of its recent numbers, says: "Let us initiate a new crusade against the enemies of our religion, who have grown bold by reason of being tolerated. Let us press on, stimulated by the glorious memories of our faith! Let our watchword be, 'Triumph, or Death!'" Another paper replies rather sarcastically: "Yes! A new crusade, with the soldiers of the Pope and the Chassepot rifle! Yes, what glorious memories!—How grand to review, in this enlightened age, the horrors of St. Bartholomew's day, and the Inquisition!"

A Protestant lady of this city was appealed to, some weeks ago, by a priest who desired aid for building a new Catholic church and school. She declined giving anything on the ground that the Protestants here needed aid for a similar object: her donations should serve to make known the Word of God among this people.

"Ah!" said he placing his hand on the Bible, "This book will prove your destruction!"

During Mr. Gilbert's absence, Brother Sayre and myself have found plenty to do in carrying on the usual services of his congregation.

There were forty-four persons present at the Sunday night service, two weeks since; and what is a favorable sign there are several more women in regular attendance on these means of grace.

The subject of the sermon last Sabbath evening, was "The worth of the soul." I am told that a company of women passing by heard the speaker's voice, and stopped to ask what this meant. One pushed in a little way, and heard the words pronounced, "The worth of your soul." She wished to remain, urged her companions to come in, saying, "He is talking about the *soul*." But they pulled her out and went "their own way," which was the way of "those whose feet take hold on death." A man respectably dressed came in half intoxicated, listened attentively till he heard something about an "incorrigible drunkard," and then went off cursing the preacher.

The Bible class is still kept up with manifest interest, though through want of facility in the language, we are obliged to use the tongue of an interpreter sometimes. Last Monday night the members of the

class continued asking questions after the hour for closing had arrived. An hour, they say, is *too short* a time for this exercise; and this opinion is shared by women, who walk some distance in this hot weather with a babe in their arms, and who, seated on our uncomfortable benches, hold the little ones, without apparent weariness, till it is time for us to separate. There were fifteen scholars at the Sunday-school this week. We are studying the Gospel of Matthew in course, and are glad to have the use of the Spanish Question-book.

You will be rejoiced to hear that our former teacher in Valparaiso, Senor Ybanez, has resolved to study for the ministry. If the Lord prospers his undertaking, he will be ready to preach the Gospel in about two years. His will be the first name on the roll of native Protestant preachers in this country who are to come.

An extensive fire occurred in Valparaiso last Sunday, by which twelve families were rendered houseless. Our good friend, Dr. Trumbull, lost his house and much of his furniture. The generous people of his flock have opened their houses to receive his family, and one business firm sent him a check for $1,000. Mr. Sayre's trunk, containing clothes, books, and sermons, was stored at Dr. T's. and was probably burned.

There is some fear that the Cholera may cross the Andes from Buenos Ayres, and the Government of Chili has established guards at all the principal passes, to keep the disease from being brought over.

Sincerely yours,

A. M. Merwin.

THE HOME FIELD.

REPORT OF A BIBLE WOMAN.

Dear Sir—Calls to duty are so pressing and continuous, that very little time can be spared for this report, and while writing I am constantly interrupted. A very, very bitter cry comes up from hundreds of poverty-stricken homes, and my poor dwelling is continually beset with sufferers without a home and without a friend. They come from early dawn until nightfall, and their wants are as various as their creeds and countries. Sometimes I am constrained to conceal myself, and the poor ones go away empty. Last night was spent in mending old garments, that the wants of my fallen sisters might be met in the morning, and the severe cold compelled them to seek scanty charity before our family were up. My brother, I cannot preach Jesus to infidels, Protestants or Catholics, unless I can in some measure do as Jesus did. Oh, it seems such a mockery to tell these poor, shivering, starving sufferers of the Bible and the Church and God's great love, and then unblest by charity to send them into the streets to perish, to consign them to the station house, or to the lowest dens of iniquity. Oh, first let me *act* toward them the Christian, and then preach Christ. If the heart loves and the hand is reached out to help, the tongue can tell effectively of Jesus and His love. The smallest kindness is gratefully received, and none rail at the truth when the way is thus prepared. Confession of sin, tears of penitence and promises of amendment follow, and our compassionate Redeemer knows the heart. Poor Romanists have kissed my hands for small favors, and when forbidden, say, "I ought to kiss your feet"—and thus: "the Protestants act more like Christians to us than our own people," and "our faith in the Church is weak." When the homeless poor give me time, the families of the destitute can be visited, the sad comforted, and the ignorant instructed. Eighteen Testaments have been given to the destitute, and a constant supply of tracts and papers have been kept on hand and been distributed from home, the streets, asylums and prisons.

The School prospers. The scholars are unusually diligent in their work and interested in the instruction. May the Lord send faithful teachers. Prisons and hospitals have been visited as formerly, sometimes with encouragement, and again with heart-breaking disappointment. But Jesus fainted not though *all* forsook him. One

visit has been made to the City Infirmary, and these poor ones received me with manifest joy. None seemed averse to prayer, reading, conversation, or religious truth. Most of these, as in all our institutions, are Romanists; yet among them are not a few who, a little while ago, had property and friends. But the loss of property is usually followed by the desertion of earthly friends, even though they are professors of religion. Their lot is hard indeed, and shall not some one point them to the unchanging Friend?

Do not think, that in dispensing alms and visiting the most wretched, I forget the great work to which you assigned me. These charities I would make subservient to that work in disarming prejudice, and preparing minds to receive the truth.—Thousands of poor Romanists suffer cold, hunger, nakedness; and what will it profit to say to them "go your way, be ye warmed and filled!"

Two half days were spent in behalf of a poor misled girl. A message was sent me of M—'s trouble; and as soon as possible, in company with friend S——, we sought to have her released, but failed in this. By request we visited the abode in which she had been living for weeks, until within a few days of our approach there. With some search and inquiry, we found the building. The first floor was occupied as a tobacco store: of the man who kept it inquiry was made for Mrs. G——. He said "she lives in the fourth story, in the back attic." He was further asked somewhat of her character. He replied: "You had better see for yourself;" and continued—"Come through the store. Do you see that side-door? you can step up on that little landing, and go up those stairs, and two other pairs, and there you will find the room." I answered, "I cannot see any stairs." "There they are." But no stairs were visible for it was dark as midnight; so I moved my hands and feet about until they were discovered. An earnest prayer was breathed unto God for protection, and I ascended, followed by my friend. We reached the top of one flight, and groping about for the other, they were at length found and the top gained. In a room at the end of a small hall, a noise of loud talking was heard. It was the voice of men. Great fear came over us, and again an earnest prayer was offered to Him who is able to help. With renewed courage we proceeded toward the room from whence the noise came and saw men and boys working with tobacco. Another pair of stairs had to be found: they were at length discovered in a small recess, aad we began to climb up these, my friend whispering, "Are you at the top—can you see anything?" I answered, "I see a small room by the glimmering light of a fire—but no one is here—it is so dismal—shall we go in and wait, or shall we go down?" "Let us go down and wait at the foot of the stairs." Very soon, however, a woman appeared. Mrs. G. was asked for. She said, "follow me, she will be here in a few minutes. Mrs. G. came, a candle was lighted and chairs handed us. We soon perceived what manner of persons they were; we conversed freely. One asked for religious papers, which were given, and prayer offered unto Him who searcheth the heart. When they arose from their knees all three were weeping, and each said: "remember me, I want to do better." We trust our visit did some good. O, pray for these! Did not Jesus die for them? The poor girl for whom we were interested is now in the female prison: when the term of her imprisonment expires we shall endeavor to save her from this den of vice and restore her to her parents.

L. P.

MORNING HYMN.

Assembled in our school once more,
O Lord, thy blessing we implore:
We meet to read, and sing, and pray:
Be with us then, through this thy day.

O Lord our God, be pleased to bless
And crown our studies with success;
In our dark minds thy truth instil,
That we may know and do thy will.

Our fervent prayer to thee ascends,
For parents, teachers, foes and friends;
And when we in thy house appear,
Help us to worship in thy fear.

When we on earth shall meet no more,
May we above to glory soar,
And praise thee in more lofty strains,
Where one eternal Sabbath reigns.

MISSIONARY INTELLIGENCE OF OTHER SOCIETIES.

REFORMED CHURCH.

Rev. E. C. Scudder, writing from Coonoor, India, mentions a recent occurrence which illustrates the implacable hostility of Hinduism to Christianity, and the peril incurred by any Brahmin who forsakes his caste.

It is with deep sorrow that I announce the death of John Ezekiel, one of our most promising native agents in Vellore. This occurred a few weeks since under the most painful circumstances, and so strong was the suspicion that the man had been put out of the world by poison, that the authorities were induced to exhume his body, and send a portion of it to Madras for examination. No decision has yet been rendered. I never felt the death of any native so greatly as I have that of this man. He was a Brahmin, who joined us nearly three years since; a man who grew daily in piety and divine knowledge; an earnest, faithful, devoted hard working Christian man, whose zeal and love for the souls of his fellow countrymen ever found him laboring for them; and whom I mourn for as a dear Christian brother. I truly loved him, and was looking forward to his future with great hope and joyful anticipation. For the nearly three years that he was with us, I never had to find the least fault with him. Uncomplaining, gentle, meek, he bore all, and suffered all for Christ's sake. For Christ he lived, and in Christ he died, and he is now in the Christian Brahmin's heaven. My brother, Rev. W. W. Scudder, was with him during his last hours, when he expressed great hope and joy in anticipation of a happy future, and requested my brother to pray that he might forever be united with the Lord.

By a letter written subsequently by Rev. W. W. Scudder, we are informed that the examination resulted in proof that John Ezekiel had been poisoned with arsenic. His faithfulness to his Lord brought upon him this human hostility.

Rev. Dr. Talmage writes from Amoy, China, regarding a native Christian lately removed by death. He was in his 19th year when baptized, and died in the early part of last month, in his 32d year.

"Within a year or two after his admission to the Church, he was taken under the care of the mission as a student. Afterwards, for a number of years and until the time of his death, he was employed as an evangelist and colporteur. He had one weakness, viz: esteeming his literary attainments somewhat too highly, more highly at least than we did: (Do such weaknesses ever occur in Christian lands?) He was a useful man, and had clear views of Gospel truth. The disease which carried him off was consumption. He had been sick with it for a long time. During the last year of his life he suffered much, and was able to do comparatively but little work. He was an elder in the Church at the time of his death.

"I will give you some account of an interview I had with him a short time previous to his death. He had recently been removed from one of our out-stations to Amoy, into a room lent to him by one of the native Christians. You might have thought the room good enough for a stable, but hardly fit for a human being. It was better, however, than many Christians have, and, I suppose, he regarded it as comfortable. His bed was composed of a mat spread over some hard boards.

"His body was wasted to a skeleton, and he was not able to raise himself on the bed. He could speak only a few words at a time, and these only in a whisper. I asked him how he felt. He said, 'Very peaceful, very peaceful. God has been trying me a long time, and I have become instructed. My views are very clear.' I told him that he had been permitted in time past to teach others the Gospel by his words, now he must teach them by his patience in the time of trouble or suffering—the Chinese word used included both trouble and suffering. He answered, 'I have no trouble.' I asked him what were the views that gave him such peace. He answered, 'I see the merit of Jesus, like the waters of the ocean for vastness; and it covers me all over.' A few days more, and he passed away from his work here, I doubt not, to higher employments and joys.

[MISSIONS OF THE AMERICAN BOARD.]

TURKEY.

In Western Turkey, a new and plausible form of opposition is developing itself. Mr. Livingstone writes:

"I ought, perhaps, to say in regard to Sivas, that the reformed party in the Armenian church are making great effort to prevent any separation from the old church. Their plan is to reform the church from within. They admit its errors, but strenuously oppose our work by appealing to the Armenians to preserve their nationality. This may account, in a measure, for any

falling off in our congregation. The sales of Bibles and Testaments, for the present year, have been, in the city of Sivas, greater than in any previous year, with one exception. Hundreds of men in this city read the Bible, admit the errors of their church, are intellectually convinced of the truth, but nothing more."

Speaking of the theological students, he says:

"I am much pleased with our three young men from Marsovan, [the seminary,] who have completed their first year and come to spend their vacation in our field. One of them is especially promising. He seems ready to make any sacrifice if he may but preach the Gospel. A year ago last summer, when I was at Gurun, he came to me, saying that his mother and brothers were provided for, and entreated that I would secure a place for him in the school at Marsovan. I asked, Why do you wish to go to school? 'That I may prepare myself to preach Christ,' was his reply. But, said I, 'Money is necessary to defray your expenses; where will that come from?' He answered, 'You see this suit of clothes that I have on. They are old, it is true,' (I had seldom seen a poorer suit,) 'but by mending I can wear them for a long time. I have also another suit for Sunday, and a few tools. These I can sell for 100 piasters, ($4,) which will be sufficient for my books at present, and will also provide me with bread for a little while. When that is gone, I know that God will give me work that I may earn more, because I have given myself and all I have to him.' After some further conversation, I told him he might go to Sivas, and remain there at school until spring, when it would be evident whether he ought to go to Marsovan or not. He came to Sivas in a few days; in March was received into the church; and a short time after entered the theological school at Marsovan. For some days he has been providentially detained here at Sivas, and as I have watched his course and heard his earnest words, it has occurred to me that I ought not to say my missionary life has been a failure if I had no other fruit to show than this young man."

In the Eastern Turkey Mission, Mr. Barnum writes:

"That the work in Diarbekir is the Lord's and not man's is clear from this, that with no missionary, with the pastor absent for two and a half years, and with only one regular preacher for two congregations, and he a young man of poor health and of little personal influence, all the ordinances of the Gospel have been well sustained, and there are frequent accessions to the community. Besides supporting their preacher and several schools, and sending money to their pastor, they have contributed liberally to other benevolent enterprises. They have remitted to me, during the year, nearly one hundred dollars in gold, for the support of two students whom they sent here to be educated for work in Koordistan, and now, during the vacation of five months, they are supporting these men in the field. Several of the more intelligent of the church members have been chosen to assist the preacher in keeping up the services of the two congregations. They are thus demonstrating their ability to care for themselves, even under these unfavorable circumstances. The experiment, however, of leaving congregations so much to themselves is not ordinarily very safe, even for those that are old and have experience, and in a civilized country. What this flock needs is two faithful pastors."

In relating the incidents of a mission tour among the various stations of that region, Mr. Barnum says:

"We were especially interested in Sert. The congregation is small and poor, but they show what a blessing a long series of persecutions may be to Christians, in helping to purge them of selfishness. They had paid very largely, during the summer, for a house in which to worship; they provided the pastor elect with a new suit of clothes for the ordination, declining to receive aid in this from Mr. Williams; their subscriptions to raise the required half of the pastor's salary, looking at their means, and the ordinary Christian standard of giving, were excessive; and yet, when Mr. Williams proposed to them the plan of giving tithes, after a little reflection they were persuaded that it was a good thing, and cheerfully accepted it, even supposing it was to be *in addition to their subscriptions!*"

GREECE.

Letter from Dr. King, January 24, 1868.

Again Persecuted. "The announcement made by Dr. King in this letter will be as unexpected to the reader as was the citation to him. It is hardly to be expected that the result of the movement will now be very serious. He writes:

"Most unexpectedly I have again been called to appear before a court of justice in this place, to answer to an accusation brought against me by the 'Holy Synod'

of Greece. The citation I received this morning. I went immediately to the court, and was examined on the subject of the accusation, which was, that in the little book which I wrote in Greek, and published in 1863, entitled 'Answer of Jonas King to a Pamphlet entitled the two Clergymen, by the Bishop of Carystia, Macarios Kalliarchan,' I reviled the Christian religion, blasphemed against the most holy mother of God and ever-virgin Mary, against the worship of holy images, against the inspiration of the sacred councils, against the divine mystery of confession, against the prayers of the faithful for the dead, and against the divine transubstantiation.'

"The accusation was signed by the Metropolitan Bishop of Athens, Theophilos, who is President of the Synod, and three other bishops, the 3d of August, (15th N. S.) 1863. But the council of the criminal court did not give its opinion till the 20th of September, (2d October N. S.,) 1866, when the order was issued by that body for my examination. As I was then in the United States, nothing further was done till the present time.

"My answer to the examining judge, who read to me the accusation, was, that in my little book there was no blasphemy or reviling; and that I would give him a copy of the same for him to examine, that he might judge for himself as to the truth or falsehood of the accusation. I also observed that if there was blasphemy or reviling in my book there was also blasphemy and reviling in Chrysostom and Eusebius, and in the Gospel itself, from which I had quoted in support of the views therein advanced.

"Soon after, I went and got several copies of my Answer to the Bishop of Carystia, and returning to the court I gave him a copy of it for himself, and four copies for the members of the 'Holy Synod,' one for each member, which he promised to give them; and also one to the secretary of the court, at his particular request.

"This is the little book which I believe I mentioned to the Board in some communication in 1863, and the reading of which produced a happy effect on the minds of some of the first lawyers in this place, who declared to me that it was irrefutable, and that I was right and they were wrong.

"The present accusation is essentially the same as that brought against me in 1851, and for which I was tried in 1852, and condemned to imprisonment and exile. Should I again be brought to trial, I do not think a similar sentence would be pronounced against me."

CHURCH OF ENGLAND'S MISSIONS IN AFRICA.

The Rev. J. White, native pastor at Otta, writes regarding the recent baptism of an aged man. He says:

During the past six months we had four baptisms—three children belonging to our converts, and one adult, an old man of about sixty years of age, called Akinumi, who was brought to me one evening by one of our converts, and who thus gave the following account of himself: "Many years ago I had resolved to give myself up to the god Ifa, and I had several times made preparation to undergo all the rites connected with it; but as often as I hear the word of God spoken in our street, my thoughts become divided. I feel that the word of God which you preach is true, and it became a question with me whether I should still give up myself to Ifa or to God. On conferring with heathen brethren, they recommended me to worship Ifa; but on conversing with the book-people, they urged me to serve God. Thus for many years I was halting between two opinions; till of late, being convinced of the superiority of the service of God, I decided within myself to choose Him. But then there is this difficulty. I am too old. I cannot now learn book. I have lost almost all my teeth. I am afraid it is too late with me; and I know not whether or not God will accept me."

I told him, that although it is almost the eleventh hour of the day that he is come, yet it is still the accepted time with him, and that God has promised to cast away none who come to Him through His Son Jesus Christ. Book-knowledge, I said, is a good thing; but book-knowledge is not serving God, nor is it an essential point in the matter of the salvation of our souls.—Many there are who are very clever in books, but they are no worshipers of God. They neither love, fear, nor serve him.—"What, then, is required of those who would serve God?" asked the old man. I replied, "Believe in the Lord Jesus Christ, repent of your past sins, and be baptized." Furthermore I said, "You cannot learn your duty in a day. If you will come to church on Sundays, and if you will attend the class of candidates for baptism every Wednesday afternoon, you will there be further instructed in your duty." He agreed, and went away. From that time he became a regular attendant on the means of grace. He met, however, with some difficulty. His heathen companions ridiculed and persecuted him, calling him all kinds of names; but he was deaf to all their reproaches. In the month of March he urged me to come

and take away his idols, and that he would have nothing more to do with them. I fixed therefore, upon the 31st of March, which was Lord's-day, and accordingly, after the morning service, I went to his house, accompanied by six of our old members; and after reading several portions of Scripture, and offering up prayers, in which we commended him to the protection of our heavenly Father, and imploring His grace and assistance on his behalf, he brought out his idols, six in number, and delivered them to me, viz.:

Ifa, represented by sixteen palm-nuts.

Iweren, represented by two snail-shells, said to have been the means of their conveyance, or to have paddled them from the invisible world, and to have landed them on earth.

Osoyin, represented by an iron rod, with round head, said to be the god of medicine.

Elegbara, the devil, represented by a lump of clay, pounded with certain leaves, and made into a conical form.

Oshun, represented by a string of yellow beads, a brass ring for the wrist, and a yellow pebble from the brook, said to be the goddess of brooks.

Yemaja, represented by a string of white beads, and a white pebble from the brook, said to be the goddess of brooks and rivers.

He had some difficulty in getting up the Creed, the Lord's Prayer, and the ten commandments; and he would say to me, or to any one who is appointed to teach him, 'I am an old parrot. An old parrot, you know, cannot exercise its tongue. You will therefore have a good deal of patience with me." I told him I did not require much from him, and that I would be satisfied if only he could master the Lord's Prayer, and if he knew the sum and substance of the Creed and the ten commandments, although he may not be able to say them orderly and exactly. Accordingly, on Sunday, the 11th August, I baptized him Simeon, after Simeon of Jerusalem, who waited for the consolation of Israel, and to whom it was revealed by the Holy Ghost that he should not see death till he had seen the Lord's Christ. Simeon's history, therefore, formed the topic of our discourse on that day. His conversion was an unlooked-for event, he having never attended church before. His case is an encouragement as well as an earnest that our out-door preachings and visits among the people are by no means inefficacious; and that, though the good seed may be buried in the earth a long time, yet it will one day, by God's grace, grow up and bring forth fruit to the honor and praise of His most holy name.

MISCELLANEOUS.

We again call the attention of our readers to the fact that we have changed our location. We are no longer at 156 Chambers-street, but in the Bible House. Some of our Exchanges have not yet discovered this. Letters and papers should be directed to us, "Room 27 Bible House, Astor Place, New-York." We cordially invite our friends to come and see us. We think they will congratulate us on the exchange we have made.

The Anniversary of the American & Foreign Christian Union will be held in Steinway Hall, on Thursday Evening, May 14th, 1868.—Gentlemen who have lately been abroad have been requested to speak on this occasion, and we promise, without hesitation, all who attend a rich treat.

The Roman Catholic Tract, "Is it Honest?" answered by Dr. Gordon in this Number, has been circulated by the thousands at our homes and in our cars. We desire to circulate as widely the answer. Will not Christian friends send us means to enable us to do so? If money is sent for the purpose, please say "For distribution of Tract." Papers please copy.—*Ed. Ch. World.*

THE BALTIMORE ANNUAL CONFERENCE.—*Important Action.*—The Baltimore Annual Conference of the Methodist Episcopal Church, have just adopted the following Report, by a unanimous vote:

"The Committee appointed to confer with Rev. Dr. MATTISON, Secretary of the American & Foreign Christian Union, in reference to the Society he represents, beg leave to report, That they have examined into its character and work, and are satisfied that it is deserving the earnest co-operation of our Church. As an effort to counteract the designs of Romanism, it already unites the leading Protestant denominations of the country, several of which have pledged themselves to its support, in their highest ecclesiastical capacity. We therefore recommend the adoption of the following resolutions:

1st. That we cordially approve and endorse the character and work of the American and Foreign Christian Union, and commend it to the sympathy and co-operation of the Pastors and Churches within our bounds.

2d. In view of the importance of union among all Protestant Churches in this movement, we respectfully request the next General Conference to take into consideration the propriety of identifying our Church more fully with this great enterprise, believing as we do that the time has come when the M. E. Church should sustain the same relation to this Society that it does to the American Bible Society.

WM. S. EDWARDS,
JAS. A. MCCAULEY,
F. S. CASSADE. } *Committee.*

PARIS CHAPEL.—The Rev. Dr. ELDRIDGE, who has been for some time past our Chaplain at Paris, having resigned, the Board adopted at its last meeting the following minute:

"The resignation of the Rev. Dr. ELDRIDGE is accepted, and will take effect as soon as the Board can secure some one to assume the charge of affairs in Paris.

"The Board meanwhile take occasion to assure Dr. ELDRIDGE of their confidence and good will, and acknowledge with much satisfaction his fidelity and zeal in managing the interests of the Chapel, and especially in making collections, by which it now stands free from debt."

We are glad to be able to express the hope that the Rev. C. S. ROBINSON, D. D., of Brooklyn, N. Y., who expects to go abroad in April, will take charge of the Chapel, at least until some satisfactory permanent arrangement can be made.

ASK AND YE SHALL RECEIVE.—*Christian Friends!* The American & Foreign Christian Union has largely increased its work. This work cannot be done without increased means. Shall we be put to the necessity of begging for funds? Is it not enough to tell the Christian public we are in need?

A PLACE WHERE GOD IS NOT.—A child instructed in a Sabbath-school, on being asked by his teacher if he could mention a place where God was *not*, made the following beautiful and unexpected reply—"Not in the thoughts of the wicked."

CURRENT NOTES AND COMMENTS.

On the 21st of February, the "Canadian Pontifical Zouaves," a company of one hundred and fifty young men, passed through this city, *en route* from Montreal to Rome, to enter the service of the Pope. The "Montreal Witness" of Feb. 19th, gives a full account of the "blessing" of their flag, &c., in the French Parish Church the day previous. Some fifteen thousand persons were in attendance, and over $17,000 had been contributed to send them to the aid of his Holiness. Thus Popery can enlist men in Protestant countries, to fight Protestants in Rome. The Bishop of Athenon, who delivered the Oration, said: "The world is a battle-field, and the normal state of the Church is one of war. The deep furrow which the Church has cleft through time, has been watered with blood from the very outset." Bishop Pinsonault congratulated them in New-York on their being "the especial instruments of God, and that they should esteem it a high privilege to defend the Holy See from the incursions and depredations of its unscrupulous and inexorable foes, which it was not improbable might again soon be made on the territory of the Soversign Pontiff."

There are five hundred Baptist Church organizations in Ohio, with a membership of about 37,000. Of the Churches over one hundred are without ministers. "There are a dozen whole counties," says the Journal and Messenger, "without a living Baptist Church, and nearly twice as many without a Baptist minister resident therein.—We need this very day, in order to hold our own, at least one hundred and twenty men of God for pulpit and pastoral labor, and a still larger number for aggressive work."

How the Pope favors Public Instruction in France.—France has, during the last thirty years, made great progress in public instruction. From a report published by the Minister of Public Instruction, in 1865, it appears that in 1832 there were 59 pupils for each 1,000 of the population; in 1847, 99-8; and in 1863, 116. As regards the number of children who are not known to go to any school, the report states that between 1847 and 1863, 8566 public schools were opened, with a gain of 806,233 pupils, averaging 59,000 per annum. The present Minister of Public Instruction, Duruy, has done more for the promotion of public instruction than any of his predecessors, and has thereby secured the gratitude of the French Liberals, and the bitter hostility of the Church of Rome. The chief spokesman of the French hierarchy, Bishop Dupanloup, of Orleans, has violently attacked the measures proposed by Minister Duruy for the promotion of female education, and the Pope has approved the course of the Bishop, adding his anathemas against the anti-Catholic sentiments of the Minister.—*Methodist.*

Founded on a Rock.—Frederick Cozzens tells the following anecdote of a sermon by an Irish priest: The priest was a learned and eloquent Irishman, with strong brogue and the national proclivity to 'bulls.' The sermon was from the text, "Upon this rock will I build my church." After portraying the vicissitudes of his church, the good father closed with a peroration thus:

"And now, me harers, the Catholic Church is like a stately ship retoorning from a perilous voyage. All the waves and billows have tundered against her solid sides. The storms have bate upon her, lightnings have flashed, and tunders rolled above her. Her sails have been rint by the gale; yet now she comes again into poort on aven kale, with ivery thrid of sail stretched to a prosperous braze, and all her flags and pennons flaunting in the air; and why, me harers, why is it that our noble ship, the Choorch, comes thus safely sailing into poort? It is because, me harers, *she is foundered upon a rock.*

A Cruel Institution Abolished.—The last bull-fight was held in Mexico Dec. 8, President Juarez having abolished it in the capital district. This national amusement of Spaniards seems to have no redeeming feature. It is unfair and cowardly, fifteen or twenty men often attacking one bull,—cruel, brutalizing, destructive of the sensibilities of humanity, by familiarizing the spectators with scenes of carnage—a school in which lessons of cold-blooded butchery were learned to be put in practice outside its arena. It is fortunate for Mexico that her enlightened president has the moral courage to break up this demoralizing custom. The last bull-fight was held on Sunday, and was given for charitable purposes.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, DURING THE MONTH OF FEBRUARY, 1868.

VERMONT.

Williamstown. P. F. Barnard 2 00
West Rutland. Luke Ward, Note and interest 210 00
Pittsfield. Cong. Ch. and Soc'y. 5 00
——— 217 00

NEW HAMPSHIRE.

Nashua. Pearl St. Church and Cong. for L. M. of Rev. W. L. Gaylord 36 22

MASSACHUSETTS.

West Dennis. Mrs. L. Baxter in part of L M for Thomas Baxter 5 00
Newburyport. 1st Church and Soc'y by H. Wm. Thurston 18 33
East Sheffield. Jairus N. Collar 5 00
West Springfield. Sam'l Smith 2d to complete L M for Miss Mary E. Kellogg 20 00
Springfield. South Church, Charles Merriam 100 00
North Hadley. Cong. Ch. and Soc'y 14 00
North Wrentham. A. B. Peffers 5 00
Lynn. 1st Church and Soc'y 47 50
Tewksbury. Cong. Church and Soc'y 21 00
Danvers. 1st Church and Soc'y 20 35
South Reading. Cong. Ch. and Soc'y .. 40 30
Lancaster. " " .. 18 10
Worcester. David Whitcomb 100 00
Melrose. Orthodox Cong. Church and Soc'y. 89 50
Dorchester. Estate of Mrs. Lusanna Tucker 985 98
Arlington. John Field 100 00
Melford. D. W. Wilcox 10 00
Attleboro. 1st Ch. and Soc'y for L M of Rev. H. P. De Forest 30 00
" 2d Cong. Ch. and Soc'y for L M of Rev. F. N. Peloubet 40 00
Boston. A Friend 50 00
Medway West. A Youth 25
Woburn. 1st Ch. and Cong. $8 of which to complete L M for Mark Downs 102 00
——— 1,822 31

RHODE ISLAND.

Newport. Wm. Guild 2 79

CONNECTICUT.

Stratford. Col. G. Loomis, U. S. A .. 5 00
Pomfret. 1st Cong. Church and Soc'y in part of L M for Rev. H. F. Hyde 17 00
Guilford. Mrs. Mary G. Chittenden to make Rev. E. Edwin Hall a L. M 50 00
Colchester. Mrs. H. T. Newton 1 00
Stratford. Col. G. Loomis, U. S. A .. 5 00
New Haven. Chapel St. Church 60 80
Rockville. 1st Church, D. Loomis and Geo. Talcott L M's 60 00
Hartford. Asylum Hill Cong. Ch. Samuel Coit in full of L D. for Samuel M. Capron 85 00
East Windsor. Cong Church, $10 of which from C. Leavitt to complete L M 27 72
Saybrook. Cong. Church add 5 00
Broad Brook. Cong. Church, to make Rev. Edward Hooker L M 30 00
Darien Cong. Church, to make Dea. R. Reed a L M 31 46
Plainville. Cong. Church and parish to make Robert McLavy L M .. 34 00
Unionville. Cong. Church 15 00
East Windsor. Cong. Church, add. to make Rev. D. H. Thayer and C. Leavitt L Ms 12 00
Hartford. 1st Church, Alfred Smith. 200 00
Brookfield. Cong. Church and Soc'y B. M. Starr, Tr 7 20
South Windsor. By Mrs. E. D. Willey for L M of herself 30 00
——— 676 18

NEW YORK.

N. Y. City. Am. Bible Soc'y for Sab. school work in Italy by Rev. W. G. Moorehead 250 00
" A Friend for Miss Rankin 5 00
" H. L. C. for Hungary 1 00
" Jas. Brown 150 00
" J. C. Brown 30 00
" Westminster Pres. Church, to make John Stewart L M $36 55, Miss Mary Bronson $20, W. H. McCormack to make his son a L M $30 ..... 86 55
" Trinity M. E. Sab. school for L M 30 00
" James Fraser 10 00
" Robert Hoe for a L D 100 00
" F. H. Bartholomew to make his son J. H. B., a L D 100 00
" Rev. John Hall, D. D., made L D by two friends 100 00
" J. H. Ballantine 100 00
" Charles N. Talbot 30 00
" House Fund 9,000 00
" Rev. Geo Constantine of Athens Greece 10 00
E. Mendon. Pres. Church, by Rev. D. Scovel 20 00
Skaneateles. Pres. Church, to constitute Rev. M. N. Preston, L M .. 20 00
Binghamton. Pres. Ch., Robert B. Doubleday for L M $10; G. S. Beach $15; W. H. Pratt, J. E. Ely, E. P. McKinney, W. N. Wilson $5 ea.; S. H. Terry, Mrs. J. E. Ely, Miss C. Sandey $3 ea.; George Hemmingway, George Jackson $2 ea.; E. G. Crofts, Mrs. De Pue, Mrs. S. W. Bush, A. C. Mathers, T. Marvine, Mrs. Fish, Mrs. Webster, Mrs. Beckwith $1 each; Others, $4 ..... 70 00
Canandaigua. L. Wilcox in p't for L M 5 00
Ogden. Pres. Church 12 44
Rochester. St. Peter's Church, Sabbath-school class No. 4, for the Cretan children 1 07
West Fayette. Garrat Van Sickle 1 00
Fordham. Reformed Church 30 89
New Paltz. " " Rev. P. Peltz 18 00
Astoria. Ref'd Church, by Rev. Mr. Ten Eyck 42 30
Geneva. Pres. Church, W. H. Smith, Treas 89 33
Corfu. Pres. Church 23 00
Castleton. Pres. Church, on L. M. for H. J. Peck 23 51
Newark. Pres. Church, $26 89; A. F. Cressy on L M for Ellen A. Blanding $10; Ja's A. Miller on L M for Maria A. Cronise $10, 46 89
Cuba. Pres. Ch, Rev. C. B. Gardner .. 16 40
——— 10,422 38

NEW JERSEY.

Millington. Alex. McEowen 10 00
Jersey City. 1st Reformed Church of Van Vorst 56 53
Perth Amboy. Pres. Church, Rev. Ja's A. Little 7 00
Bridgeton. R. D. J. for Mr. Gulick's work in Mexico 5 00
Bergen. Reformed Church 46 70
Orange. John C. Baldwin 300 00
Millstone. Reformed Church to complete L M for C. J. Gulick 22 20
Blackwoodtown. Pres. Ch. in part .. 28 77
" M. E. Church 4 82
Williamstown. Pres. Church in part 3 00
Camden Messrs. Woodhull, Scovell & Voorhees $5 each 15 00
——— 499 02

PENNSYLVANIA.

Buchanan. Rev. T. Edwards & wife- 2 00
Mahanoy City. A Friend for the Cretans ---------- 1 00
Germantown. Wm. Ashmead, M. D. 5 00
Byberry. Old Dutch Church of N. & Southampton, per Tomlinson Staats. ---------- 10 00
Philadelphia. A. Whilden & Son for Rev. G. Constantine ---------- 100 00
" Messrs Bayard, Williams, Leutz $20 each; Fullerton, Cook $25 each; Brown $50; Benson, Thompson, Purves, Porter, Hodge, Biddle, Bodine, Young, Brown, Milne, Perkins, Worne $10 each; Vanuxum, Farr, Cash, Gest, Cash, Perkins, Gallaher, Tenbrook, Boyd, Rood, Mears, White, Cunningham, Wood & Co. $5 each; Cash $6 50; Stoddard $2 ---------- 338 50
Germantown. Dr Weever $10; Cash $2 ---------- 12 00
Norristown. Dr. Ralston ---------- 10 00
Easton. Prof. S. J. Coffin in part of L M ---------- 15 00
W. Lebanon. Pres. Church ---------- 6 84
Eldersridge. Pres Congregation ---------- 12 63
Sharpsburg. Additional ---------- 1 25
514 22

MARYLAND.

Baltimore. 2d Pres. Church, towards a L D ---------- 50 00

INDIANA.

Madison. F. Bengough for the Cretans ---------- 50
" Sabbath-school, 2d Pres. Ch., for Mr. Gulick's work in Mexico ---- 22 50
Evansville. Walnut St. Pres. Church- 73 29
" Vine St. Pres Church ---------- 25 00
" Cumberland Pres. Church ------- 7 75
" Baptist Church ---------- 7 30
136 34

OHIO.

Cleveland. S. C. Aiken ---------- 5 00
Dayton. Soc'y of Inq'y of Cooper Inst. for Sabbath-school in Greece ---- 40 00
Cincinnati. Addy, Hull & Co. $5; E. Purlier 50c and 7 doz. handkerchiefs; A Friend 25c.; Ladies' Ben. Soc'y of 2d Pres. Church $11 75; Mr. Rogers 95c.; Numerous friends $23 26 ---------- 41 71
" Western Tract Soc'y, S. S. Papers, Bibles, etc.; Ger. Pub. Soc'y do ----------
Cedarville. 1st U. Pres. Church add'l 1 00
Lebanon. So. Western Normal Sch'l balance ---------- 5 00
Bellebrook. Rev. J. B. McMichael--- 5 00
Sidney. 1st U. Pres. Church ------- 4 00
Columbus. Mrs. Judge Bates ------- 5 00
Granville. 1st Pres. Church, balance- 18 25
Springfield. 1st Pres. Church, Messrs. King & McGookin $5 each; Courts, Holloway, Barnet, McPherson, Mrs. Breck & Scovell, $2 each; Allen, Black, Muzzy, McCreeks, Hazzard, Todd, Dunlap, Buckingham, Murphy, King, Mrs. Steele $1 ea.; Teegarden, Cooper, Mulholland, Mrs. Hunt, Thomas 50c.; Mrs. Curtz 35c.; Mrs. Steele, Janette & Rosa McGookin 25c. each--- 36 60
Springfield. 2nd. Pres. Church, M. Steele & Mrs. Doty $5 ea.; Rabbit, Doty $3 each; Dr. Brown $2; Lehman, Ramsey, Rogers, Phelps, Ludlow, Rogers, Cochran, Rogers, Cochran, Mrs. Woods $1 each; Mrs. Pease, Rogers, White, Rogers, 50c. each; which constitutes E. M. Doty L M ---- 30 00
Springfield. 1st Cong. Ch, Messrs Nichols, Ross, Mrs. Clark $5 each; Mrs. Haywood 50c; Coll'n $18 which constitutes C. M. Nichols a L M ---------- 33 50
" Female Seminary ---------- 20 00
" Meth. Church ---------- 12 68
" U. Pres Church for Italy ------ 5 00
" Baptist Church ---------- 1 10
" Prot Epis. Church, Mrs. Warder $5; Mrs. Bishop $3; Mrs. Vorus $2 ---------- 10 00
Dayton. 1st Eng. Luth. Church, Jo, & Aex. Gebhart $20 each; F. Gebhart $10; S. Gebhart $5; W. Gebhart $3; Three Messrs. Gebhart, Beaver, Cahill, & Little L. A. Gotwalt $2 each; W. Lane $1 50; Grove, Sheffel, Lentz, Dicks, Houk, Harnish, Dicks, Gebhart $1 each; Mrs. Crawford & Little D. Gotwalt 25c. each; G. D. Gotwalt 20c.; Little R. Gotwalt 10c ---------- 80 30
" 1st Baptist Church, C. Parker $10; Messrs. Colby, Sumner, Crawford, Barney, Tower, Mrs. Thresher, $5 each; G. W. Kniseley $3; Parker, Stevens, Knisel'ey, Thresher, Payne, Beatty, Stillwell $2 each; Childs, Chamberlain, Carneal, Lelland, Payne, Holden $1 each; which constitutes Rev. H. S. Colby L M ---- 63 00
" Third St. Pres. Church, Mrs. Baker $5; J. Winters $10; Kimball. Shaw, Hatfield $2 each; D. Waymine $2 65; Mr. Lyttle $1 in full of L M for P. Smith-- 24 65
" 3d Pr. Church, P. Mitchell $3; " F. Mulford $2; Edgar, Morehouse $1 each ---------- 7 00
" 1st Pres. Church, Messrs. Phillips, Haas, Miss Fenner $5 each; Mrs. J. D. Phillips $3; S. More $2; O. P. Boyer, Mrs. Larew $1 each; Mrs. Green 85c; Mrs. Rench 50c. Mrs. Tate 45c---- 23 80
" U. Pres Church. ---------- 4 25
" Prot. Epis. Church, Mrs. T. Nixon 2 00
" Cong. Church ---------- 1 50
Miami City. 1st Pres. Church, Messrs. Williams, Brenneman, Mrs. King $5 each; Others $10 55--- 25 55
Springfield. Mrs. Burnet ---------- 1 00
Cleveland. 3d Pres. Church, Mrs. M. H. Walworth $10; Mrs. W. & W. G. Williams, H. R. Hatch, Mrs. Z. Fitch $5 each, Cash $2, which makes Truman Hastings L. M. ---------- 32 00
" 2d Pres. Church,—T. S. Beckwith, H. B. Hurlbut $20 each; Handy, Hart, Morgan, Merriam $10 each; Mather, Benedict, Curtiss $5 each; D. P. Eells, J. G. Hower $3 each; E. F. Gaylor 2 50; Others, $2; which makes E. P. Morgan, T. S. Beckith & H. B. Hurlbut L Ms ---- 105 50
" 2d Baptist Church,—J. D. Rochefeller $20; Mrs. A. B. Stone $12; H. & W. Chrisholm $15 each; A. Eyears $5; Others $9 75; for L M's of Wm. Chrisholm, J. D. Rockefeller & A. Eyears ---- 86 75
Wooster. Pres. Church in full of L M for Isaac Johnson, Jr. & on L M for Dr. J. M. Weaver, ---------- 34 16
Orville. A. S. Moncrief ---------- 1 00
Plymouth. Lutheran Church ------- 1 00
Norwalk. Pres. Church ---------- 9 75
" M. E. Ch., C. E. Pennewell $2; N. Wooster 80c. Watrons & Pray 50c. each ---------- 3 80
" H. Brown, & O. G. Carter $1ea. 2 00
782 85

Total, $15,159 31

THE

CHRISTIAN WORLD.

VOL. XIX. MAY, 1868. No. 5.

"IS IT HONEST?"

The first of a Series of Sermons in answer to the Roman Catholic Tract with the above title,

By LEONARD W. BACON, *Pastor of a Church in Brooklyn, N. Y.*

I Thessalonians v. 21.—"Prove all things; hold fast that which is good."

IF I know my own heart, it is in the spirit here commended to Christian believers by the Apostle Paul, that I receive with hearty welcome, and with respectful consideration, the request which is now urgently pressed upon the public of this city in behalf of the Roman Catholic Church, that the unfavorable judgment which the public mind has passed against her on certain points, with singular unanimity, should be reconsidered. The appeal comes to us with every appearance of grieved and injured innocence, asking, "Is it Honest" to make such and such charges against the Catholic Church? I propose to meet these questions, not in the spirit of exasperated partisan debate—there has been far too much of this already, on both sides—but with a judicial fairness, as one of the public to whom this appeal is brought, holding myself ready and obligated in all honor and duty to cancel every past judgment that is proved to be false, and in such new light as may be thrown on the subject, to accept of a re-statement of the points of difference between the *Roman* Catholic Church, and that vast communion of believers, of various forms of external organization, which we may call the *Evangelical* Catholic Church. Such discussion as this has no tendency to scandal and division, but rather to peace. In such a controversy that party is victorious which by just argument suffers itself to be convinced. What happier end could we imagine to this debate of three centuries, than that we should be satisfied by evidence, that we have all along misjudged our antagonists, and that on main points of discussion they are really on the same side with ourselves? How glad should we be to learn that the whole hierarchy of Rome, from

the Pope downward, so far from discouraging the circulation and reading of the Scriptures, are eager to excite their adherents to that study in all lands of the earth! that they are really a great Bible Society for the universal diffusion of the Scriptures! that their followers with one accord "detest and abhor" the idea of offering to the Blessed Virgin or the saints any other prayers than such as one Christian offers to another on the earth! and that the whole Roman Church, with all its followers, is united with us in detesting and indignantly repudiating all payment of divine worship to images and pictures. Truly they have brought their case to a most friendly tribunal, that will be glad to find judgment in their favor.

But before we come to the particular questions proposed to us, there are certain preliminary remarks that ought not to be omitted.

1. This submitting of the questions in dispute to the public, man by man, after the Protestant—the American fashion, concedes at the outset one great and most vital principle, to-wit, that the ultimate appeal, in questions of personal belief, is to each man's reason and conscience in the sight of God. Reason may be a most insufficient guide. It may be that the first exercises of the private reason will lead one to suspend its further exercise and intrust himself to the leading of an infallible church. But this tract is a plain assertion that no man ought blindly to accept the religious opinions to which he is born, nor the instructions of his religious teachers, but that he is bound, in honesty and justice, to hear the other side and decide between them by his own private judgment. It argues the case with us from the Scriptures, implying thus that it is the duty of individuals to consider, each man for himself, and decide as to the meaning and force of these texts, without being biased by what he has been taught. This is good Protestant teaching. We have been accustomed to think it to be something different from what the Church of Rome has taught her followers. If we have been mistaken, and if the Catholic Church, instead (as is commonly supposed) of forbidding her disciples to look at the books of those whom she calls heretics, really teaches, "See both sides, examine and be fair, for *Americans love fair play*"—then, let us acknowledge our mistake, and shake hands on this, as a new point of cordial agreement.

But stay a moment! This is a significant remark with which the appeal concludes—"*Americans* love fair play." I believe it is no more than the truth. If there is one thing rather than another that Americans do love, it is this very thing—absolute freedom and fairness of religious discussion. Curious, isn't it? How came Americans to "love fair play?" Englishmen seem to have a similar taste. Catholic or Protestant in England can speak or write his thoughts, on either side, without hindrance or constraint. The same thing may

be remarked, in a measure, in Northern Germany. How can you account for it? What is the reason, do you suppose, why they don't "love fair play" in Spain? or in Austria? or in Mexico? or in Rome? This injured innocent stands in New York, at the corners of the streets, bemoaning himself that he is treated "dishonestly and unjustly," because the public will not buy and read his books; and all the time, in the Holy City itself, under the direct fatherly government of the Pope, a subject is not allowed to be (as this tract says) "honest and just" towards Protestant Christians by examining both sides, except at the peril of being punished as for an infamous crime! "Americans love fair play." Why do all Roman Catholic nations suppress it? Why does the Pope forbid it in his own dominions? And what reason have we to believe that if these who are clamoring for "fair play" should ever hold the power in this country, they would put it to any different use here, from that which prevails in Catholic countries generally?

2. Let us understand at the outset, that the charges against Catholics and the Catholic Church that are complained of in this Tract, are conceded by the writer to be of grave importance. The prohibiting of the Bible to the people—the belief that priestly absolution has efficacy of itself, and is not merely conditional on the sincerity of the sinner's repentance—the paying to images of such worship as the heathen do—all these are delared by this writer to be "detestable and horrible." So that if it should appear that any one of them is proved against Catholics or the Catholic Church, the case is closed against him. He is not at liberty to go back and apologize for the doctrine or palliate it. He has declared it to be "false doctrine—detestable and horrible."

It will not be possible, within a reasonable time, to deal thoroughly with all the eight questions here raised; and I deem it better to deal thoroughly with two or three of them, than to touch them all superficially and slightly. I will begin with the first.

"Is it HONEST to say that the Catholic Church prohibits the use of the Bible—when anybody who chooses can buy as many as he likes at any Catholic bookstore, and can see on the first page of any one of them the approbation of the bishops of the Catholic Church, with the Pope at their head, encouraging Catholics to read the Bible, in these words: 'The faithful should be excited to the reading of the Holy Scriptures,' and that not only for the Catholics of the United States, but also for those of the whole world besides?"

There are two questions that might arise concerning this charge against the Church of Rome: 1. Is it honestly entertained by those who state it? 2. Is it sustained against those against whom it is laid? Is it honest in us—or, is it just to them? These are very different questions; for it is obvious that a very unjust charge may

sometimes be very honestly believed and uttered. It is the first of these questions which has now been raised—the question on the personal integrity of those who make the charge—a question which might be very shortly answered by a single reference to their known character, or more at length, by showing evidence which might naturally lead honest minds to the belief of the charge, without our touching the question of the absolute truth of it. But I do not wish to stand upon the form of the question, nor to shirk any inquiry which is suggested in it. We are ready for the question—for both questions: Is it honest in us, is it just to them, to say that the Roman Church prohibits the use of the Bible?

1. One thing that has helped to ingrain into the public mind of the world the clear conviction that the Church of Rome is opposed to the reading of the Bible, is the fact that the whole course of the translation of it into modern tongues, of the printing of it, the selling of it, the buying of it, and the reading of it, has generally been attended with hindrance, opposition, and deadly persecution from Roman Catholics, whenever and wherever they have had power and prospect of success. Of the early translators of the Bible into English, how many paid for their holy labors with their martyrs' blood? How often was their work carried on in secret places for fear of the Inquisitor and the Catholic bishop? How often, for fear of interruption, was it performed in distant exile? How often did the precious leaves that they produced have to be hid to save them from the flames? How many, many a record of the extortion of Bibles by the confessor, and the burning of the Bible, or (for greater thoroughness) the burning of the man that read it, stands well authenticated before the public! Are these stories all fables? The wholesale confiscation and destruction of Spanish Bibles in Spain, and of Italian Bibles in Italy; the insolent plundering of single copies of the New Testament from the trunks or pockets of American citizens at the gates of Rome, by the Pope's own hirelings—are these things all a hallucination of travelers and historians? If not—if they are the simple truth, as they may easily be proved to be—then is it too much to say that these insults, these confiscations, these burnings, these imprisonments and persecutions, that have prevailed in exact proportion as the Roman Catholic clergy have had the power and the occasion, are calculated to lead men's minds to the *honest* conviction (whether it be true or false) that the Roman Church is unfriendly to the use of the Bible?

(*a*) But let us give a fair hearing to the answer with which this overwhelming record of evidence is met. We are answered that it is not to the Bible, but to incorrect translations of the Bible, that they object. Now, it would be abundantly competent for me, as a scholar,

to deny—not as a matter of opinion, but as a matter of certain knowledge—that the translations of the Bible used by Protestant Christians are incorrect in those points in which they differ from the Roman Catholic versions. But I waive this for the time, and meet the assertion with this fact, that the copies of the Bible which have been rooted out of French parishes through the agency of the Confessional, and burned by the hands of the priest, have been copies of the Catholic version of De Sacy; that the Polish version, circulated by the Bible Society in 1816, but denounced in a furious bull from the Pope, was, word for word, a copy of the version published two centuries before with the approbation of two Popes; and that the Italian Bible, that has been excluded from the Status of the Church, and the reading or possessing of which has been forbidden and punished by the Pope's own authority, has been, in many cases, the Italian verson of Martini, Archbishop of Florence, published with the sanction of Pope Pius VI.

(*b*) But the answer that now comes up is this: that what the Catholic Church objects to and prohibits is the Bible *by itself*, however well translated; that it has no objection, but on the contrary it strongly favors the circulation of the Bible with glosses and interpretations of its own.

This yields the whole question. The claim amounts to this: Here are two books, one the Word of God alone; the other the Word of God with such glosses and comments that it is adapted to make a different impression upon the reader from the Word of God by itself. Is this not so? If the two books are adapted to produce the same effect on the mind of the reader, why not permit them to be circulated indifferently? No! no! it is just because the simple unmixed Word of God makes on the reader an impression so unfavorable to the claims of the Roman Church, that the whole history of Protestantism has been that of a struggle for the free circulation and reading of the Bible. It is just on this account, that the late Pope Gregory XVI. in an Encyclical letter denounced the principle of the Bible Societies—of circulating the Holy Scriptures without note or comment, as an invention of the devil. If we are told that the Roman Church prohibits the use of the Bible, but permits the use of the Bible with glosses and comments, then we have the answer to this question, "Is it Honest to say that the Catholic Church prohibits the use of the Bible?" The fact that the approved and sanctioned Roman Catholic version of the Bible into the Italian language, when printed without notes, is placed (to use the language of the Roman Catholic Church) on the "*Index Librorum Prohibitorum*"—the catalogue of books PROHIBITED—would seem conclusive.

But I am not willing that the effrontery of this question should be

let go even with this answer. I am ready to call witnesses to show that even in its own second-hand translations of a translation, and hedged about with all its comments, the Roman Church does not encourage, but does prevent and prohibit the reading of the Holy Scriptures. Who ever heard of a Roman Catholic Bible Society, multiplying copies of the Bible, in their own approved form, in enormous numbers, selling them at cost, putting them on sale in every town and hamlet, carrying them from door to door, selling them to the rich, giving them to the poor? Roman Catholic Missionaries, men of ardent zeal, sometimes of accomplished learning, are in every part of the world. In how many instances since the council of Trent, have they translated the Bible for the common people? Bull after bull has fiercely denounced the work of Protestant Bible Societies as a work of Satan in circulating a faulty Bible. How often has the mouth of the Pope been opened to excite the Catholic Church to meet it by the circulating of a true one?

In all Protestant lands the light of God's word is as universal and as beneficent as the light of the natural sun. How is it in those lands where the hierarchy of Rome has wielded the wealth and the sword of the State for its own purposes, and has been able, if it would, to put the Scriptures according to Rome in every house? How many Bibles did George Borrow find in Spain? How many can you find to-day among the people of Austria? How many, in any version or edition, could have been found among the people of Italy until the power of Papal dominion was cloven down by the sword of Garibaldi? There is one inquiry which is a conclusive test of the disposition of the Church of Rome. How is it in the city of Rome itself, where the head of the Church has unlimited power? One jewel from off his triple crown—the price of one gorgeous pantomime in Holy week—the value of one picture from the Vatican palace—would put the Scriptures within the reach of every inhabitant of the Pontifical city,—and one word spoken by the Pope would feed those starving thousands with the Bread of Life. How is it in Rome? It is the testimony of a traveler whose veracity is established, (though his partiality is obvious,) that he searched the bookstores of Rome in vain to find a copy of the Holy Bible. *

And if, now, one has the assurance to say that the declaration prefixed to the Catholic Bible in America in the name of all the bishops, with the Pope at their head, is to be taken, rather than three centu-

* I made many inquiries there, (at Rome,) for a Bible. They knew nothing about it. An intelligent man of fifty, told me that he never saw one. Multitudes of the priests know nothing about it. And when asked why they have none for sale, the booksellers will tell you that it is PROHIBITED." *The Rev. N. Murray, D.D.*, in "Kirwan's Letters to Chief Justice Taney," 1852.

ries of consistent contrary practice, to indicate what is the real desire of the Roman Church as to the use of the Bible, I object. How the Church of Rome *talks* on this subject is of vastly less consequence to us than what she *does*.

But if she demands now to be judged by her *words*, out of her own mouth shall she be condemned. I will go back to an edict of higher authority than the advertisement in the American editions of the Roman Catholic Bible, and quote from the ten rules prefixed by Pope Pius IV., three months after the close of the Council of Trent, to a catalogue of books *prohibited*—a catalogue issued under the express ordinance of that Council, whose acts are the highest evidence as to Catholic doctrine and discipline:

"Experience having proved that the reading of the Holy Scriptures, granted without discretion to every body, does more harm than good because of the rashness of men, it will thenceforth depend on the judgment of the bishop, or of the *Inquisitor*, to grant, according as he may be advised by the parish priest or confessor, leave to read those books, translated into the vulgar tongue by Catholic authors, to those who they know can derive from them nothing prejudicial to faith and piety. That permission ought to be given in writing. Whoever shall not be furnished with it, and who, nevertheless, shall have the presumption to read or to possess the Scriptures, shall not have it in his power to obtain the absolution of his sin, if he shall not have previously handed them over to the bishop."

That standard theologian of the Roman Church, Dr. Deus, whose "*Summa Theologiae*" has long been a text-book for the education of priests, cites this sweeping prohibition of the use of the *Catholic* Bible, from the rules of the "Congregation of the Index," but adds, significantly, "*where Catholics live among heretics, greater indulgence is allowed.*"

HONEST! "Is it Honest," says Injured Innocence, "to say that the Catholic Church prohibits the use of the Bible?"—Is it honest to pretend the contrary?

I find that I have had time to touch but one point out of the eight that have been submitted to us for our judgment. But I have tried to deal with it thoroughly. Have I not dealt "honestly?" Have I suffered the insinuations of dishonesty, scattered broadcast against myself and the vast communion of my fellow-christians of Evangelical churches to stir me to one word of disrespect or unkindness? If so, I ask pardon of God, and of any of you whom I have offended. We have had enough—nay! far, far too much, of acrimonious, contemptuous wrangling. It is time for a new era of discussion, as among brethren for whom Christ died.

But the one point which I have touched is a vital point. If the Church of Rome *is* the enemy of the free reading of the Word of God, she is so far forth—though she mean it not—our enemy and the

enemy of our country. If it is her policy—relaxed only where her disciples "dwell among heretics"—to prohibit the reading of the Bible, then it is a policy which would poison or dry up the fountain of our public freedom, and of our personal hopes and comforts—the river whose streams make glad the city of God.

I am glad that the time has come, when it is understood on both sides, that if the Roman Chuch is to commend itself to the American people, it must begin by repudiating, as "horrible and detestable," the teaching and practice of that Church for three hundred years on the subject of the reading of the Bible. Let it but make good this new claim, and we thank God for the new Reformation, and welcome her to the platform of a common Protestantism.

WHY PAPISTS CHOOSE HIGH MOUNTAIN HOMES.

Many of this class are not at liberty to choose for themselves, where they would if they could. They must go where the rail-road or the canal are to be made and kept in repair, where towns are to be built and machinery put in motion—go, in a word, where such labor as they can perform calls them. But we do not speak of those who go where they must, but of those who are in situations to choose for themselves where to go.

It may not have occurred to the reader, that such do select the elevated table lands, the mountain top even, if there is plain land upon it, for their rural home. But let him cross the Alleghanies by any of the great routes, and he will see that it is so. On the route from Philadelphia to Erie, is St. Mary's, an old and established church and convent, while there was hardly a Protestant church along that line for nearly one hundred and fifty miles. On the route from Philadelphia to Pittsburg, there are not only Gallitzin, Wilmore and Loretta; but large sections were early purchased for them, and settled by them. The like is true along the Baltimore and Ohio road. Why is this? Why did the early settlers of St. Mary's choose that lofty and, for many years, almost inaccessible location, instead of the rich bottom lands east or west of them? Why did Count Gallitzin make his extensive purchases along the summit, instead of selecting the rich fields at the basis of the mountain? It is not enough to say that the price of land influenced them, for land was cheap everywhere in those days. They sometimes select ground that is high and difficult of access when they build in towns, and probably would oftener if they could.

This tendency is not confined to our country, immigrants brought it with them from their eastern homes. Among the rugged Alps,

near the little town of Modana, there stands a chapel on the top of a rock which is not only visited devoutly by the people, but, it is said, by the king himself sometimes. Why was it put there, and not in some pleasant vale where the people could reach it with ease? On the top of Mount Senis, the highest of the Alps that can well be reached, is, we are told, another chapel in which they have Divine service every August, sometimes to the destruction of the whole congregation by sudden tempests. Why climb up there to worship God? Dr. Middleton traces most of the rites and ceremonies of the Papal Church to a pagan origin, and so far as we have followed him, the second edition is not much improved.

This will account for the peculiar selections made by the Papists. The opinion is almost, if not quite, universal among the heathen that the gods love to dwell in elevated places and even on mountain tops. Idolaters of old sought the "high places" for their worship, and their opinions with reference to the gods, permeate to this day both the Greek and the Latin churches. This will account for their seeking, in a literal sense, the high places of the earth. They would get up where the gods love to dwell. It shows, also, not only the pagan origin of Popery, but the strong tincture of paganism that yet remains among the Papists.

HOW THE DYING PAPIST IS SAVED.

THE "faithful" is confidently expecting salvation. Probably none look forward with more assurance to a blessed hereafter. He has trusted the whole matter to the priests and gives himself very little concern about it. One can eat and drink even to drunkenness, and still be a good Roman Catholic. The priests do, and he may, and if he is a good Catholic, all will be well.

And yet, lest there may be some lack or omission when the last conflict is at hand, one of their modern popular theologians enters into full particulars relative to what is to be attended to, in order that the expiring patient may be thoroughly prepared for his departure into the world of spirits. And here it is:

To most Protestants it will, doubtless, be a new way to be saved, but we dare not say that it is either a living, or a life-giving way. Let them look at it carefully and see whether it is worthy to be embraced, or whether those who teach such a way of salvation ought to be encouraged among us.

Says the divine: "When the sick man is in his last agony, let the priest, with the usual auxiliaries of the Church, aid him as much as he can." Up to this moment he has fleeced him all he can, and

unless he is very sharply watched he will do a bit more yet in the same line if he can; and is it not fair that he should help the poor man all he can? This is the way in which he is to do it:

1. "Let him frequently sprinkle the sick with Holy Water." Yes, that is very important, and the more holy the water and the more of it the better, "especially if he is worried with the temptations of the devil; saying, at the same time, let God arise and disperse his enemies." The last part is good and highly proper, whether we can say as much of the former or not.

2. "Let him fortify him with the sign of the cross, saying, God the Father who created thee, bless thee; God the Son who redeemed thee, bless thee; God the Holy Ghost who sanctified thee, bless thee." This prayer, or benediction, is good enough for any Protestant, every word of it, but whether the sign of the cross would help it much is the question. It might if the dying one was contending with carnal foes and the sign of the cross was made in that dagger-like form which is usually affixed to Papal documents.

3. "Let him often present him with an image of the Saviour and of Mary to kiss." And it is kissing, is it; though it be but an image kissed, that will be likely to help one at such a time as this?

4. "Let him be careful that the sick man gain all the indulgences that he can." It is understood, we presume, that he is to pay well for them, and he will not chaffer about a few dimes when he is at the point of leaving all earthly things. The more indulgences he gets, the better for the priest, if not for the one who is dying.

5. "Let him suggest some act of contrition." One, it seems, will be enough! No more is intimated.

6. "Let him not neglect that he often invoke the most holy names, Jesus and Mary,"—one just as holy as the other, be it observed,—"and let him often say the prayer, 'Mary, Mother of Grace.'"

7. "At the time of his agony, let the bystanders often say the Litanies of the Most Holy Virgin for the sick." In looking over our "Key of Heaven," we do not find any Litanies of the Most Holy Virgin, in particular, but we find one that comes as near to the object in hand, as the prayer for one going to sea did to the case of the man whom they were endeavoring to resuscitate from drowning. It is for a departing soul, and is addressed not only to the Lord, but to "Holy Mary, all holy angels and archangels, to Holy Abel, to all the choirs of the just, to Holy Abraham, to St. John the Baptist, and to St. Joseph, to all the patriarchs and prophets, to St. Peter, Paul, Andrew and John, to all the Holy Apostles, and evangelists, to all the holy disciples of our Lord, to all the holy innocents, to Saints Stephen, Laurence, Sylvester, Gregory, Austin, Benedict, Francis, Mary Magdalen and *Lucy*, to all holy bishops and confessors, to all

holy monks and hermits, to all holy virgins and widows, and to all the Saints of God." We should think there would be enough for once.

8. "Let the priest recite the prayers of the Church for him." That would be good if they are good prayers, *recited* from the heart to the one only supreme object of devotion; but away one would say with all such as the prayer referred to above.

9. "Let him not touch his hands and feet too often to see if they are growing cold." No, no, that must by no means be done! though it might puzzle a Jesuit to tell how such an abstinence could aid in preparing a dying Papist for salvation.

10. "When the patient is about to expire, let the priest hand him a *holy candle*, that he may hold it, and thus profess that he dies in the faith." There is nothing said here of extreme unction—we do not know how the poor Papist is to get along without that. Perhaps it is through with before this process begins. Perhaps this is a substitute for that when holy oil cannot be had; we are not informed. Perhaps extreme unction follows all of these. The Papists know.

In some such way as this, about one fourth of the people in Christian America, in this age of light, expect to be saved. What occasion have we for the prayer, "gracious Lord, have mercy upon us?" There is no allusion to Jesus as the sinner's only hope, as his only way to heaven.

THE RAVEN AND THE RING.—In a village near Warsaw, in Poland, there lived a pious peasant of German parentage. Without any fault on his part he came short in the payment of his rent, and the landlord had threatened to turn him out of house and home, even although it was in the middle of winter. The peasant went several times to the cruel-hearted landlord to entreat him for forbearance, but in vain; on the next day, he with his wife and children were to leave their home. During the evening he was conducting family worship, and whilst reading a portion of the Holy Scripture there was a knock at the window. It proceeded from an old friend, a raven, which Dorby's father had taken from the nest, and trained. Dorby opened the window; the raven popped in, having in its beak a ring set with costly stones. At first Dorby thought of disposing of the ring, but on reflection he took it to the minister. The latter at once recognized the ring as one belonging to the King Stanislaus, to whom he went immediately and told the story.

The king sent for Dorby and rewarded him, so that at once he was relieved of want, and the next year he made him a present of a new house and garden. Above the house-door a tablet was erected, with the Bible text inscribed thereon: "Thou calledst in trouble, and I delivered thee." Ps. lxxxi. 7.

POETRY.

BEGIN WITH GOD.

Begin the day with God!
He is thy sun and day;
His is the radiance of thy dawn,
To Him address thy lay.

Sing a new song at morn!
Join the glad woods and hills;
Join the fresh winds and seas and plains,
Join the bright flowers and rills.

Sing thy first song to God!
Not to thy fellow-man;
Not to the creatures of his hand,
But to the Glorious One.

Awake, cold lips, and sing!
Arise, dull knees, and pray;
Lift up, O man, thy heart and eyes;
Brush slothfulness away.

Look up, beyond these clouds!
Thither thy pathway lies;
Mount up, away, and linger not,
Thy goal is yonder skies.

Cast every weight aside!
Do battle with each sin;
Fight with the faithless world without,
The faithless heart within.

Take thy first meal with God!
He is thy heavenly food;
Feed *with* and *on* Him; he with thee
Will feast in brotherhood.

Take thy first walk with God!
Let Him go forth with thee;
By stream or sea or mountain-path,
Seek still His company.

Thy first transaction be
With God himself above;
So shall thy business prosper well,
And all the day be love. H. BONAR.

OUR EXAMPLE IN SUFFERING.

Go to dark Gethsemane,
Ye that feel temptation's power;
Your Redeemer's conflict see;
Watch with him one bitter hour:
Turn not from his griefs away;
Learn of Jesus Christ to pray.

Follow to the judgment-hall;
View the Lord of life arraigned:
O the wormwood and the gall!
O the pangs his soul sustained;
Shun not suffering, shame, or loss;
Learn of Him to bear the cross.

Calvary's mournful mountain climb;
There, admiring at His feet,
Mark that miracle of time,
God's own sacrifice complete:
"It is finished," hear Him cry;
Learn of Jesus Christ to die.

Early hasten to the tomb
Where they laid his breathless clay;
All is solitude and gloom:
Who has taken Him away?
Christ is risen; he meets our eyes:
Saviour, teach us so to rise!

GIVE, EVERY DAY.

Let us give something every day,
For one another's weal;
A word to make the gloomy gay,
Or the crushed spirit heal;
A look, that to the heart can speak,
Of him that 's poor and old;
A tear, for her o'er whose wan cheek
Full many a stream has rolled.

The objects of our love and care
In every path we see—
And when they ask a simple prayer,
O, shall we selfish be,
And turn away with haughty trust,
As if the God above
Were partial to our pampered dust,
And only us did love?

Let us give something every day,
To comfort and to cheer;
'Tis not alone for gold they pray,
When cries fall on our ear;
They ask for kindness in our speech—
A tenderness of heart
That to the inmost soul will reach,
And warmth and life impart.

We can all give, the poor, the weak,
And be an angel-guest;
How small a thing to smile, to speak,
And make the wretched blest!
These favors let us all bestow,
And scatter joy abroad,
And make the vales of sorrow glow
With the sweet smiles of God!

SABBATH-SCHOOL DEPARTMENT.

GREECE.

TO THE SABBATH-SCHOOL OF THE PRESBYTERIAN CHURCH, SPRINGDALE, OHIO.

ATHENS, Feb. 28th, 1868.

DEAR CHILDREN: I hope you have, ere this, received the first number of the Child's Paper in Greek, which was published here on the first of Jan., O. S., or twelve days later than ours, as the Greeks still retain the old mode of reckoning time.

It has a familiar look, has it not? although the letters are unintelligible, I presume, to you; yet, at the first glance, you would know it was a Child's paper. The children here were delighted with its first appearance. It was presented in our Sabbath-school, at the close of the exercises—the object of it explained, and then the children were invited to come to the table and look at it, and ask their parents to allow them to become subscribers by paying 50 lepta a year, (which is about eight cents,) or buying a single copy for 5 lepta, or a little less than one cent. We prefer that they should pay for it themselves when it is possible, because we think they will value and take better care of it when it costs them something; but it is your help which enables us to put it at so low a price.

A man was also sent around the city to leave a copy with every family, calling for it afterwards to see whether they wished to subscribe. In this way, and by sending copies by mail to all the principal towns in Greece, there are now about 900 subscribers, and we expect to hear of many more. The young man who went round with the papers, told us that he never entered any house without lifting up his heart in prayer that God would dispose the people to like it. He is a nephew of Mr. Sakellarius, and has lately shown such an interest in our meetings and in the study of the Bible, that we are hoping, ere long, to see him a true Christian.

Shall I give you an idea of the contents of the paper? To begin at the beginning, the motto under the vignette is, "Of such is the kingdom of heaven." Our editorial address to the children of Greece by Mr. Kalopothakes, occupies the first page; see if you cannot spell out his name at the close of it? On the second page is a long story called: "Honesty and its Reward," another on the third, "Good for Evil," and on the last, various short pieces; that under the picture, "Counsel of Walter Scott to his Son." The poetry is on the subject of temperance. We hope in future numbers to have some Sunday-school hymns, set to music, which will be very new to the children. Among the anecdotes, is that of a little boy who was found standing before a basket of fruit with his hands behind him, saying to himself: "that fruit is not yours, Willy." A military officer came from the Piraeus the other day to subscribe for the paper, and said, that since his little son had read that, he will not touch anything in the market basket when it is brought to the house every morning, but stands with his hands behind him, saying the same words.

We hear many other incidents which show, even now, the paper is having a happy influence.

The second number for February is out now; and the day after it was due, a number of children called at the office to take their copies themselves, saying they were afraid that the carrier had forgotten them, while, in fact, he had not had time to get through his round.

We had no reason to expect that this little paper would meet with such favor as it has, especially at the outset—but the only complaint we have heard, is, that it does not come often enough. Perhaps if we are able to continue it another year, we may try to give it to them twice a month, for it is rather long to wait, when they have nothing else of the kind to read. You, at home, have so many different papers and Sunday-school books beside, that you hardly know which to read first, but there is no danger of this difficulty here. I hope you will pray for this paper, that it may be a great blessing to the children of this

land, as they are, by far, the most hopeful class to labor for. Their parents have been trained up in the superstitions of their church, with little or no knowledge of the Bible; but the children now have the Bible in all their schools, and so far as they come under our influence, are encouraged to read it and study it in their homes. They need chiefly the Spirit of God to pour light into their minds and hearts, and for this we wish you to pray earnestly.

Yours very affectionately,

M. H. KALOPOTHAKES.

GREEK CHILDREN AT HOME.

ATHENS, GREECE, Jan. 9th, 1868.

THIS afternoon, I have been thinking very much about the dear little ones who will read all I shall write, wishing that as they may become better acquainted with the children here, they may have their hearts stirred to ask for us, during the year, the blessed presence of the Holy Spirit. But the sad thought comes: "Probably many are not prepared to offer the effectual prayer."

Many years ago, when I was a little girl, an aged missionary, good Dr. Scudder came home from India. Your parents remember his visit: no doubt they will tell you how he went from town to town talking to grown people and to children about the poor heathen, far away. Well, he came to our quiet little village, and actually took the trouble to hold a children's meeting; we all went to the church one pleasant day, and for a whole hour he talked to *us*—I don't believe he said one word to the grown folks, and I understood all he said, because he used such little words. He told us many things about the dreadful religion of that dark land, and showed us several pictures; among them was a picture of the idol Jugernaut—I see the horrid eyes now! but the most terrible, was that idol's Car rolling over the prostrate forms of those Indian worshippers, crushing them to death. Then he asked us to pray for them and give them our pennies. What a heavy heart I carried home! How I wanted to tell those heathen children to read and believe the Bible! But I could not go to them, neither dared I pray for them, for I knew I was not a Christian myself. I was troubled for a long time, and the impression received at that meeting never left me. I regret so much that I did not begin to love Jesus that very day, and so begin to pray at once for the heathen. God hears the true prayer of every Christian child, and no doubt the Holy Spirit has led many a dark idolater into the light of truth, because a little boy or girl in America has been praying for him. How good our dear Father is, to let us love and serve Him, and then to bless others with eternal happiness because we ask Him! Will you not now love Him, and pray earnestly for us all in Greece?

Greek children, naturally, are very energetic, generous, affectionate and polite. All children know when they are loved, but it seems to me that they are remarkably quick in understanding the true state of one's feelings toward them. I have been surprised to see how little three-years' old would watch to find out what would please a grown person, and this excessive desire to please often proves a snare to them; it leads them into that fearful sin of *lying* which is so commonly practiced here. In America, children sometimes tell falsehoods from *fear*—this is very cowardly and wicked; and parents talk a great deal about always speaking the truth. Here how different! long before the child can speak plainly, he hears his mother tell the most unblushing falsehoods to those who are her nearest and dearest friends. Soon he begins to imitate her example, and his early attempts at deception only receive her approval. How proud she is of his smartness! If at any time his cleverness fails, she will help him by suggesting a more effectual way of lying; of course, in a short time, he disbelieves his parents, and soon takes as true about one-half of what he sees and hears from any body. A pious Greek gentleman told me that he was in America a long time before he could *really* believe what people said.

Oh, if these dear little bright eyes only had true homes, pious mothers, what noble

men and women they would make! Not even our American people would excel them, I am sure. As it is, by the time the Greek is large enough to enter school, the seeds of vanity, jealousy and deception, are springing up to bear better fruits in coming years. Do you not love and pity them? Can you not help them? A. F. C.

LISTEN, DEAR CHILDREN, TO WHAT

A BIBLE-READER SAYS TO YOU.

* * * * * Do you see that poor being, without God and without hope in the world? Her scanty apparel does not protect her from the wintry winds; hunger-bitten, she has been turned unblest from an hundred doors. She has no home, no friends, day by day she traverses the streets and the wretched station house is her only resting place at night. In despair, she is resolved to spend her life in this way, yea, she is compelled thus to spend it, but she will listen to the voice of kindness, and then she will weep and utter the name of Jesus. She is the representative of hundreds. And here comes the representative of another class as destitute but not despairing. They know they are unwelcome, yet they come. I have no need to seek for them, they come to me. O, that they would come to Jesus! They want employment, food and clothing, they can procure neither without a friend and not always with: they do not refuse to listen to instruction and prayer, and if I send them empty away, I displease Jesus and condemn myself. But here again the scene changes: this room contains a sick widow and her children, and here is work for head, and heart, and hand, for poor sick widows are not always visited by the pious; here in the next house is a scene of anguish, for this mother in addition to death sickness, is burdened with a crushed heart, three young children and a worthless husband, and the Church refuses to aid her because she will not leave him. But on this street corner I meet a group of noisy little ones; in broken English, foreign languages are revealed in strange confusion—it is indeed Babel without a tower; each is clamorous for a book, or tract, and they disappear leaving me the comfort that these truths will find their way to the hands and minds of parents, and I must follow many of them and talk with their parents, and read, and it may be pray. But now my school is waiting—do these come too for loaves and fishes? if so, their recompense is small; for, many a weary step and heart-ache is required to procure the means to keep up their industry, yet, by God's blessing, these means have been secured up to the present time; and shall I not trust God for the future? And these little ones will work, and read, and learn, and at least, half of them will do as well as they can: but they interrupt me, for Maggie wants to bring her sister, and Biddie wants to bring her cousin, and here again the parents must be visited; many of the children are sick with measels and small pox. O, there is no end to the work!

The prisons, the jail, the hospitals, if they are passed by Jesus will say: "I was sick and in prison and ye visited me not." Then the Society would have me concentrate my efforts, and I would, as far as possible, give line upon line and precept upon precept. To a poor inmate of the hospital who was taken to the infirmary, a letter of consolation was sent: in it she was entreated to look to Jesus, the never-changing friend. At her request a large copy of the Testament and Psalms was also sent to her, hoping she might learn from it the Way of Life. About 500 miscellaneous religious papers, 74 Scripture cards, and several packages of tracts, with some books have been distributed during the month that has passed. Some, I trust, have been led to better views, and hopes, and works; others give promise of amendment; and many have been cheered and comforted. Prejudice, bigotry and ignorance yield to the force of truth and love. I would use no other offensive weapons.

Pray for me that I may have faith, and that the good Lord may bless my work.

It is a law of our being, that the effort to promote another's happiness increases our own. An opposite effort must secure a corresponding result.

THE FOREIGN FIELD.

ITALY.

PROHIBITION OF PROTESTANT WORSHIP IN ROME.

Your readers will not have forgotten the excitement that was caused last winter, not only here, but also in England, by the prohibition of the Presbyterian Church to meet for worship within the walls of Rome. Through the prudence and energy of the Rev. Mr. Lewis, a room was secured outside the walls, and the congregation was permitted to assemble there. During the past autumn the priests labored hard to induce the owner of this room to break his engagement and prevent any meeting from being held for the future within his premises. Fortunately, they were unsuccessful in these attempts; the Presbyterian services were recommenced about the beginning of winter, and have been continued without any interference from the authorities. This congregation is, however, obliged to assemble in far from favorable circumstances. On the way to church they have to pass through the city gate with its adjoining guardroom. When they have passed that, they are met by a barricade, surmounted by sandbags, and defended by a deep moat intersecting the Flaminian Way, in which is left the narrowest passage for the traffic of one of the most crowded approaches to the city. Even when the visitor has reached this spot, he finds no small difficulty in discovering where the service is held, as no outward sign is permitted to indicate the place in which worship is conducted. Concerning the place of worship itself, Mr. Lewis writes: "Our hall is a portion of a *locanda* or hotel, which was built for strangers spending the night, who arrive after the gate was shut. It is the dining-room of that old *locanda*, and has the disadvantage of being up two stairs, and at the end of a long passage. It is like Paul's upper room, which was evidently difficult to find in the great old Roman city, as we certainly infer from his warm commendation of Onesiphorus—who, 'when he was in Rome sought me out very diligently, and found me.' In spite of all difficulties our numbers have been steadily increasing, till we now present quite a congregational aspect." The Ambassador of the United States having been removed from Rome during the last summer, the American congregation are deprived of the protection of the American arms, and therefore no longer allowed to worship within the walls. They have, therefore, taken a floor which had been used as a public granary, in the building in which the English Church has been established. Thus we see that even less liberty is now granted to the preaching of the Gospel in Rome than in the times of the heathen persecutors. When a pagan emperor sat on the Roman throne, the Apostle Paul preached the Gospel in the ancient capital of the world for two whole years, and no one hindered him. But under Pius IX. it would be impossible for a minister, within the walls of Rome, to read and explain to a congregation that epistle which the Apostle of the Gentiles wrote to the first Roman Christians.—*Cor. of Evangelical Christendom.*

THE POPE'S ANSWER TO HIS ENGLISH ADMIRERS.

The Pope has returned the following answer to the address voted to him at the St. James' Hall Meeting, memorable for Lord Denbighs' declaration that he was "nothing but a Catholic,—an Englishman, if they pleased, but a Catholic first:"

"To our venerable brother, Henry Edward, Archbishop of Westminster, Pope Pius IX.—Venerable Brother, health and the Apostolic blessing.—With your acceptable letter, written on the 24th day of December in the last year, we have lately received the address which was forwarded to us by the clergy and faithful people of the dioceses of Westminster and Southwark, and which has given us no small consolation. From that address we have learned, venerable brother, how great is the fidelity, love, and regard which the ecclesiastics and faithful laity of each diocese glory in showing towards this chair of Peter, the centre of Catholic unity. Moreover, we

have learned how deeply they deplore the heavy afflictions which the cruel enemies of God and man have brought upon us; and also, how indignantly they detest and condemn the fierce war which in these troublous times has, with every kind of impious and sacrilegious effort and design, been waged by wicked men, especially in Italy, against ourselves, this Holy See, and its civil princedom. Amidst the troubles which weigh upon us, great indeed, venerable brother, was our joy on receiving the notable declarations to which, not only in their address above-mentioned, but also in the great meeting which they held, the clergy and the faithful laity of the dioceses of Westminster and Southwark have given public utterance. Wherefore we earnestly desire that to the clergy and faithful people of the said dioceses you will in our name make known that their address, so entirely worthy of children of the Catholic Church, was exceedingly pleasing to us; and that you will assure them of our true fatherly benevolence, and of the Apostolic blessing which with all the affection of our heart we bestow upon them It is most grateful to us on this occasion to testify and to confirm our affectionate good will towards you, and, as a sure pledge of this, we now from the depth of our heart most lovingly give to you, venerable brother, and to all the clergy and faithful laity committed to your charge, our Apostolic blessing. Given at St. Peter's, in Rome, on the 20th day of January, in the year 1868, the twenty-second year of our Pontificate. POPE PIUS IX."

SPAIN.

PROGRESS OF EVANGELIZATION.

THE last number of the *Neue Evangelische Kirchenzeitung*, contains appeals by two Spanish Protestants, who describe the almost incredible disadvantages under which they work, and the ripeness of Spain for missionary labor. One of these laborers, (whose name and residence are omitted for fear of detection,) is at work in the North of Spain. He directs his appeal to an evangelical preacher in Southern France. The other Protestant Spaniard, Miguel Rigo, formerly a fellow prisoner and sufferer with Matamoros, on the prospects of the Gospel in Spain, says: "My country is now passing through a complete revolution, out of which religious freedom must necessarily arise. Therefore we need the support of our brethren in the more highly favored countries of Europe, in order to be prepared for the day when the Lord, in His mercy will fulfil our ardent wish of being able to preach the Gospel freely in our beloved but unhappy land. In different parts of Spain there are small societies, mostly from the middle and laboring classes, who hold regular meetings, although, through fear of persecution, this is done altogether in secret. But they could not carry on their important work to any great extent among the people, because they are deprived of the means for supporting missionary laborers. As a proof of the ardent desire of the most diverse classes of the Spanish population for a knowledge of Gospel truth, it may be noted that at the Paris Exposition, down to the end of September, there were distributed, exclusively to Spaniards, 1,900 Bibles, 200 New Testaments, 11,300 single Gospels, and, from 20,000 to 27,000 tracts. Many Spaniards have not hesitated to attend the public services, which were held every Wednesday in the Taitbout Chapel, a fact which attracted the attention of the Spanish newspapers."

Mr. Clark writes thus to the Evangelist:

A BONAPARTE A CARDINAL.

MILAN, Italy, March 6th, 1868.

IN speaking of Napoleon's policy in Italy, in my letter of Dec. 10th, 1867, I remarked that it was his intention, in his family, to go to Rome and to occupy that city, making it in one sense the centre of an empire. As it once was the capital of the Empire of the Cæsars, so it is to be made the centre of the Bonapartism of the 19th century. I remarked also that already there was a prelate of the Bonaparte family in that city, and the way had been prepared for his rapid advancement. Being at Vienna a short time after the celebrated interview between the Emperor of the French and the Emperor of Austria last

year, at Salzburg, I was informed by a person intimate with the Court, that one important matter considered was the advancement of this nephew of the Emperor to the Popedom.

The time has arrived for this Bonaparte to become a Cardinal. He has received nomination, and on the 16th of this month he will be invested with the purple, and reach an elevation from which but one step will remain to raise Bonapartism to the pinnacle. When Napoleon's family culminates in a Pontifex, occupying Cæsar's palace in Rome, then the Napoleonic policy, from the First Napoleon to the Third, receives its glorious consummation.

And what is to be this Cæsar-Napoleonic Empire established at Rome? Is it to be spiritual, or temporal, or both? Undoubtedly a combination of the two. Pope Bonaparte will be the centre and head of the Latin race, and so far as temporal power can be adjoined to the spiritual, modified to suit the exigences and spirit of the 19th century, so far it will constitute an essential part; and this temporal power will be the embodiment of the present Napoleonic policy in France, that will ever seek to insinuate itself, and to regulate and control, so far as possible, all other governments and nations.

Behold the programme; we shall see whether it will be carried into full execution. The Pope, in nominating this nephew of the Emperor, Cardinal, desires to impose upon him the condition of residing always at Rome. He fears, it is said, that a Napoleon, elevated to such honor, and residing at a foreign Court, like the one of France, with his uncle, may make use of his great influence in imperiling the Papacy at Rome; but in my opinion the Papal fears are groundless, for though the French Emperor will annoy the Pope from time to time, the more successfully to promote his various schemes, yet his policy is ever consistent, and no question but that Rome and the Popedom at Rome both will be carefully preserved till the incoming Cardinal shall secure the tiara.

Since the second French intervention at Rome, it has been frequently reported that the troops of the Emperor were soon to be withdrawn from Rome and from Italy, but it is clearly evident to any one familiar with Napoleon's policy, that Rome is henceforth to constitute a part of the French Empire. During this time of French occupation, the most wonderful activity has prevailed to render Rome and Civita Vecchia impregnable by the strongest possible fortifications and the most powerful munitions of defence imported from France, so that Napoleon has now a Sebastopol in Southern Italy. And if his policy requires it, in deference to the public sentiment of the nations he can now safely withdraw *nominally* his troops from Italy, leaving these fortified parts in the care of Papal troops, *under the direction of French officers*. There will be no danger; Rome will be safe in his hands, whether his troops are at Civita Vecchia or Toulon. And between these two ports it is said a telegraph is soon to be laid, so that when the Pope has a troubled dream, he can send the alarm at once to the Tuilleries.

It is also a very significant fact, that the French Emperor wishes to be regarded the *only* and *sole* defender of Rome. He is exceedingly jealous of other powers sending any vessels of observation into the Bay of Civita Vecchia. Not long since an Austrian vessel visited this port, and Napoleon was so exceedingly sensitive, he at once demanded from the Austrian Government an explanation of the strange procedure. On this account, as I know well, the Austrian people were much offended, and one consequence has been the alienation of the Austrian people from France, and a contempt for Rome, and in a measure for the Papacy. At the recent French intervention in Italy, all the journals of Austria sympathized with Italy, and the French Emperor was caricatured in every possible way to divert the public.

The Emperor wishes to defray all expenses attending the induction of his nephew into office, and with this intent, to render the numerous *fêtes* attending the occasion most significant and impressive. He will doubtless provide also a most sumptuous palace for the new Cardinal's residence.

Thus the way is being prepared, and as the French Emperor has expended and is expending the vast sums in removing the rubbish from Cæsar's old palace, so larger treasures are still to be lavished to invest the name of Bonaparte with Cæsar's glory.

W. C.

PERU.

MR. MC. KIM.

LIMA, Feb. 18th, 1868.

THE Revolution which was in progress in this Republic at the close of the last year has obtained a complete success, and the new year commences with a new order of things. Whether the nation will be better satisfied with the present administration than with the last, time only can determine. But I have too much faith in the good-sense and enlightenment of the people to believe that they will uphold a re-action so ruinous to social, commercial and national interests. The *Ultramontane* party have triumphed for the present; but they must establish themselves by a new victory at the July elections before they are safe. In the meantime, the passions of the army and mob will cool, and the counsels of wise men be heard. The American Minister, Gen'l Hovey, has excited great interest and opposition here by telling the authorities some plain and wholesome truth in regard to revolutions. No one condemns the sentiments he expressed; but some think it was unwise to criticise a foreign nation so openly. However, these things will be regulated in a few months, and all unpleasantness be forgotten.

We cannot see *how* this last effort of the old church party can be overruled to honor God; but it will doubtless be, or else restrained. We need abundant faith to enable us to foresee the light of Gospel liberty which God will establish in this darkness.

Castillo, one of the principal young artists of Lima, has become a Protestant by simply reading that most excellent work, "Las Noches." I have sold all the copies I had save one, and that is always lent to inquirers. Send me any of the new Spanish publications. If the fifth and successive numbers of the Escuela are published, I will order one hundred copies of each number. I can sell the books and papers readily, as they are exceedingly attractive.

CHILI.

MR. MERWIN.

SANTIAGO, March 2d, 1868.

OUR work has recently received a new impulse through the visit of Dr. Trumbull to this city. Sabbath before last he preached in the morning to the English congregation, which numbers about forty persons; and in the evening gave us a sermon in Spanish on the "Nature and Necessity of Repentance." Although no public notice of his preaching had been given, our little room was uncomfortably crowded, nearly seventy individuals being present. We had endeavoured to secure a larger room in a more central location, but several were refused us, through fear of man.

In place of the usual Bible lesson on Monday night, Mr. Gilbert gave an account of his successful labors in Talca; and Dr. Trumbull spoke about the rise and object of Evangelical Protestantism.

The following day your missionaries, together with Dr. T., met for conference and business. A society was formed, called "The Gospel Union," whose principal object is to promote Christian education and the preaching of the Gospel to all the inhabitants of the land. Being composed of clergymen, it proposes to procure the ordination of evangelists, and to approve candidates for the ministry. Any evangelical minister in the country may become a member of the society, and his church is requested to send two delegates to the annual meeting. Two additional meetings are to be held, at intervals of four months, for mutual edification and prayer. Thus we hope to act in concert with the people of God here, while at the same time doing the work of the American & Foreign Christian Union.

Mr. Sayre left us last week to continue the work in Talca, until it be decided which one of us shall permanently reside in that place. He took with him one of our congregation, a Chileno, whose sound views of

the truth, and acquaintance with the language, will be of great value to the cause.

We have with us, as guest for a few days, an excellent Christian brother, connected with the T. A. Society of London. He has been laboring for several years in Auraco, a province in the South. In the section of country where he resides, the priest visits his parishioners once a year, and remains with them only a fortnight. The people say, with considerable truth, that he comes to secure their harvest money.

On this border of the Indian territory, the Romanists have a mission-station which has been in existence for eighteen years. The results of the work are far from being satisfactory to the Archbishop. Our brother, Mr. Keller, is now studying the Indian language and hopes to carry the Gospel among the Indians ere long.

While on his journey to this city, he had a conversation with a gentleman who inquired about the Protestant doctrine. Mr. K. unfolded it to him, opening his pocket Testament, and quoting Scripture. The man bent forward in his eagerness to listen, and said, "You must bring me one of these books to-morrow. I am not a Romanist. My father wished me to receive the teachings of the Church with my eyes bandaged, but I never could do that. The doctrine you have explained seems both reasonable and holy."

The next day, our friend carried a Bible to him, which he purchased. "Now," said he, "please show me from the Scriptures that we can have salvation without paying for it."

The Romish clergy here tell their hearers that those who attend Protestant services cannot have *absolution*. Some of the Sacristans, however, seem to have special indulgence, since three of this class have been seen at our meetings during the last two weeks.

We were rejoiced to notice among the contributors of December last, the gift of $75, for the church in Chili; but we earnestly hope that this *first* will not *not* be the *last* contribution from home.

SANTIAGO TO TALCA.

MR. GILBERT.

The conveyance to the depot in Santiago is a street car, made in Troy, N. Y. Here, too, we find railroad cars made in the same city. The railroad extends about 100 miles to Curico, a city lying S. E. and about half-way to the coast in that direction. The road runs through a narrow valley, and for the most part, about 8 miles from the base of the Andes. The view of the Andes is grand, especially in the winter when the higher masses are covered with snow. The range is continuous and the mountain sides are bare of trees.

Three or four villages are passed, each of which contain over 4,000 inhabitants. The farms are large, some of them producing over 5,000 bushels of wheat, and sustain thousands of cattle. The rich land owner generally lives in Santiago, and hence the farm-houses are untidy. The principal houses are so far separated that there is very little sociability in the country. The rich farmer is a kind of lord, surrounded by a hundred ignorant families whom he does little to elevate. Woods I have not yet seen in Chili, but in the territory South, there are heavily wooded lands.

The stage coach from Curico to Talca. The cars left Santiago at 8 A. M., and by 2 P. M., the road was passed over to its terminus, Curico. As many passengers were going to Talca, I remained over night. At 5 A. M., January 9th, we set out for Talca. In this journey of 50 miles I had a religious discussion with a Santiago merchant, and a pleasant conversation with a German who knew Neander, the celebrated Church historian. The coach was drawn by five horses abreast. Rivers were crossed many times, but in no case by bridges. We passed three or four good houses and only one village. The ox-carts used in farming were of a rude fashion, with low solid wooden wheels. The plows were like those of two thousand years ago. Threshing is usually done by driving over the grain, in a circle, some fifty to a hundred horses.—At 2 in the afternoon, we reached

Talca. This is a city of 30,000 inhabitants. The public square is pleasant

to the view, and covers about four acres. In it is a fountain, trees, a garden, and agreeable walks. Two hotels, stores, etc., front upon it. Four of the houses on the square are two story. The houses are all of sun-dried brick, called *adobes*. For the most part they are of one story, and neat in appearance. Of course many are poor enough; the stores are well supplied; the streets well paved with cobble-stones, and many have flag-stone walks. The appearance of the people is somewhat peculiar; the women do not wear bonnets, and many poor men wear a *poncho*, a square cloth with an opening in the centre, thrown over the head. Many of the poor are barefoot. The complexion of the people is dark, but some are fine looking. Although the women do not, in general, compare with those of our America, yet, some are pretty and a few beautiful. Talca is an old city, dating back to 1692; the name is taken from the Indian name *Thalca*, thunder. This city is not historically celebrated; the central government was located here a few months in the year 1813. A dozen schools are established in the city; one principal church and six or seven convents accommodate the church-going people. The priests govern the women through the confessional, and they, by them, it is said, control the men. Many of the men, however, have liberal views, and a knowledge of this induced me to undertake this visit. I have said thus much of Talca to interest the readers of the Christian World in this place, which will probably be my future home.

Two Opposite Periodicals of Talca. The *Artezano*, a very good paper, serves as the organ of an artizan society. This paper welcomed my arrival and defended me to the last with marked ability and firmness, sustaining my right to preach, and the right of the people to listen; especially to study the Scriptures.—As you will see leading members of that society exposed their lives to defend me from violence.

The *Catholic Workman*, is the organ of the clergy. This paper lamented my arrival, and resorted to every possible expedient to induce the people to persecute me to take my life, or force me to relinquish my undertaking. It finally endeavoured, but without avail, to excite the authorities to seize and punish me for breaking the laws.

Religious Toleration a fact in Talca. On Thursday, January 9th, at 2 P. M., I found myself lodged comfortably in a native hotel, overlooking the plaza. With neither acquaintances nor letters, I soon introduced myself to three of the writers of the *Artezan*, and was cordially received. Before long, it was generally known that a Protestant minister was in town with his books, and that he intended to spread still further his pestilential doctrines by preaching. Not expecting many, I let it quietly be known that I would preach in my room at the hotel, at 2 P. M. on Sunday. Being told, however, that many wished to attend, I rented a room late on Saturday night, and had over 150 notices circulated. When just about to retire, I was informed that the owner of the house would not let me have the room. Subsequently I learned that the priest had threatened to excommunicate him if he allowed me to preach in his house. Sunday morning I gave notice that I would not preach, but when the hour arrived, about 200 were sent away from the house where I had designed to preach. So many soon gathered around my room at the hotel, that I was reluctant to disappoint them, and finally said, "Come in!" At least 75 crowded in and listened attentively to a discourse on the Divinity of Christ. After the meeting, I conversed two hours, and many remained to listen. One said, "What have you come here for?" I replied, "I have come to promote the study of God's word, and to assist those who may be induced to search the Scriptures." I regard this first meeting as a success, since the clerical party were not able to prevent the preaching, and those who came with bad motives did not attempt to break up the meeting.

Of the meeting, the *Catholic Workman* said: "Not finding a house, the Protestant minister held forth in his room to a lot of boys, who came to laugh at him and to

steal his books. He threatened to shake the dust from his feet and leave if they did not listen to him." In the houses, rooms, and streets, all the conversation is upon this *gringo* heretic. It is said that yesterday, passing by the market, the fruit women shouted at him, making the sign of the cross. Passing by St. Johns St. we overheard some men talking about what ought to be done with the heretic. All were agreed that he should not be allowed to leave Talca. About the means to be employed they were divided; some said, 'Let us cut his throat and throw him into the river;' but others, more charitable (?) said, 'No! let us not stain our hands with human blood; let us be more Christian, give him poison.' To this they were all agreed. This explains the circumstance that our priest has been obliged to restrain some in their *plans*."

The tone of the *Artezan* was very different. Here is an extract:

"Many persons who had extravagant ideas about Protestantism, and who expected to hear heresies, blasphemies and imprecations, were entirely disappointed; as he spoke to them of Christ. Those who went prejudiced against the *antichrist* and *impious* Mr. Gilbert, found themselves before a man like other persons, who neither eats people, nor hates any one; although he is made the target for gross insults. The arrival of a Protestant minister among us, will show the measure of our religious toleration and define the limits of our culture and civilization."

Insulted by a crowd of boys. Monday at noon, an American who came out to this country with Dr. Trumbull, years ago, called to warn me not to go out alone in the evening, as some were determined to do me injury. At dusk I went to the post office, a quarter of a mile from the hotel; on my way, I was followed by nearly a hundred boys, occasionally throwing a stone and shouting, "the devil with horns." I felt uncomfortable, but was relieved somewhat by meeting a friendly artizan, who went with me to the hotel. The next night a friendly officer of the army invited me to walk out with him, while a young man who accompanied us was on the lookout to protect me against the assaults of the boys. The day before this occurrence related of the boys, a priest, by the name of Vergera, in St. John's church, cursed those who would defend me, and commended the conduct of those who would persecute the devil's agent. It is a remarkable fact, that all the attempts at persecution resulted in our increased favor with the people.

Through the press insults, falsehoods, threats, were read to effect their object. From the pulpit all were condemned who should attend my preaching. The most effective means used against our work was the confessional. But the Lord overruled their efforts for good, and encouraged us to stand.

The Second Sunday. The occurrences of this night were the most exciting and important. The police, believing it to be their duty to defend me in the exercise of my rights, and also fearful that trouble might arise, had determined to send a force to the meeting, even before I requested it. The hour arrived, and on reaching the street from my chamber I found a crowd waiting, which made me, yes I own it, a little afraid; at that moment, two fellows that I had driven from my room the day before, offered to go with me; of course the offer was declined. With two or three friends I went to the place appointed. The mob followed but did not attempt violence. As we reached the house, they were met with a company of the artizan class, with stones in hand to beat them back if necessary. I found the room packed with about 300 persons. As there was no platform, I stood upon the window-sill and gave them a bird's eye view of Protestantism. It was evident that a considerable number had come to make disturbance, but there were too many odds against them; even the foreigners, in agreement with the police, were armed and would have aided the authorities if necessary. The Chief of the police was present and put one or two disturbers out of doors; also the second police officer and two of the men were in the room, and two mounted policemen outside. After services, the officer accom-

panied me to the hotel; with some difficulty the people were kept in check until just as we began to go up the stairs, a stone, which now keeps my paper down, was thrown with great force, and just escaping me took off the officer's cap, grazing his head.

Another night the same throwing of stones occurred, but being protectod by a kind Providence, and defended by fearless artizans, I received no harm. The people rejoiced at the triumph of law and right; but the clergy, through the press, blamed the authorities that they did not send me to prison; and the artizans, that they defended me from the violence of the rabble. To apprehend the real moral triumph of that Sabbath night, you must bear in mind that although the congress of 1865 legally established religious toleration, the law had not been tested practically. We had, indeed, preached nearly a year in Spanish at Santiago, but the work had grown silently and was sustained by a strong public sentiment. But our work in Talca, an inland and bigoted city, was sudden, undisguised and public; and the clergy made a determined stand against the Protestant propaganda. They maintained to the last that people had no right to examine the Scriptures, and that the authorities should prevent a Protestant minister from preaching. These two points were successfully assailed by the *Artezano*, and intelligent people looked on and smiled to see the clergy overthrown.

The *Artezano* of Jan. 17th contains the following: "One of these nights a desperate fellow said that he had prepared a knife to cut the throat of the *antichrist* who came to conquer souls for hell. Others report that Mr. Gilbert is buying souls at the rate of ten dollars a piece, and that some have already sold their souls to him at that price."

A number of persons did come to my room and offered to deny their faith and follow our religion. Some expected $300, others $10 a month, and some hoped to receive $25. In every case I told them that it was a great sin to deny their religion without evidence that it was false, and an enmorous sin to accept anotecr religion without knowing what it taught. I compared their conduct to that of Judas, and told them that they ought to repent and ask God's forgiveness. I urged them to read the Bible and establish their faith upon that; and said that I should be happy to see them in my room or at the public meetings, and would aid them in studying the Bible. Some of them were seen afterwards at the meetings.

On the third Sabbath I was disappointed about house again, and at night a company of eighteen, with clubs and stones, sought me in various places with bad intentions. They were afterwards so ridiculed that it was not repeated.

The three subsequent Sabbaths I preached twice, at 9 A. M. and 3 P. M., without the least attempt at disorder. The audience numbered from 40 to 50. Some young men would like to have attended whose parents did not allow them to.

Many of the influential men desire to have a Protestant church established in Talca, to act as a check upon the undue and dangerous power of the clergy. The men hate the confessional, and would like to see Protestantism have a fair trial. Although they do not wish to join our movement, still they believe that the country will gain by its introduction.

Bro. Sayre and Mr. Larraeheda are in Talca, to remain a month. Mr. L. is blind, but an intelligent native Christian. —The brethren wish to have me reside in Talca.

Causes which have favored this important movement in Talca.—Mr. Wetherby's visit there with his books, as well as our books which we sent to the Artezan Society, have had an influence. The corruption of the clergy has created a desire for Protestant ministers, who may set a better example.—The enlightened press of the country had prepared somewhat the way. The *Artezano* has exerted a powerful influence. The clergy are now turning their batteries principally against this little periodical. My visit also had its effects. There is most evident in all these things the hand of Providence and the moving of the Holy Spirit. I feel that

we have great reason to thank the Lord and take courage. As the result of my visit to Talca, we have decided to take up this city as one of our stations. Soon we three hope to occupy, as best we can, Santiago, Valparaiso, and Talca, as cities in which to preach the Gospel in Spanish.

We feel that the recent events in Talca practically settle the point that we may carry forward our work to any and every city in Chili, for it is thought that Talca is the most fanatical place in the country.—Since my arrival in Talca, the papers of that city have been full of religious articles, concerning our work.

[We append to Mr. Gilbert's account three extracts from the "Artezano"—two of them translated by our friend, Rev. Mr. Riley, the third taken from an English paper of Valparaiso. We trust they will all be read.]

"On the night of the 22d of January last we were present at the doctrinal discourse of Mr. Gilbert, while officiating at Mr. Basoalto's in *Calle de la Cruz*. On arriving we learned that the distribution had been suspended by reason of the disorder, shouts and hisses of the fanatical mob. The people were retiring, as also the boys and mob who despaired of carrying out their designs and securing the perquisite offered them by their masters. It is needless to add that on meeting us they dogged our steps, making us the blank of their obscene mockery and insults; for we were of the number of those whom they were to persecute and stone. * * *

Arriving at the house, Mr. Gilbert was advised by several respectable gentlemen present to preach in one of the more retired apartments, which would be unaccessible from the street. He did so before an audience of from 70 to 80 persons. But hardly had the dissident minister opened his lips, when a shower of stones was heard to crash against the doors and windows on the street side, on the roof, and in the yard adjoining the house.

The window panes were shattered into atoms, and every discharge from those *bravos* was followed by deafening shouts and cheers which rent the air. Mr. Gilbert went on quietly, finished his discourse, prayed God with the conscience of a just man, and then tried to get away.

But how was he to do it? The stones continued to rebound on the roof and in the yard—the street was blocked by a multitude who shrieked and pushed against the door, waiting for the *heretic* and *evil one*, as they called him, who was within. Mr. Gilbert hesitated a moment, looked around him and saw not one friendly face that could inspire him with confidence; he then inquired for us, the members of the Society of Artisans, whereupon we hastened to escort him and shield his person with ours.

This, however, did not suffice to quiet the turbulence of the mob, who all along the way of three blocks and a half kept throwing stones at him and the friends who shielded him. In this manner we reached Mr. Gilbert's hotel. When we stopped at the entrance through which he had to descend in order to get to his floor, the crowd became excited, swayed, and vented anew their ire against the *heretic*. While going up the steps, two enormous missiles were flung at him with extraordinary force, but which fortunately missed him. The concussion produced by the stones on falling on the steps, filled with dismay those of us who were at the foot of it and about to ascend.

Here the people of the hotel came to the scene, and succeeded in restraining the fury of the ragged and unwashed mob who wanted to *kill the devil*, as they said. Shortly after the assistance of the police was secured, who dispersed the groups of drunken people, and order was re-established.

Now, we ask, who saw in Mr. Gilbert the slightest indication even of ill humor throughout this outrageous assault upon his person? Who heard him proffer a reproach or murmur against his gratuitous and bloodthirsty enemies? He did not even allude to this want of civilization, or in other words, this species of barbarism and savageness of our people." * * *

[The 2d extract is a communication to the *Artezano*, signed: "One who was present."]

"The Rev. Mr. Gilbert was, on Sunday night, the victim of more outrageous insults aimed at him by that corrupt class who inhabit the suburbs of our city. Instigated and paid by the vampires of the people, they invade the town in squads, with the intent of creating disorder, and stoning this virtuous and worthy gentleman.

By the way, Why did these manifestations against Mr. Gilbert fail so completely? What has happened? Why among the mob, only boys and tottering lazzaroni were to be seen, and not a single artisan or workman? Ah! it is because this class is already aroused, and is not to be imposed upon to-day as formerly, much less by those who have all their lives consumed the fruits of their labors. Criminals and

highwaymen, who for money would commit any outrage, were there, who had the cowardice to insult a countryman of ours only because he visits us with the Bible, that Book of God, in his hands; because he preaches the Gospel of Jesus, the love of our fellowmen, and true charity! Because he comes to strengthen the people, and to show them that Jesus was poor, a carpenter by trade, and a democrat above all others; that he never exacted pay for baptisms, unctions, marriages, burials, bulls, oils and orisons; because he comes to preach the duties of the true minister of Christ, who should strive to imitate him in his spotless life, who should aspire to no riches, who should love the people, and teach, aid and protect them and make them one with himself.

"This is the reason why the working-class gather around him, and on that shameful Sunday night led him through the mob to his hotel.

"Honor to the artisan, that disinherited child of fortune, but wealthy in virtues and generosity, who proudly raises his head to-day and demands an account of those impostors interested in speculating upon his ignorance."

[The last extract, will, we think, richly repay perusal.]

"It is necessary to undeceive ourselves. However great the effort to prevent people from getting into the car of progress to which the epoch invites, it is now impossible, and the clergy should comprehend this. The moment has arrived in which they should leave the poor people in peace to work for themselves, and not to sustain the pomp, ostentation, and pride of the lying ministers of Christ. * * *

"The moment has arrived for studying the vices with which our holy religion is afflicted, reduced to the vile and miserable interest of money, by the light of Protestantism.

"This is the time to compare the honorable conduct, and the exemplary life of the Protestant minister with that of many of our priests who ascend the pulpit to speak to us of morals and virtues which they are far from practising. * * * If the clergy had proceeded in a different manner, they would not have been seen to-day undertaking a ridiculous work—robes tucked up, guiding a cohort of ignorant *beatas* with crinoline ahead, running through the street of the city, counseling, admonishing, and setting on the low people to hate and abhor the Protestant clergyman; to make war against him without quarter, that he is the devil, and ought to be made to bear the cross, and be cruelly hostilized, and a thousand other foolish things.

"The honorable artisans of our town have manifested in these circumstances the prudence we expected from their honorable antecedents. * * * Without pretending to abjure their faith, they have listened to the Biblical sermons of Mr. Gilbert, and their tolerance and moderation have given an idea of the beautiful field of civilization which by hand-to-hand engagement they have won with no other aid, than their own energy and perseverance.

"We have taken particular pains to observe that no one who bears the honorable title of artisan, has been mixed up with the base rabble who have sometimes tried to ridicule Mr. Gilbert.

"The public mind seems to be calm. The boys, nearly all, have seen a Protestant minister. It is to be hoped that the opposition have made their most extraordinary effort, and that in the future, the hindrances will only be such as naturally must be expected. They will doubtless be powerful, subtle and persistent."

"We are of opinion, that on the whole, the conduct of the authorities and the people of Talca has been highly creditable, and reflects honor not only upon them, but upon the country in general. To be able to judge properly of the honor we claim for them, it is necessary to take into consideration several very important facts. Talca, it must be remembered, is an inland town, far removed from the principal seats of progress in the country, and as a natural consequence, the inhabitants are, with few exceptions, totally unacquainted with the liberal tendencies of the age. Yet, they have listened with calmness and decorum to what they have been taught from childhood, to consider as heresy of the worst kind, which is to us a striking proof, that although they have not welcomed with open arms a Protestant minister among them, they have shown by their acts, that they are not proof against the project of tolerance in matters of religious faith."

THE SUTTEE, (widow burning,) is now prohibited in India, but recently the widow of a mahajun attempted to carry out this horrid practice of self-immolation, and she was only prevented from carrying out her purpose by main force, a guard having been placed over her house for four days; she refused to suckle her child, or to take any food, declaring that she would starve herself to death, but her resolution failed her, and she eventually relinquished her mad design.

MISSIONARY INTELLIGENCE OF OTHER SOCIETIES.

[ENGLISH WESLEYANS.]

Rev. John Scott writes from Ceylon :—"There has been a falling off in some of our village congregations, since the new Registration Ordinance came into operation on the 1st of March last. The measure however, is a sound one, and will, I doubt not, eventually tend to the best interests of Christianity, as well as of the people at large. Formerly, the only certain legal evidence of marriages and births was the entries in the registers of marriages and baptisms kept by Christian ministers. This led many, who were at heart Buddhists, to assume a profession of Christianity, in order to obtain the worldly benefits thus arising from religious ordinances. A great blow was struck at the spread of hypocrisy by the controversy which arose some five years ago. Now that legal provision has been made for civil marriages and the registration of births, we may fairly hope that those who attend our ministrations will do so from conviction, or at least from a spirit of sincere inquiry."

From continental India, Rev. George Fryar sends a general view of the present aspects of his work :

"There was a time when a missionary could not meet certain classes of the people here without unmistakable appearances of 'What have we to do with thee?' and 'oppositions of science, falsely so called.' But now they receive us into their houses, and come to ours, offer us food, subscribe to our schools, ask our advice, and evidently regard us as 'the friends of all—the enemies of none.' The pity is we should ever have been considered as kidnappers. If the converts could have been made to stay on the station, instead of going to Madras,—to brave the storm of persecution, and return good for evil, instead of beating a hasty and permanent retreat—then might more good have been done by the 'little leaven.' It is a hopeful sign that old prejudices are giving place to a friendly spirit.

Large numbers of natives are forsaking the idols of their forefathers. Our neighbors of the new village of Nagei have done so ; and among them are rich men, representatives of rich families, who, till recently, were supporters, trustees, &c. of Satan's seats—the temples.

From China, the Rev. David Hill sends some account of his station, Wuchang, a city "some six hundred miles up the Yangtze, the largest river in the eastern hemisphere, and in the very heart of the Chinese Empire." Among the public buildings, he mentions "the Literary Examination Hall, where, a few months ago, the triennial examination for the M. A. degree was held, when upwards of ten thousand candidates assembled from all parts of the empire to compete for an honor which, according to law, only sixty-eight of them can attain."

"Then the yamuns of the various Mandarins would perhaps most attract attention. The Vice-Governor's, the Treasurer's, and the Literary Chancellor's being most prominent ; while amidst the mass of white-washed houses and shops Buddhist or Tauist temples may here and there be seen. We might perhaps also be able to point out in the distance the neat little chapel of the London Mission, and the more extensive premises of the Roman Catholics ; and, stretching far away outside the city, the mighty Yangtze rolls eastward to the sea.

Turning now to the south, we note, not far away, a roof of shining porcelain, which, we are told, is the temple of Confucius—a temple now but rarely visited—then a large lake ; and, near it, a large temple to the god of literature ; and, a little further, the Governor General's yamun. On the left, the Emperor's temple is easily distinguished by its walls of imperial red ; and not far away is the military parade ground, where the 'braves' from the adjoining camp go through their daily drill. Nearer the busy parts of the town is a powder manufactory; and here we stay, for this is the scene of the late catastrophe.

The origin of the explosion is wrapped in uncertainty. The report which perhaps gains most credence is, that one of the overseers, after smoking opium, had carelessly placed the paper or the pipe, still unextinguished, in his sleeve, and forthwith gone to sift the powder, which, of course, immediately ignited, when in a moment the manufactory was no more, and two hundred souls were hurried into eternity. Such is the sad story of the Wuchang disaster."

CHURCH OF ENGLAND'S MISSIONS IN AFRICA.

The Rev. G. Nicol, of the Sierra Leone Mission, gives an account of the death of a native Christian woman rescued from slavery forty years ago by British cruisers. He says :

In October last there were unmistakable signs that the earthly tabernacle would soon be dissolved. She was missed in the church, being laid by with severe pains and general debility. I visited her,

and felt in my own mind that with her it was only a question of weeks, perhaps days; that soon her spirit would be removed into the presence of the Lord. It was now that Jesus was glorified in his servant. Reduced to a mere skeleton, there she lay on a mat, near the ashes the picture of a dying saint. Her sick chamber became the scene of great encouragement. She said to me, on one occasion, "Heaven, Sir, is not far; heaven live here," pointing to the palm of her hand: "I want to go to rest." Then she began to repeat, although she could not read a letter of the alphabet (and this, by the way, shows how the memories, as well as, I trust, the hearts of our people are well stored with Bible knowledge,) that beautiful text, "Come unto me, all ye that labor," etc., etc., to "heavy laden." She repeated, "Me, Hagar John, have rest. Glory be to God." All who were present, with myself, burst into tears. But she turned round and said to me, "Master, my son, why do you cry?" I replied, "We all envy you: we would rather say, like Paul, 'To be with Christ is far better.'" "No, no," she said, "my son, my master; you have work to do: I am going home: mind your work. See Jesus near you" (pointing to the feet;) "hold on; patience: without patience no man can see the kingdom of heaven." After a short pause, I replied in her own words, "Heaven, it is true, is not far; it is quite near." She turned round and said, with a feeling I shall not soon forget, "Master, it be far, far from the wicked; but near, very near to the righteous," pointing to her palm again. On another occasion, when I visited her, I read those beautiful words of our Saviour, "Let not your heart be troubled." As soon as I began she took it up, and repeated in broken bits (if I may so speak) the first verse and part of the second, then the latter part of the third, exactly like one who never learnt to read, but who could repeat bits of Scripture by rote. When she got to the end of the third verse, she said, with a consciousness of being perfectly correct, 'That in 14th of St. John, 1st verse, not so?' I replied in the affirmative. She said, 'Jesus prepares fire, fine room for poor Hagar, and fine, fine clothes: no trouble, no pain, no crying, no sin, for ever and ever. Amen.' After this noble testimony to the value of Christ's Gospel she spoke but very little. She rather wished not to be disturbed, being in constant communion with God. Thus after a few days of suffering, she fell asleep (for it was falling asleep) in Jesus.

MISCELLANEOUS.

Our New Secretary.—We take great pleasure in announcing that the Rev. J. Glentworth Butler, D. D., of Philadelphia, has entered upon the duties of his office as a Corresponding Secretary of the American & Foreign Christian Union, to which he was recently elected by the unanimous and cordial vote of the Board of Directors. Dr. Butler has been for years a laboring and successful pastor in the city of Philadelphia, during which time he has been intimately associated with the benevolent operations of the Church, and with the practical management of some of its most important interests. He brings to our service a ripe experience, both as a Christian minister and as a man of business, his best intellectual strength, and an intelligent and earnest love for our work. We are happy to welcome him to his post, and to commend him, and his new sphere of service, to our many friends.

Having both our Secretaryships so well and ably filled, we anticipate for our Society a yet larger measure of success, and solicit for it the generous co-operation of all who know our work, or to whom its claims may be introduced.

A Director.

We will be much obliged to our friends who will send us copies of the "Christian World" from April to November, 1865. Address 27 Bible House, N. Y.

More Conference Endorsements.—The subject of co-operation with our Union has now (April 15) been presented to eleven Annual Conferences of the M. E. Church, viz: the Baltimore, East Baltimore, Philadelphia, Newark, New England, Providence, New Hampshire, New-York, N. Y. East, Wyoming and Troy Conferences; in all of which, with a single exception, it has received a most hearty endorsement. The Committee of the Philadelphia Conference brought in a favorable report, but instead of acting upon it, it was referred to the General Conference; so that no adverse action has in any case been had.—These eleven Conferences number over nineteen hundred preachers; and yet, so far as has been noticed, but one hand has been raised among them all against the proposed union! Several hundreds of these ministers have subscribed for our Magazine, and every thing indicates that the character and work of our Society needs only to be understood by the ministry of the M. E. Church to receive their hearty approval and coöperation.

Brownsville, Texas, March 19, '68.

Rev. J. Scudder—Dear Bro: Permit me, through your periodical, to acknowledge the receipt of $183 88, contributed for the repair of the Seminary building in this place by Mr. Wm. E. Dodge and wife, ladies of Pitston, W. H. Cooley, E. Woolsey, and Pres. Church, Wolcottville. This enables me to nearly pay what has been expended in getting the building repaired so that we can occupy it.

The school is again fully organized, and in a prosperous condition. As we have no church building, we occupy the school-room for all our religious services.

May God's blessing rest on all those who have aided us by their prayers and means to have a place where a school may be held with an open Bible, and a place for religious services, though it may not be so convenient, is the prayer of your co-laborer in the love and service of Jesus, A. J. Park.

P. S. I hope God may put it into the hearts of some of his children to aid us with means to rebuild a church in this most needy field. We have been making very strong efforts to raise all that we can, and hope that we may raise half enough. As we think we may be able to rebuild with about $3,000 (gold), I hope we may have the needed assistance, and speedily, for the cause of Christ demands it. A. S. P.

Macclesfield, March 24th, 1868.

Secretaries of the Am. and Eor. Christian Union.

My Dear Brethren: It has become my mournful duty to inform you of the death of our invaluable Swedish evangelist, Mr. Carl Olof Rosenius. He died in great pain, on the 24th February, having just completed his 51st year.

A greater loss could not have been sustained by the Spiritual work of God in Sweden, by the removal of any other man, but his work was done, and the Master said, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

For myself, I feel bereaved of my Jonathan, for though I was a Methodist, and he continued a Lutheran, we loved each other purely and ardently, and we co-operated in the work of God with perfect heartiness.

I refrain from further remarks here, having translated from the Stockholm Watchman a notice of Rosenius, and forwarded the MS. to the Editor of "Evangelical Christendom." I expect my paper will appear in the April number; and as the periodical is the organ of the Evangelical Alliance, you can have no difficulty in seeing it.

Praying that whilst God buries his workmen, he may still carry on his work, I remain, dear brethren,

Yours in Christian love, Geo. Scott.

[When we receive the "Evangelical Christendom," we shall hope to give to our readers the article referred to by Mr. Scott.]

To the Christian Public.

A Caution.—Some years ago the Rev. Dr. Baird gave to one Anthony Cereghino, an Italian gardener, now residing in Philadelphia, a certificate of his confidence in him, or recommendation to the Christian Public. Upon the strength of this paper, and probably others like it, Cereghino has, for a number of years, been raising money among the churches, professedly for a brother in Italy.

Dr. Baird subsequently told him that he must cease using that paper. Cereghino promised to do so provided the American and Foreign Christian Union, of which Dr. Baird was secretary, would aid his brother.

The Society sent a committee to confer with that brother, and to settle upon a sum which he should annually receive; and the amount agreed upon, it is believed, has been paid him in good faith ever since.

And yet, Cereghino continues to raise money, of which only a very small part reaches Italy. Hence, pastors of churches and the public generally are cautioned against entrusting money to the said Antonio Cereghino, if they desire to have it reach its destination and accomplish the benevolent end they have in view. We append the action of the "Society of Italian Union and Brotherhood."

PHILADELPHIA, March 24th, 1868.

At a special meeting held the 23d of this month, it was unanimously resolved to publish in several newspapers the following:

"The public is hereby cautioned against trusting any money in behalf of Italians, to Antonio Cereghino, to his pretended cousin or colleagues, as the money fails to reach its destiny."

(Signed.) G——. P——. Sec., 746 S. 4th St., Philadelphia.

REV. MR. BISSELL, of the Mahratta Mission, gives such instances as these of the liberality of native converts in sustaining the work: At an anniversary meeting a native pastor gave twenty-six rupees, more than a month's salary. Another pastor said: "Last year I met with a loss—sixty-five rupees were stolen from me; I never recovered them. But this year God has kept me and mine, and I will give the sum which I lost last." A lad in school had won a scholarship prize of twelve rupees; he brought not the half of it—which would have been a generous gift—but the whole as a contribution to the Lord's treasury. Manifestly the Gospel is a real power there.

THE MEDICAL MISSIONARY SOCIETY OF Edinburgh is engaged in training and sending out physicians as foreign missionaries. Two clergymen from India have lately returned to Edinburgh, and are pursuing a course of medical study, so impressed have they become with the conviction that as surgeons they will have much better opportunities of spreading Gospel truth among the heathen.

"THE SERVICE OF THE TEMPLE, at Madura, is performed by 736 persons, of whom 250 are Brahmins, and forty are dancing women. The temple possesses an annual income of 223,500 rupees; the annual expense of its worship is 51,500 rupees; a single festival attracts, sometimes, not less than 100,000 people. At one of these, the marriage ceremonies of the god and goddess are performed with much pomp. At another, the idols, covered with diamonds, rubies and other precious stones, are carried on elephants, amid the shouts of the people, with noisy music and dancing, and the glare of torch lights, to a tank about two miles from the temple, where they take a sail, while illuminations and fireworks give an air of enchantment to the whole scene. At still another festival, the images are drawn around the principal streets of the city on a huge car, under a canopy of rich colored cloths, and resplendent with gold and silver. The gorgeous splendor of the car, the shouts of those who draw it, and the obscene songs, sung in praise of the gods, fascinate the people, and bind them strongly to their ancient worship."

A CONVERT FROM ROME.—At the French Protestant church, corner of Seventh and Spruce-streets, Philadelphia, there was a very interesting meeting lately. A young man who had been a Roman Catholic made a profession of faith in this church. He said that, after a long study in the Bible, under the care of the Rev. H. Mauny, he was convinced, by the grace of God, that the true way for any man was to follow Christ, and consequently that he came before the congregation to ask to be admitted as a member of the Eglise de Christ. Thanking God for his calling to the true faith, he gave also some explanation of the errors of Rome, and concluded by saying that, with the help of God, he would be a faithful servant of the church. May this one convert a thousand!

ANNIVERSARY.

THE Anniversary Exercises of the American and Foreign Christian Union will be held in Steinway Hall, on Thursday Evening, May 14th. Rev. Dr. Joseph Duryee, of Brooklyn, Rev. Dr. Taylor, of Toronto, Canada, Rev. Dr. Pelatte, of France, and Rev. Dr. Lachlin Taylor have promised to speak for us.

Our Annual Sermon will be preached on Sabbath Evening, May 18th, by Rev, Dr. Hare, of the M. E. Church. With such speakers may we not expect a large and interested audience?

We are happy to state that all the benevolent Societies are endeavoring to give new life to the May meetings.

NOTICES.

THE CHRISTIAN AT WORK.—The title gives a good idea of the object of this new sheet. "It assumes that there is no place for drones in God's household"—that every Christian, no matter what his denomination, has a work to do for his Saviour. It will strive to aid Sunday-school teachers and scholars, young men in Christian Associations, workers in the Temperance cause, persons employed in City Missions—in fact, it will be a word and work for all earnest Christians. Will not such a paper be a help to one who desires to do his duty? The Editor, the Rev. Dr. J. B. Waterbury, has long been known and loved in the Church, and brings to the work the experience derived from many years labor in his Master's vineyard. We quote the following:—

"Those who projected this paper have consecrated it to the single purpose of doing good. Outside of its publishing expenses—which will be managed with strict economy—no one can make it a source of pecuniary gain. So soon as it becomes self-sustaining, its size and price will be regulated by its actual cost.

Realizing that time is short, we desire to make it at once a power. We want to put it free of charge into the hands of every Christian Pastor and Sabbath-school Superintendent, every Theological Student, and to all Christian Associations and Societies throughout our country.

By this we expect not only to accomplish immediate results, but reach a large circulation in the future. This will cost several thousand dollars, and in appealing to the Christian public for aid, we make it in the name of our common Master, and for the glory of His cause. For every $100 donated we will send till January, 1869, 300 copies of our paper to Pastors, Superintendents, &c. or send them direct to the donor, as he may wish, and so in proportion for larger or smaller sums.

All business communications should be addressed to H. W. ADAMS, 26 Bible House, N. Y. Drafts or checks should be made payable to the order of Richard Amerman, Treas. Single subscription, 50 cents a year. Contributions to its columns should be addressed to J. B. WATERBURY, D.D., No. 26 Bible House, N. Y.

THE NOVELTY MICROSCOPE.—This pretty little instrument, with which we are much pleased, was sent us the other day. It is adapted permanently to a great variety of purposes: to examining, in focus, closely confined living insects, feet up or down: also, engravings, seeds, flowers, minerals, cloth (with apparatus for counting the threads to the quarter-inch), provisions, drugs, wool, the skin, etc. Power 10 diameters, or 100 times. Can be carried in the pocket.—Mailed for $2 15. Wholesale terms liberal. Address JOHN HALL, Bergen, Hudson co., N. J.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, DURING THE MONTH OF MARCH, 1868.

MAINE.

Washington. Calvin Starrett, to make Sam'l W. Pearson a M..... 30 00

NEW HAMPSHIRE.

New Boston. Mrs. Mary Dodge.....10 00
Temple. Warren Keyes $5, Nathan Wheeler $5.....10 00
20 00

VERMONT.

St. Johnsbury. North Cong'l Church per F. Fairbanks.....18 64
E. Hardwick. Miss A. Stevens.....1 00
19 64

MASSACHUSETTS.

Springfield. L. Warriner.....5 00
Williamstown. Prof John Tatlock.....2 00
Springfield. Olivet Church, which makes Mrs. F. D. Hubbard a L M.....25 95
" South Church.....39 25
So. Hadley Falls. 1st Church, H. W. Taylor L M.....55 00
Chicopee. First Church.....22 00

Monson. Cong'l Church, Rev. C. B. Sumner L M---37 00
Chicopee. 3d Cong'l Church, Mrs. Susan Drake L M---31 10
Lee. Cong'l Church---80 00
Sharon. Cong'l Church and Soc'y---16 15
Foxboro. " " " ---30 42
Clinton. " " " ---51 42
Roxbury. Eliot Church and Cong---163 07
E. Medway. Cong Ch and Soc. Mrs. A. A. Harding, L M---30 75
Groton. Union Orthodox Cong'l Ch. and Society---25 81
Leominster. Cong Church and Soc. Capt L. Wood L M---32 50
Boston. Miss L. Thompson---20 00
" Park St. Church and Cong'n---276 88
" Mount Vernon Ch. and Cong'n in part, of which $50 for L M of Mrs. Freeman Allen---691 69
" Essex St. Church and Cong in part---436 50
" Mrs. S. Ames---10 00
Littleton. Cong. Church---7 25
West Roxbury. E. C. Millett---3 00

——2,092 74

RHODE ISLAND.

Bristol. Cong Church and Soc'y. of which $30 to make Mrs. Robert Rogers a L M---43 53
Providence. Through S. P. P---35 00

——78 53

CONNECTICUT.

Stamford. 1st Pres. Ch. by Wells R. Rich, Treasurer---115 15
" George Elder---10 00
Greenwich. Jonas Mead---1 00
" 2nd Cong. Church, per L. P. Hubbard---96 58
Farmington. 1st Cong. Church, Wm. Gay, Treasurer, to make H. D. Hawley L M---50 00
" Harriet Thompson to make Julius Gay a L M---30 00
Suffield. 1st Cong Church and Soc'y, Rev. W. Barton---15 00
Hartford. L. C Fitch---5 00
" Park Church---70 35
Watertown. Cong. Church, $30 of which by Eli Curtis to make himself a L M. the remainder for L M of Dea. A. P. Baldwin---70 58
Wilton. Cong. Ch. $3 completes Dea Charles Marvin's L M., the remainder makes Dea. B. Gilbert L M---33 45
Torrington. Miss Phebe Beach---5 00
Canton Centre. Cong. Church, Rev. C. N. Lyman L M---30 62
Southington. Cong. Ch. and Soc'y---23 50
Stratford. Col. G. Loomis U. S. A---5 00

——$60 63

NEW YORK.

N. Y. City. Spring St. Pres. Church, J. Endicott, Tr., Matthias Clark and Ja's E. Hadden L M's---76 00
" Woman's Union Miss'y Soc'y for Colportage in Mexico under Miss Rankin---100 00
" Do. for Education in Miss Rankin's School, (Gold)---30 00
" A Friend in the Collegiate Ch. through Dr. De Witt---5 00
" 7th Pres Church, J. H. White, Tr. 40 00
" 2d St. M E Ch. Cornelius Waldron L M---47 75
" Jane St. M E Ch., Rev. T. M. Curry L M---30 00
" 6th St. Bap't Ch., Rev. Mr. Angel, part L M---22 50
" 6th Avenue U. Ref'd Ch., Rev. Isaac S. Hartley L M---34 25
" Lexington Av. M E. Ch---17 10
— Collections, Donations, etc. in the Am. Chapel in Paris, France---29,096 50
— Collections, Donations, etc., in Florence, Italy---337 61
—— Collections, Donations, etc., in South America---7,575 95
—— Collections, Donations, etc., in Milan, Italy---2,970 00
N. Y. City. W. N. Seymour L M---30 00
" W. E. Dodge, Jr., to constitute his son, Morris Jesup Dodge L D---100 00
" F. Sturges---10 00
" Mrs. Cornelia P. Turnbull to constitute Katherine E. Turnbull a L M---50 00
" Morris K. Jssup, to constitute Morris Jesup Bissell a L D---100 00
" W. S. Gilman, to constitute Rev. T. O. Murray, D. D., a L D---100 00
" John D. Clute L M---30 00
" Mrs. A. C. Brown, for Miss Rankin's Work---25 00
Brooklyn. Johnson St. M E Ch., Mrs. Rev. J. E. Searle L M---49 24
Oswego. Miss L. M. Colden---5 00
Cazenovia. Nina V. R. Vail, ($5 for Tracts, Is it Honest)---10 00
Brooklyn. Walter M. Aikman, to constitute Wm. P. Cook L M---30 00
Binghamton. Bapt. Ch., Mrs. L. B. Keyser L M---40 00
Rochester. A Champion for Italy---500 00
Peekskill. Union Meeting $34, Albert Wells ,$10, Wm. Nelson $10, Mrs. M. C. Hussey $10, Jas. L. Paulding $5, C. McCutchan $3..72 00
Lansingburg. Pres. Church---141 00
" J. Fox for L M---20 00
Troy. 2d Pres. Ch., to support a Bible Reader in Mexico, E. A. Peck $50, H. S. Rankin $50, by E. W. Boughton $50, Franklin Field $25, Rev. Mr. Irvin, $10, H. Church $10, E. W. Boughton $10, S. S. McClure $10, J. Lape $5, E. B. Wallace $5, C. W. Dusenbury $5, W. H Gallup $5, E. R. Collins $5, F. A. Lape $5, C. M. Dyer $5, G. Willard $5, I. K. Pine $5, A. Williams $5, P. B. Moore $5, Miss Mary Hall $5, Mrs. Dr. Teashute $3, L. N. Smith $3, Individuals $19---360 00
" South Ch., Rev. Mr. Tatlock---14 15
" Park Church---1 50
Hoosick Falls. 25 75
Troy. A. Nash---5 00
Albany. Middle Ref'd Church, Dr. Elmendorf---75 00
" Third Ref'd Church---9 39
Fulton. A few friends through Mrs. Geo. Salmon, for Italy---61 75

——42,677 44

NEW JERSEY.

Orange. Sabbath-school Miss'y Soc. of Brick Ch., for Child's Paper in Greece---200 00
" 1st Pres. Ch. by G. Lindley, Tr.155 00
Hoboken. Pres. Church---45 33
Jersey City. U. P. Church in part of Rev. R. A. Hill---5 60
Deckertown. S. Cook and wife for South America---5 00
Hoboken. Sabbath-sch'l of Prcs. Ch. per E. P. Gardner---10 00
Newark. Horace Alling, to make himself L M---30 00
Six Miles Run. Reformed Church---38 83
Boiling Springs. Mrs. J. H. Blauvelt---2 00

—— 491 76

PENNSYLVANIA.

Pittsburg. 1st U. P. Church, John Herron, L M---30 00
" 6th U. P. Ch. bal. John McConnell L M---1 00
Carbondale. Pres. Church---69 10
West Chester. Union Meeting---31 79
Litiz. Messrs. Felt, Weitzel, Freecauff, Wolle $5 each---20 00

Litiz. Sisters' Home and Pupils of Linden Hall---------- 6 00
" Others---------- 16 65
Manheim. Ref. Church, Rev. T. O. Stern, L M---------- 30 00
" Union Meetng, in part---------- 5 10
Philadelphia. Tho's Potter $50, E. P. Borden & Rob't Cornelius $25 ea., H. P. Lombeart, C. H. Grant, James S. Earl $10 each; Hovey, Wilson, Bush, Earp, VanSyckel, Stevenson, Abbey, Cornelius, McMullen, Abbey, Junkin, Embley, West, Hall, Trimble, Toland, Atwood $5 ea.; Others $7---------- 222 00
" Monthly concert in Spring Garden Pres. Church---------- 24 65
" Sarah J. Griffith---------- 2 00
Harrisburg. 2 00
——— 472 19

MISSOURI.

St. Louis. S. M. Edgell $120, N. D. Rogers $60, Messrs. Copp, Hall, Dodd, Fisk, Knight & Co, $30 ea.; for support of Bible woman in Mr. Moorehead's field---------- 300 00
" Mrs. and Miss Collier to support a missionary in Mr. Clark's field. 100 00
" United Pres. Church, for Italy--- 41 50
" Mrs. O. Fuller $50, G. P. Plant $30 Messrs. Yeager, Brotherton, Roe $25 ea.; Garnet, Drake $20 ea.; T. S. McCune, Mrs. A. Johnson $15 ea.; Copelin, Davis, Whal, Downing, Mermod, Jaccard, Sell, Gale, Baker, Wells, Keith, Beardslee, Gazzam, Kellogg, Hitch, Cock, Hubbell, Greeley, Merrell, Nickelson, Sumner, Comstock, Sumner, Whitmore, Merrell, Hamell, Nicholson, Mrs. Gamble, Webb, $10 ea.; Stobie, Archer, Knight, Clark, Larque, Scott, Campbell, Patterson, Stringer & Co., Wells Bro's, Catlin, Graham, Fuller, Ranson, Blossom, Goodman, McCarty, Morrison, Dodd, Foote, Whittaker, Whittlesey, Gardner, Whitmore, Conant, Lathrop, Thompson, Holmes, Handy, Catlin, Field, Harlin & Co, Lake, Garretson, Godfrey, Pratt, Jackson, Holmes, Jaccard, Peebles, Buckland, Montgomery, Pomery, Dunham, Bonner, Morrison, Leslie, Leslie, Mrs. Murphy, Moore, Stickney, Bryan, Belcher, Gregg $5 ea.; Bella & Mary Johnson $10 in full of L M for Miss Mary A. Johnson---------- 785 00
" For the poor, Minister's Convention $29, Mayor Thomas $25 90, J. W. Bawner $10, Miss Chapman $5 50, Mrs. Collier & Hudson & Miss Collier $5 ea.; German friends $6, Mrs. S. T. Glover $3, Mrs. W. King $1---------- 95 40
" Messrs. Neal, Parmelee, Gray, Bonham, Mrs. Tower $3 ea.; D, T. Wright $2 50, Davis, Spencer, Finley, Woodruff, Matthews, Mrs. Laflin, Filley $2; Horton, Teasdale, Martin, Snow, Jacobs, Grendon, Jennings, Bryan, Hamill, Dickinson, Kellar, Park, Nelson, Walbridge, Mrs. Barclay, Tandy, Monks, Blair, Manny, Weaver, Stagg, Waters $1 ea.; A. Pohl 50c---------- 54 00
" For Industrial Schools. Mrs. Ferguson $2 75, S. C. Davis & Co. $2 50, Mr Cotting 50c., L. M. Sleeth 2 shirts---------- 5 75
———— 1,381 65

ILLINOIS.

Chicago. 2d Pres. Church, for L Ds and L Ms---------- 159 85
Springfield. Rev. A. De Mattos---------- 1 00
Barry. Rueben Shipman---------- 5 00
——— 165 85

INDIANA.

Crawfordsville. Rev. Caleb Mills, for Mexico, and add'l for L M of his son---------- 10 00
Green Castle. 1st Pres. Church, R. W. Jones L M---------- 30 00
" Union Meth. Meeting, bal. for Rev. Jos. Tingley's L M---------- 25 24
Terre Haute. 1st Cong. Ch., Rev. E. Frank Howe L M---------- 34 94
" J. Cook & Son $10, R. B. Condit $5, A. Haney $2, Mrs. Haney $2 C. J. Ripley $1---------- 20 00
——— 120 28

OHIO.

Granville. Sabbath-school of Cong. Ch., for Greek, S. S. Paper ---- 13 00
Walnut Hill. Mrs. Wright---------- 2 00
Cincinnati. A Friend $5, Mrs. Huntington & Acton $1 ea.; Mr. & Mrs. Purlier 50c. ea., for Industrial School---------- 8 00
" A Friend, 100 copies Christian Press, 200 Sab. Sc. Papers, Miss B., package religious papers; Young M. C. Ass'n, 40 cards "Come to Jesus;" 2d Pres. Ch., 91 Sch'l papers; Bible Soc'y, 1 Testament & Psalms; Mr. Purlier, 7 doz. Handkerchiefs; all for distribution----------
Newark. Trin. Pro. Epis. Church---- 9 45
Granville. St. Luke's Prot. Epis. Ch.. 17 55
Sidney. 1st Pres. Ch. in full of L M for Mrs. Mary F. McCaslin---- 20 00
——— 70 00

MICHIGAN.

Ypsilanti. Rev. C. E. Hewitt---------- 1 50
Detroit. State St. Pres. Ch. in part, G. S. Frost, Mrs. S. P. Brady $10 ea.; Dr. Stewart, Farrell, Farrand, Shelley, Cooper $5 ea.; S. P. Duffield, 1. Worcester $2 ea.; for L M of S. P. Duffield--- 49 00
" Scotch Pres. Church---------- 11 00
" U. Pres. Ch., Hughes, Kier, Wallace $1 ea.; R. Bell 50c---- 3 50
" Westminster Pres. Ch., Gen'l W. F. Reynolds $10, Flanigan, Hinchman, Williams, Whitney $5 ea.; Others 12 75; for L M of Rev. W. E. McLaren---------- 42 75
" 2d Cong. Sab. Sch'l in full of L M for C. S. Cushing---------- 10 00
" Lafayette St. M. E. Church---- 14 47
" Central M. E. Church, in full of L Ms for David Preston & John N. Fowler, and in part for John Owen---------- 76 39
" Jefferson Av. Pres. Ch., Berry Bros., & B. Wight $10 ea.; F. Whitmore, H. A. Wight, A. A. Dwight, E. Taylor $5 ea.; R. O Wheeler $7, J. H. & W. K. Muir, & J. McMillen $3 ea.; J. M. Jones $2, Jac, Hartness & J. L. Whiting $1 ea.; for L Ms of Elisha Taylor and R. O. Wheeler---------- 60 00
——— 268 61

IOWA.

Des Moines. Plymouth Cong. Ch., by Stacy Johns, Tr---------- 13 20
Marion. Cong. Ch, Rev. J. A. Ross-- 4 85
Lyons. Con. Ch., by T. M. Ross---- 8 00
——— 26 05

CALIFORNIA.

Central City Colarado. Rev. W. Crawford---------- 5 00
Mendocino. A Friend---------- 9 00
——— 14 00

Total, $47,889 37

THE

CHRISTIAN WORLD.

VOL. XIX. JUNE, 1868. No. 6

NINETEENTH ANNUAL REPORT

OF THE

AMERICAN AND FOREIGN CHRISTIAN UNION.

THE past year has been one of changes and of marked progress. In our weakness God has been our strength. The early history of this Society was peculiar. All along its course the direct finger of God's providence can be traced. Its field has always been large. It has sowed beside many waters, in the United States, Canada, Hayti, Chili, Brazil, Ireland, France, Belgium, Sweden, Russia, Spain, Austria, Portugal, and Italy. At the outset, it was constrained to act through organizations on the ground. As a consequence, it had no visible results—having no missionaries of its own appointment in the Foreign Field. It was like the goodly ship of olden time, spreading its canvas over the great ocean to distribute its treasures to smaller vessels that put out from island and continent, itself leaving no track amidst the mighty waters to mark its pathway. The time came when, in order to a successful continuance, something more was demanded, when, in the providence of God, as a Society we must do our own work. America had made its mark in all parts of the heathen world. Our missionaries took no second rank in India, China, Africa, Turkey, and the Islands of the Sea. Why, then, should not men trained to civil and religious liberty in our colleges and seminaries unfurl the standard of the Cross in these parts of Europe and South America, where Papal superstition and tyranny were dominant? No lengthened argument was necessary. The measure was adopted. Messrs. Hall, Clarke and Moorehead were sent to Italy, and Messrs. Gilbert and McKim to South America. They went, not knowing what course Providence would mark out,—determined, however, to publish in some way the riches of salvation through a crucified Saviour.

SOUTH AMERICA.

In South America, Santiago and Lima were chosen as stations. Religious toleration had not been decreed in either place, and three years ago still found our brethren preaching in their own houses to a few English-speaking residents, and, to support themselves in part, teaching small schools. The Gospel was thus preached as a witness, and the Christian life of God's servants had its influence upon the community at large. Another step now seemed necessary:

The Society felt that if Papal countries were to be enlightened, it must be through the spoken tongue. In an article prepared by the Secretary on the subject, How shall we Labor for the Conversion of the World? it was shown that the plan of preaching the Gospel to the masses in their own language was the plan of the Bible for the conversion of the world. This was enforced by the considerations—that the plan accorded with common sense; that it was Christ-like in its operations; that it breathed in harmony with the general law of reformations; that it was practicable, and recommended itself by its influence on the missionary and his helpers. The example of successful missions was given, and all known objections answered. The paper was sent to our representatives in South America and Europe, and every missionary cordially endorsed the plan, and, so soon as practicable, put it into operation. Our brethren in South America at once gave up English preaching, and set themselves to a vigorous study of the vernacular. How marked God's approbation! But a year has elapsed since Mr. Gilbert preached the first sermon in the Spanish language. A congregation of seventy souls has gathered around him, a church has been organized on union principles, a subscription started, and more than $2000 in gold already paid for ground on which to erect a church edifice. We now learn that Mr. Gilbert goes forth to organize a new enterprise, leaving the work so successfully commenced to a younger brother in the field. From Mr. Gilbert's thrilling account of his recent preaching tour to Talca, (given in the Christian World for May) we learn that, notwithstanding the violent opposition of the Papal party, his success was so great and the people interested so much, that our brethren determined to occupy it as one of our mission stations, and have requested Mr. Gilbert to abide there permanently.

Rev. Mr. McKim, of Lima, has had a more difficult field, and yet one that he deems hopeful and promising. Peru has not kept march with her sister Republic, for by a very small majority the old Anti-toleration Law was re-enacted during the last winter.

Mr. McKim tells us that a Bible-class has been formed of thirteen members, all of them young Peruvians, who afford him much comfort, as they are pledged to stand by each other in case of difficulty. "In this great city," he writes, "there are many who love the truth as it is in Jesus too well to expect anything from the Roman See or its devoted partizans."

About eighteen months ago two missionaries were added to our force in South America. These young men, while yet in the Theological Seminary in Princeton, dedicated their lives to the work, and at once applied themselves to acquiring the Spanish language. Though strong inducements were offered to keep them at home, nothing could turn them from their chosen field. Bro. Sayre, by the Society's permission, while studying the language, supplied Dr. Trumbull's pulpit in Valparaiso during the pastor's absence from his charge. He is now ready to commence his labors among the Spanish people of that city. We regret to hear that all his earthly goods were consumed by a recent fire in Valparaiso.

Rev. A. M. Merwin has already preached several times in Spanish, and taught for the greater part of the year a Spanish Sabbath-school. From other sources we learn that the sermons were uttered with a good degree of freedom,

and much to the gratification of the Spanish audience. Mr. Merwin henceforth will have charge of the church in Santiago. All our brethren ask most earnestly for books and tracts.

Dr. TRUMBULL, our long-tried friend and devoted pioneer missionary, has returned to his field with the health of his wife entirely restored. Long may he be spared to foster the work which he begun, and which his energy so successfully conducted for long years. In the name of his congregation in Valparaiso, Dr. T. generously pledges $4,000 in gold, on condition that this Board will secure $3,000 additional for the pressingly demanded edifice for the Spanish congregation in Santiago. This is in addition to nearly $2,000 already donated by his people for the purchased lot.

REV. R. MONSALVATGE still holds his ground at Carthagena. During the year his work has chiefly consisted in distributing and selling Bibles, books and tracts; visiting the hospitals and vessels in the harbor; conversing with many anxious to talk on religious subjects; conducting with his assistant, Mr. Yances, a day school, and, with his daughters, a flourishing Sabbath-school. He describes the place as in a state of utter demoralization, and asks, on account of his family, to be removed to some place where external deference at least is paid to virtue. This request will be granted as soon as practicable.

MEXICO.

Scarcely two years have passed since Miss RANKIN occupied Monterey; up to that time she had to operate upon the Mexican mind through her Seminary at Brownsville, Texas. The readers of the "Christian World" know the past heroic labors of this devoted servant of God. Her efforts since she went to Monterey have been even more extensive and successful. Nearly $20,000 have been already spent upon her new field. This she has been able to do chiefly through the noble gifts and kindly promised further aid of Mr. Goodrich of Boston. A property has been purchased, in the judgment of a resident American merchant, the best in that city for Seminary and Church purposes. Four thousand dollars were also contributed, by friends in the United States, for the employment of evangelists, colporteurs, and Bible-women. Several have been engaged and are now laboring arduously, as can be seen in the extracts from Miss Rankin's letter to be found elsewhere in this Report.

GREECE.

The bitterest opponents of missions cannot deny the progress made in Greece. We shall never forget the letter that reached this office a little more than two years ago from the Rev. Geo. Constantine, our then lone missionary in that country. It gave a description of the first Protestant sermon preached in the Greek language under our auspices. Every sentence overflowed with joy and gratitude. He told us how he and his noble wife collected a few around them in the back room of their own house, carefully closed the doors and then went through the exercise of worship, except that they dared not attempt to sing for fear of attracting the police; how he preached, and at last, to their utter amazement, pronounced the benediction without being once interrupted. The letter closed with the expression of their determination, "come what will, the Gospel, God helping us, shall henceforth be regularly

proclaimed in Greece." That resolution has been faithfully carried out. Now, instead of *two*, we have *six* laborers there, and they find their hands full to overflowing.

The persecution in Crete threw into Athens thousands of poor sufferers, who were not only willing to receive the bread that perisheth, but that which nourisheth unto life eternal. Those who carried aid from the United States to these refugees soon chose our missionaries as their almoners. Industrial schools, for young and old, were organized in which the Bible was daily taught and garments made to clothe the suffering multitude. Dr. Kalopothakes and Mr. Constantine have now, apart from these Cretan refugees, congregations of fifty. The venerable Dr. King, of the American Board, lately returned to Athens, speaks twice, in recent letters, of the great efficiency of these brethren in the work of Christ. (See Reports.) During the year a church was formed at Demadesh, greatly through the instrumentality of Dr. Kalopothakes, and a native pastor installed. Four large Sabbath-schools are in full life and activity. Two papers, the "Star of the East," and a Sabbath-school sheet, commenced during the year, travel weekly through all parts of the country; disseminating light to many darkened households. True, it has not, indeed, been all fair sailing with our missionaries. Storms and hurricanes have at times forced them to take in sail here and cut down a spar there. Mobs have broken their windows, and courts of law have witnessed how a man can stand alone amidst a multitude of foes, plead for justice, and triumph too, in the name of his Master. From here, also, comes the cry for books. Our brethren should not lack this essential weapon in their spiritual armory.

Greece has, indeed, witnessed during the past few years, great reformatory changes. She too has caught at last the spirit of toleration, and would march rank and file with Italy and Austria.

FRANCE.

Our friends in Paris have fairly astonished us. By the efficient, active, unceasing efforts of Dr. Eldridge and the brethren, a large sum of money has been raised, cancelling all the outstanding liabilities, and putting the Chapel upon a solid financial foundation.

Dr. Eldridge briefly enumerates what has been done during his administration, thus: 1st. Removal of the mortgage.—2d. Furniture of chaplains apartments paid for.—3 d. Debt to a former chaplain liquidated.—4th. Chapel thoroughly repaired, and painted throughout.—5th. An organ, a book-case, a library of 500 volumes, and catalogue for the Sabbath-school secured and paid for.

During the year a Sabbath-school was organized, accounts of which have been published from time to time. This most gratifying report from Dr. Eldridge shows that his term of service in the chaplaincy, though brief, has been marked by great efficiency; and that the interests of this Society have been most effectively furthered through his assiduous labors.

As Dr. Eldridge has asked to be relieved, the Board have requested the Rev. Charles S. Robinson, D. D., of Brooklyn, who goes abroad for the benefit of one of his family, to assume charge of the Chapel temporarily, and visit at his

convenience the mission fields of this Society in Europe. They are happy to announce this appointment, and to commend Dr. Robinson to the sympathies and regard of our missionaries and many friends abroad.

Besides the appointment of Dr. Robinson, the Board has requested the Rev. Henry Kendall, D. D., the esteemed Secretary of the Committee of Home Missions of the Presbyterian Church, to visit our missionaries in Italy, confer with them in reference to the enlargement and general interests of our work, and make such recommendations as his long experience and his observations may suggest. The Board look for the most happy results from the inquiries of Drs. Kendall and Robinson, and their interviews with our missionary brethren.

ITALY.

Our work under the care of Messrs. Clark and Moorehead, as will be seen by their reports, has been replete with interest. Though it was feared that the defeat of Garibaldi might be hurtful to the cause of a pure religion, it is now believed the calamity will be sanctified to the spiritual welfare of the people. A general inquiry has been awakened, and a determined opposition to the Papacy. Between a nominal and true Christianity, there lies a gulf of infidelity into which the masses will rush with headlong precipitancy, unless the lovers of truth hasten to fill it up or bridge it over. Only, by means of the Gospel, open the eyes of this noble, intelligent people, and this will be accomplished. God waits to bless the labors of His servants. Never in the world's history has there been such a field, or such a promise of harvest.

The Board have long felt that our American force should be increased, as the number of Italians, even now employed, is so large that the oversight of their work taxes too heavily the strength and vigilance of our representatives. During the year nearly eighty Italian converts, some of them of high culture and devotion, have been associated with our missionaries in the work of making known the truth through many of the most important centres of the Peninsular. In the Theological Seminary at Milan, during the two years of its existence, twenty young men have been prepared to preach the Gospel to their countrymen. Such has been the urgent call from all parts of the land for evangelists, that Mr. Clark has been obliged to send some of his students to occupy stations even before the expiration of their time of study.

During the year, more than sixty young men have sought an entrance into this seminary with a view to becoming preachers of the Gospel. Italy needs them all; but Mr. Clark has only had the means to educate sixteen at a time. He has been forced to refuse the larger number of applicants.

In addition to his other arduous labors, Mr. Moorehead has spent a portion of each day in preparing books and tracts, some of which have been printed and distributed throughout the land.

By the generosity of Mr. Goodrich, of Boston, a good work has been carried on in Hungary. Several most efficient men have been employed whose interesting reports have been published from time to time in the World. Austria, in her new born freedom, presents a most interesting field. The people are ready to receive, let us prepare ourselves to give.

Bible-classes and Sabbath-schools have been regularly conducted in connection with the larger portion of our mission stations.

By the liberal aid of the American Bible Society, our missionaries have been able to circulate a large number of Bibles and Testaments through Central and Southern Italy. As will be seen, we have no longer any chapels in Italy where the Gospel is preached in English. We have not had the means to preach it in Italian in many places where we have been entreated to do so. The Rev. Mr. Moorehead has, by the appointment of the Board, occupied Florence as his head-quarters. This will enable him to receive the visits of the many American travelers, and interest all lovers of missions, in our work in that portion of Italy.

HOME WORK.

This has been carried on chiefly under the direction of our District Secretaries. The Rev. Mr. Sadd and wife have faithfully continued their labors among the Romanists in Louisville. When they commenced their mission, they found it impossible to obtain young men to teach the Sabbath-schools and Bible-classes they then inaugurated. Now, though the schools are many more, so large a number of young men offer their services that employment cannot be found for all.

The Bible-women have met with signal success wherever they have been employed. Hundreds of little ones have been rescued from vice, ignorance and degradation. Suffering families have been relieved, and consolation poured into many a wounded heart.

The Rev. Mr. and Mrs. Park are still at Brownsville, Texas, carrying on their self-denying, self-supporting labors. During the year, a tornado unroofed the buildings erected by Miss Rankin. Our brother and sister were saved as by miracle, the timbers falling upon them during the night. By the kindness of Hon. and Mrs. Wm. E. Dodge, of this city, and others, the house has been repaired. The church still remains in a dilapidated state for want of means. Taking advantage of this, the Roman Catholics have quadrupled their efforts. Mr. Park wrote, however, that for one Mexican child the Romanists take away, the school receives two.

Rev. Henry C. Riley has continued to labor among the Spanish-speaking people of this city, and has been abundantly blessed of God. A Church has been formed and a large number of communicants now surround the table of their Lord. The congregation begins to count by hundreds. [Further particulars of our Home Work will be given elsewhere.]

CHRISTIAN WORLD.

Our Magazine continues to find favor with the Christian public. It has increased in circulation under the present management 3,000 copies; during the year alone, 1,500 new subscribers have been obtained. We have received numerous testimonials to its special value above all others, for monthly concert purposes. We should be glad if we were able to send it to every pastor in the land.

Several thousand copies of several numbers of a Sabbath-school paper in the Spanish language have been printed under the superintendence of Rev. Mr.

Riley, and sent to various parts of South America. We learn that not only the young, but the old, clamor for those beautifully edited sheets. Hundreds of thousands would not remain long in the hands of the missionaries.

ROMANIZING EFFORTS AT HOME.

Defeated in almost every land where they have for centuries had complete sway, the Romanists have combined their forces for one great effort upon the United States. They boast that within a few years they will outnumber all other religious bodies and obtain control of our government. In opposing their efforts, so wide-spread and persistent, the Board recognizes its duty to do every thing in its power to unite, if possible, in this work all Protestant denominations. In prosecuting this design, the Rev. Hiram Mattison, D. D., has been appointed to represent us among the Methodist Churches, and especially to visit the various Methodist Conferences throughout the land. His success, thus far, has been signal and cheering; most of these bodies that he has visited have cordially endorsed our plans and recommended our work to the General Conference at Chicago. Believing that such a great and earnest body as the Methodist Church has but to know our plans and purposes, to unite with us in a general campaign of love and light against selfishness and ignorance, we await its action with strong expectation of cordial approval and co-operation.

It is with pleasure that we bear testimony to the arduous labors of some of the older members of our Board, who devoted days, and even weeks in devising and adapting measures that have been sanctioned and successfully carried out this year, both on the Home and Foreign fields. Thanks are due them for the activity and life we now enjoy. We refer, for the information of our new members, to some of these measures. The Executive Committee, which had for many years up to 1867, transacted the business of the Society in its several departments, was discontinued, and it was provided that thereafter the Board should be convened for business once a month, at least, and oftener when necessary. Four principal Committees were constituted, each in its own sphere to prepare and digest measures for the action of the Board. A code of By-Laws was drawn up for the guidance of the Board, and points of instructions for its Foreign Missionaries. These define the plans and purposes of the Society, its object in sending its missionaries abroad, their work and the manner of its accomplishment, together with their obligations to the Institution. All that has been devised in reference to the Home Field has not yet been accomplished, but is in a fair way of being soon tested.

OUR NEW PRESIDENT.

The Rev. Thomas DeWitt, D. D., our beloved President ever since the organization of the Society, felt himself obliged by the infirmities of age to tender to the Board, during the past year, his resignation. Much as his services were valued, the Board did not think it right to urge upon our venerable father the duty that had become too great a task. They, therefore, accepted his tendered resignation, and drafted a minute expressive of their high appreciation of his long continued services.

The Board feel happy in announcing to their friends that the Chair vacated

by Dr. DeWitt, has been filled by the choice of Wm. A. Booth, Esq., whose position in the Church, and long familiarity with various benevolent operations, have peculiarly qualified him for presiding over the interests of this Society, never more important, or invested with higher claims on the Christian community than it is to-day.

After careful search and earnest prayer, the Board have also been able to fill the vacant Secretaryship by the appointment of the Rev. J. Glentworth Butler, D. D., of Philadelphia. And glad are we to state that he has accepted the position and entered upon the duties of his office.

FINANCES.

As our Board decided that its fiscal year should close on the 31st of March, we report the funds received up to that date. Our income during these eleven months is nearly double what it was during twelve months of 1864.* The advance is most marked, especially as the past has been a year of great financial embarrassment throughout the whole country. The increase over the amount contributed in the *preceding twelve months* is more than $25,000; to obtain which no unusual measures have been employed. Our trust has been in the promise of One who has said to His disciples, I will be with you always. It has been pleasant, in the midst of perplexing and overabundant labors, to recognize the plain indications of the Divine presence and approval. Blessing God for what has been accomplished through this Institution, we commend our work anew to Him and rely on His prospering care for a complete solution of all the questions involved, and speedy success in the accomplishment of all the great measures undertaken.

ITALY.

REV. WILLIAM CLARK.

An eminent Christian scholar and statesman, who for the last twenty years has been thoroughly conversant with the history of Italy, in conversation with me not long since remarked, "True, sometimes in looking at the condition of this country it seems that there is no progress,—yet, comparing Italy to-day with what she was ten or twelve years ago, there is no country or government in Europe that has made such rapid progress; and though the political has been more apparent, the religious has been more real and profound."

This sentiment is in perfect accordance with my own convictions, formed from an intimate acquaintance with this country for eight or ten years past. The friends of the Gospel, in judging of the religious reform in Italy, and perceiving its slow progress, frequently do not make sufficient allowance for the peculiar obstacles with which it has had to contend, not only in the varied and heterogeneous nature of the agency employed, but also in the circumstances of the country and people.

Italy, it must ever be remembered, is one among the nations of the old world, one piece, in a measure, compactly set into the mosaic of European nations, and hence not free and independent to act according to the will and spirit of her people, but interlaced with other sluggish or reactionary powers; and, therefore, re-

* For the amount received, see Treasurer's Report.

pressed and embarrassed, and impeded in her action. This circumstance has had very much to do with the life and progress of the Italian nation during the past few years.

Difficulties in the way of Unity.—Another fact of equal importance is, that she has had within herself very peculiar and very great difficulties to overcome. For centuries her territory had been divided into a large number of small and separate States, and these, oftentimes, jealous of and hostile to one another. Suddenly to coalesce these long severed States into one Constitutional Kingdom, to break down the local barriers of feudality and clanship, and substitute the spirit of a common and brotherly citizenship, for the petty jealousies and rivalries of isolated communities—in a word, effectually to secure Italian unity and independence, not only in fact, but in the intense desire and most ardent longing of the people, all this has been an achievement of vast difficulty, and yet, in the spirit of the people, and almost in fact, successfully accomplished. Grave difficulties, in adjusting the discordant systems of legislation found in the different States of Italy, in harmonizing their judicial codes, and correcting or extirpating the political and social abuses which a long reign of mismanagement had fostered, in contending with financial embarrassment—all these difficulties have naturally and necessarily elicited the attention, thought, and anxiety of the best, most intelligent men have been given.

No favor from Government.—It must also be borne in mind that this country, in its religious reform, has had no favor from Government, temporal power, or illustrious Princes. There has been no King effecting a religious reformation as in the time of Henry VIII. in England, or temporal Princes as in the Reformation in Germany in the sixteenth century. Who can tell what would have been the result if King Victor Emanuel had separated himself entirely from the Papal Church, when he has so many provocations, and taken the position of Henry the VIII. of England, or even shown himself favorable to the Evangelical faith?—What prominence would have been given to the religious reform it is impossible to tell. I think it would have been great, yet the spiritual character and life in the hearts of the people would not have been at all improved.

Religion of the State.—Again, the Constitution of the Government, in its first article, declares the Catholic religion the Religion of the State; hence what religious progress there has been in Italy, has been made, not only in spite of the Pope, and the terrible persistency and despotism of the Romish priesthood, but has had to encounter the prestige of the State religion. The State recognizes no other than the Catholic as the true religion. The Evangelical religion has no favor from statesmen or politicians, or from the law and constitution; and not only this, but is often regarded as an intruder and disturber of the public peace. This first article, declaring the Catholic religion the religion of the State, has embarrassed and fettered Italian legislation, and operated powerfully in preventing the people, and especially men of influence, from separating from the Catholic Church, and declaring themselves of the Evangelical faith even when their convictions have been favorable to such a step; whereas, had all religions been equal in the eyes of the law, many would have belonged to the various Evangelical congregations scattered throughout the country.

General Ignorance.—The deplorable ignorance of the people has operated also powerfully in retarding the progress of a true religious reform. The past of Italy, since the sixteenth century, is dark beyond description. In the North there was some intelligence, but in the Central and Southern provinces of the country, the majority of the inhabitants were left to grow up in brutish ignorance, not knowing even how to read or write. There were no schools in the country, or if rarely one could be found, it was taught by a priest, who himself scarcely knew more than the people. But from 1858 there has been great progress. Yet in 1862 the Government statistics give a sad picture of the prevailing ignorance of the country. At that time, in Lombardy and the Northern provinces, of every thousand males 539 were more or less able to read, leaving 461 who could not—of females, 426 could read, and 574 could not. In the Central provinces, of every thousand males 359 could read, and 641 could not—of every thousand females 250 could read, and 750 could not. Thus a little over one-fourth of the whole population in these provinces could read. In the Southern provinces and in Sicily, of every thousand males, 164 could read, and 836 could not—of every thousand females, 62 could read, and 938 could not. Thus of the population of the Neapolitan provinces and Sicily, only about ten in every hundred were able to read.

Efforts to Educate.—The Italian Government, however, and various municipalities, have, within a few years past, made very great and laudable efforts to promote general education ; and the many reports published from year to year afford most cheering indications of rapid progress in the educational movement.—It is also very significant and encouraging that there is clearly a growing appreciation, on the part of the Italians, of the advantages of education, and a rapid increase of the number of those who avail themselves of it.

Religion not Obligatory—The Italian Government also deserves much praise, that, while it is doing so much to promote general education, yet in the matter of religion it will not interfere ; and, while moral instruction is given with a view to enlighten the conscience, the religion of the State is not made obligatory.

Female Education.—With regard to female education, in former years young ladies, who received the best education, obtained it in nunneries or other Catholic seminaries ; but these nunneries have very many of them been closed, and nunnery education is becoming more and more unpopular. Other and better institutions are demanded. For instance, at present in Milan, where there are about five hundred young ladies still in institutions conducted by 'Sisters of Charity,' the public press is crying out against this "barbarism of the past," as it is termed, and demanding more liberal and better schools. These nunneries and Catholic institutions have been in former times mere *places*, where girls might safely *remain* rather than study, till their parents disposed of them in marriage. Female education was in a deplorable state, with no high or worthy thought or aim ; but now, with the restoration of national life and religious awakening, the females are also rising to a better life, and desiring a higher and a most thorough education. Many Italian ladies of the higher classes are feeling this want deeply, and desiring that more may be done for the elevation of their sex. I regard hardly any work more important for Italy at present, than that of introducing moral and religious elements into, and greatly improving the intellectual discipline of, the prevailing

system of education. Schools or seminaries for young ladies of the higher classes should be established in this country; the plan is feasible, and the time peculiarly favorable. It was my purpose and desire, in coming to Italy, to labor partly to raise higher the standard of female education, and train female Evangelical teachers; but for want of means and efficient co-operation, not much has been accomplished.

Progress in Religious Toleration.—Hindrances there have been to the Italian reformation many and powerful, but yet progress has been wonderful. A few years ago the vast weight of the Papal power bore down, with its oppressing and deadening influence, upon all this beautiful land. Not a Bible could be sold, not a voice could be heard preaching Christ, on any part of the Italian soil; the punishment for such an offence was imprisonment or death. The few friends of the Redeemer, sometimes in caves, sometimes in the woods, were accustomed, with fear and trembling, to meet together to pray. Now everywhere, but in Rome, this incubus of death has been removed, and not only this, but the Italian people have boldly grappled with their foe, and have beaten down so many of her strong defences that the country, a few years ago behind all others, has advanced with gigantic strides, so that *now she stands the freest among the nations of Europe.*—There is at present no city, or town, or village throughout her wide extent of territory, where the Gospel of a crucified Redeemer may not be preached in its purity and simplicity, and a church gathered of true and living disciples. From the extreme of an ecclesiastical despotism, Italy has come into the full and complete enjoyment of religious liberty, and this wonderful transition has been attended with all the characteristics of a genuine religious reform. If we cannot speak of a remarkable and a very decided movement among the Italian people in general towards the positive and vital doctrines of the Gospel, it is incontestable that they have made immense progress towards a more just appreciation of its principles. If there has not been found in Italy, as yet, that prevalence of a Christ-like life that we desire, there has certainly been witnessed a great reform in free, independent, Christianized opinions. And though there are as yet in the country, comparatively but few spiritual reformers, there are many eminent Christian men, philosophers, and politicians even, who take the word of God for the charter of man's faith and duty, and who regard the Gospel of Jesus Christ as the all-sufficient and ultimate standard of truth in religion, whereby the Church can be effectually reformed, Society essentially improved, and the conscience of each individual man enlightened, purified, and strengthened.

Conduct of France.—Politically, the past year has been one of agitation, sore disappointment, and deep humiliation to this country, and therefore unfavorable, in this regard, to the progress of a true spiritual Christianity. The completion of Italian unity, in the final possession of Rome as a permanent capital, was, with the people, a few months since, an idea almost certain and soon to be realized.—True, before the re-occupation of Rome by the French troops, there were significant signs that France was averse to this consummation. The September Convention, which had provided, as Italy understood it, for the final settlement of the Romish question, and the removal of the French garrison from Rome finally and forever, had been virtually violated by the formation of a body of Papal troops

belonging to the French army, and retaining their position in the same. In the summer these troops were reviewed by a French general, who reminded the men that they were still subject to the French military law. So also said the French Minister of War.

Napoleon wants Rome for himself.—But at the time of Garibaldi's unfortunate attack upon Rome, the French, by their renewed occupation of the city, opened the eyes of the Italians, and convinced Italy as never before, of the real intent and mind of Napoleon. Many, who had ever regarded France as a friendly and powerful ally, now declared that she was Italy's most powerful and deadly foe—Napoleon had feigned friendship, but had now become an open enemy to Italy's highest, noblest, and most sacred aspirations. By this whole proceeding, it was clearly understood that it was not for the temporal power of the Pope, nor alone to prevent the consummation of Italian unity, abstractly, but Napoleon wanted Rome *for himself.* This was an essential element in the Napoleonic policy. Here was the seat of the Empire of the Cæsars, here also is to be the seat of the Cæsaro-Napoleonic Empire, and though not by Napoleon III. himself making that city his capital, yet if not by temporal at least by spiritual power, (and by as much of the former as possible,) elevating the Bonaparte family to the Popedom. This has been the Napoleonic programme from the First to the Third Napoleon, and this programme is becoming daily more and more manifest. Already this new Bonaparte, having just been made Cardinal, stands ready to sit down in the Papal Chair, when Pius IX. shall vacate it. Thus the French have Rome, and, in the mind of Napoleon, they will retain possession of it.

Humiliation of Italy.—But all this has been matter of sore disappointment to the exceedingly sensitive and patriotic Italian people. They have been moved to the very depths of the soul, by all the intense and mingled emotions of anger, disgust, disappointment and contempt. Rome, as the capital of their country, has been snatched from them, when almost within their grasp, and, by all the power of France, it is now held far beyond their reach—its attainment appears henceforth impossible. There has also been deep humiliation, and insult upon insult, which Italy has been compelled to bear. It was not enough for France to humble and alienate a grateful ally. In the elaborate speeches of Thiers and Rauher in the French Legislature, innumerable wanton insults were heaped upon Italy, and pledges rashly given, in the name of the French Government, to the perpetual guarantee of the Papal possessions, without imposing on the Holy See any conditions or stipulations whatever.

Italy Insulted but not Cowed.—It may well be supposed that amid all these disappointments, humiliations and insults, not only the administrative power of the Government, but the spirit of the entire people has been most severely tried. The ministry has been frequently changed, and, at times, the formation of a new ministry a matter of difficulty. The whole land has been so convulsed, that many have feared and predicted the dismemberment of the country, or a revolution, and a change in the form of the Government ; but the Italians, though terribly humbled, mortified, and exasperated even, have manifested great prudence and moderation. For centuries they have been schooled to trial, humiliation and insult, under every possible form of discipline, and now they submit to the present neces-

sity in regard to Rome, but their *rightful* claim to this city, as the capital of their country, they will *never* renounce.

Spiritual Progress.—But notwithstanding these political distractions, trials and embarrassments to which the Italian people have been subjected during the year past, the work of the spiritual and religious regeneration of the country has gone steadily forward,—indeed some more encouraging tokens of progress have been witnessed during this period than during any former year of my residence in the country.

Call for Evangelists.—For instance, never before has there been so great and earnest a demand for Evangelists to preach the Gospel, in the various cities and towns of Northern Italy. The religious reform is taking a certain consistency, earnestness and permanent shape, as I have not before seen. From various places the Italian converts, having heard that there was here at Milan a training school for Evangelists, have sent requests for men to come and commence a permanent work of evangelization in their different towns and cities. The knowledge of the fact that nearly twenty Italian young men are being trained and prepared to preach the Gospel of Christ, has infused new life and vigor into the Italian reform, and inspired the friends of evangelization with new hope, as to great and permanent results yet to be realized, for the spiritual regeneration of their country.—And this hope has kindled into a desire, and in many instances into an impatient desire, to obtain immediate possession of these young evangelists.

Theological Class.—It has been impossible to respond to these frequent and urgent demands for Italian evangelists. Our students need more training, discipline and instruction. When the theological class was formed two years ago, we had no thought of sending any one out, as an evangelist, in less than two years, and then, perhaps, not more than one or two; but the pressure has been so great, calls so urgent, and wants of different places so imperative, that though two years have scarcely elapsed since the class was formed, three of our young men we have been constrained to send to occupy important places, that could not otherwise be supplied. These three are all now laboring as active evangelists, having charge of congregations and churches, and laboring with eminent success, as the reports from their different fields of labor will show.

Desire to Study Theology.—Another cheering token of progress is found in the large number of young men who have applied for admission into this class. Since its formation more than sixty Italian young men, from all parts of Northern Italy, extending from France on the West to Hungary on the East, have made application to be received as pupils. And nearly all these applications have come with good recommendations, as presenting young men of sincere and earnest piety, as well as mental energy and ability.

Results of Labor.—In many of the places where evangelists have labored during the past year, there has been greater progress and more spiritual life and quickening than in the year previous, and in the remote north-eastern part of Italy, embracing the Friuli, between Venice and Trieste, an entirely new and most interesting work has been developed. Indeed, every where the fruit of labor performed has been sufficiently abundant to cheer the hearts of all the friends of Italy. There have been many, very many tokens of good and genuine evidence of the progress of the truth.

Encouragement to work.—Thus, taking a general view of this vast field, we find everything to encourage us, and if the Church would come forward and earnestly take possession of it, working it *thoroughly*, as a promising and important mission-field, Italy might become an evangelical land, and a part of the kingdom of our Redeemer.

What is needed.—What is absolutely needed for the accomplishment of such a great and glorious work, is

1st. *Increase of Evangelists.*—A large increase of Italian Evangelistic agency. In every important town and city there should be a well qualified Evangelist, to instruct and encourage those who are already friends of the truth, to converse with them personally, meet with them for prayer and reading the Scriptures, and thus lay the foundation of a permanent work, and form the nucleus of a permanently growing evangelical congregation. Many new stations of evangelization might at once be opened with promise of success had we the men and means.

2nd. *Preaching Christ with directness and simplicity.*—There is needed a system of evangelization, simple, positive, active, personal and uniform, preaching Christ and Him crucified, and in general without controversy. In the present stage of the religious reform in Italy, more can be accomplished by earnest, zealous and truly pious evangelists, who have received a short course of training especially for the work, than by great controversialists and politico-religious reformers. Itinerant evangelists are also needed, for in every town and village there are some friends of the truth. And all this agency, consistent and uniform. As yet there have been found but few native Italians in a position to act as effective evangelists. They have not been trained for the work, and hence many who are employed disappoint us. There has been no school for training evangelists, to which Italian young men would resort.

3d. *Theological School.*—There should be established on a permanent and liberal basis, an institution for training native Italian evangelists. The experience gained during the past two years of the school in Milan, proves that such an important institution would be a most effective auxiliary in the work of Italian evangelization. For ten years to come there should be ever in a state of preparation for this work, from twenty to thirty pious and intelligent young Italians, and there needs no reasoning to prove that, could this be done, the most glorious results would follow for the spiritual good of this country.

A few notices will now be given of some of the stations and places where evangelists, teachers, colporters and Bible-women have labored. We shall begin on the borders of France westward, and pass over the whole extent of Northern Italy as far as Trieste, and afterwards in speaking of Hungary, pursure our way farther eastward till we come to the remote boundary of that interesting country almost on the shores of the Black Sea.

The Waldensian Valleys.—From the report of our evangelist it would seem that even here there is an important work to be accomplished. Our evangelist writes from San Giovanni as follows: "I have been more or less occupied in other communes, both Catholic and Protestant, and have held meetings in five different places. In 1866 and '7 I had a service for three months in An-

grogna, and frequently visited several families in Bricherasio, who had received the truth. This last winter I have had meetings in one of these places every week, and am entreated by the brethren to continue them. I have had service occasionally in the commune of Villar-Pellice, and last week was invited to visit Pramolle, farther up in the mountains. In all these places the work of evangelization has been carried on to some extent, either by public meetings, or visiting families, and generally in both ways. It gives me pleasure also to report that two other evangelists are employed in the valleys, sustained by a society in Geneva. Though I have no relation with them, yet our work is one and the same. Thus we are three laborers, without taking into account the work of the Plymouthists, who I believe have two or three laborers. But the field is large, with a population of 40,000 Catholics and Protestants, and the wants are great. The work of evangelization is vastly important, both among Catholics and Protestants."

San Mauro.—The evangelist, Signor Secondo Musso, soon after returning from the United States, where he had conducted an Italian colony, thus speaks of this place: "San Mauro is about one hour distant from Turin, and opposite Superga, where are the tombs of the Sardinian kings and of the members of the royal family. The population is about 2,000. There are also many families scattered along the beautiful hill of Superga. I first came to this place as teacher in 1850, and at that time I commenced a work of evangelization. In 1852 I married the daughter of the mayor of the town, and soon after, my wife ceased to take part in the ceremonies of the Catholic Church, and three of her brothers followed her example. In 1853 I was accused of Protestant propagandism, and the director of public instruction suspended me from my labors as teacher. I then opened a private school, and this soon became a meeting of private evangelization. In 1854 and '5 other accusations were brought against me for teaching things contrary to the religion of the State. In 1855 the Waldensians with whom I was then in relation proposed to me to go and form a congregation in some other town, as this place could be supplied from Turin. At that time there were fourteen communicants, a small day school of twelve, and a large and flourishing evening school. I went to the city of Asti. Returning now to this place, I find eight of the members of the church whom I left ten years ago. Not one of all who formerly embraced the truth had proved unfaithful. All had remained firm, and on my return, cordially welcomed me and greatly rejoiced that I had come to preach to them again the Gospel of Christ. Our first Sabbath meeting was one of weeping and rejoicing, thanking God for His great goodness; many present having been my pupils fifteen years before. Our meetings are held in my house, they are well attended, and had we a suitable place for worship I am confident I should have a good congregation. There are many other places in the vicinity which should be visited where are friends of the truth."

Farale.—The teacher, Signor Stefano Cereghini, gives the following interesting particulars of the origin of the evangelical work in that place. He says: "The good providence of God made me acquainted with the truth in 1851. I at once made it known to my parents and relatives, and for eighteen months I continued to pray that the Lord would open their eyes and their hearts. H

answered my prayer, and my brothers and sisters and several of my relatives, about twenty-five in all, became hopefully converted. The priests were terribly enraged, and from the pulpit, the altar, and the confessional, they vomited fire and brimstone to destroy the poor Cereghini, who in simplicity read the Sacred Scriptures in their own houses. The 13th of November, 1852, was a sad day to us, when ten officers of the government surrounded the house of the the so-called Protestants, and arrested three brothers and two sisters and conducted them to the town of Chiavari, where they were imprisoned, separately in miserable cells, and where they remained four months suffering pains, physical and spiritual, hardly to be described. Finally, after three days' trial in court before thousands of persons, they were set at liberty. The priests had circulated the report that Stefano Cereghini would be burnt alive in the public square of the town. The brother Joseph had, during his imprisonment, been chained by his foot, and this was the cause of a disease which terminated not long after in his death. Another brother, Agostine, having had his hands and feet frozen in prison at the time of his trial, by his sufferings he excited the compassion of his judges. I myself, after having passed three years of study in the schools in the Waldensian valleys, returned to Favale, where I have since labored for twelve years as teacher of the evangelical school. My brothers have been colporters in all parts of Italy, and were the first to carry the Bible into Sicily, Sardinia and Corsica, and, from 1857 to 1860 to introduce it into the Neapolitan provinces. The friends of the Gospel here in Favale continue steadfast in the faith. In Roccataghiata the brethren desire a person instructed in the Gospel to teach and preach Christ to them. In Chiavari also, there are those who read the Word of God, and an evangelist could well be employed laboring in that city, and I am certain, with the prospect of soon having a good congregation of worshippers. So it could be said of Cicagna, Torriglia, San Stephano and Aveti. Surely the harvest is great but the laborers are few."

Vercelli, Casale, Livorno.—These three stations are under care of one evangelist who resides in Vercelli. There has been an evangelical church in each of these places for several years, and there are Sabbath-schools connected with the congregations. In Casale and Livorno the brethren are poor, but very zealous and faithful Christians. In Vercelli priestly influence is strong, as one of the largest Papal seminaries of Northern Italy is found in this city. The Evangelist of these churches, we sent, for two months, to Udine; and while he was absent his place was supplied by our theological students, who were able, not only to give satisfaction to the brethren of these different localities, but excited also a deep interest among them in the prosperity of the school at Milan.

Bassignana.—The evangelist here, in his report just received, thus speaks of his labors, and the blessing of God attending them: "This church is, through the favor and Spirit of God, in a state of great prosperity, the brethren are active, bold for the defence of the truth, and full of faith, and not only of faith, but of brotherly love and good works. As an illustration of the latter, on account of the severity of the past winter, and the difficulty of obtaining work, some of our poor brethren actually suffered from hunger. In consequence of this, the deacons

of the church made a collection, and three large sacks of corn were purchased and distributed among these poor families.

Our evening meetings are always full, and on the Sabbath, in the breaking of bread, we are never less than seventy. Last Sabbath three women were newly received into the church, having for many months attended our service, and given good evidence of conversion. In December I received a challenge from the principal priest of the town to a letter discussion; I accepted, and the correspondence continued till six letters were written on each side, when it terminated by the priest declining to write more, and making the threat that he would kill me if I published the letters. I at once sent them off for publication, after having read them to our brethren.

Persecution.—In a village two hours distant, are found several brethren who have suffered much for the truth. They have frequently been stoned, and their houses also by their persecutors. Last Friday, accompanied by three of the brethren of Bassignanna, I visited this village, called Gassara. In the evening we had a crowded meeting for evangelization, and great was the eagerness to hear the truth; we protracted it till near midnight. After its close, returning to our place of rest, we were suddenly saluted by a shower of stones, without being able to perceive from whence they came. Thanks to a good Providence, however, we were none of us hurt. The following day we met our brethren again, expounded to them the Word, prayed with them, and then left, commending them to the care and protection of our Heavenly Father. Leaving Gassara we visited another town called Sale, containing about 9,000 inhabitants. There finding a man friendly to the truth, we accompanied him to his home. He kindly offered his house for a meeting and in the evening it was crowded to excess with attentive listeners to the truth. All these towns are open to the Gospel, and if it were possible to have an itinerant evangelist, who might visit them and speak with the people both personally or privately and publicly, great good would result. There in Bassignanna, during the entire winter, I had meetings for evangelization every evening, and during the day a school of more than twenty pupils. For some three months, also in the evening before the time of service, I had a large evening school for an hour, which was attended by many Catholics. Our Sabbath-school is also flourishing, and in all respects we are blest of God."

Milan.—The religious reform throughout Northern Italy owes much to the influence of the very wonderful evangelical movement in this large central city. Probably in no part of Italy can be found a population more in sympathy with a real evangelical reform than in the region of which Milan is the centre. Love of freedom, civil and religious, has ever characterized the people of Lombardy. In the fourth century, even under the celebrated Ambrose, a man distinguished for his holy life and courageous spirit, the Lombards fought a great battle for the purity of their faith against the Empress Justina, and as a reward for their fidelity and zeal, they enjoyed ages of independence and freedom. The Church of Milan for many, many centuries waged incessant war with Rome, and continued independent long after all the rest of the Catholic world acknowledged the Pope of Rome the Head of the Church. It was not till the 11th century that Rome was able to establish her authority at Milan, and then only after a great effusion of blood. Gospel light and liberty were here enjoyed, and

even when Rome nominally secured the Church of Milan, it was only by important concessions, and these differences continue marked even to the present. Rome has never been able with all her vast power and intrigue, to compel this Church to a perfect conformity. There are privileges granted to the inhabitants of this city at present that no other Catholics in the world can boast of, one of which is that of protracting their carnival three or four days longer than is permitted in any other part of the Papal world. There are also important differences in the liturgy of the Church of Milan from that of Rome, and it may well be said that Milan retained the Gospel, its liturgy and the independence of its Church government, down to a period comparatively recent.

The character of the population is peculiarly favorable to religious and civil liberty. During the recent period of Italian national life, independence and progress, Milan has frequently been termed the strongest bulwark of Italian liberty. Here the national life finds its choicest elements of intelligence, vigor, a healthy, moral sentiment, and irresistible progress. It is not strange, therefore, that the evangelical movement has found sympathy with the people. Not strange that the evangelical churches contain many hundreds of true disciples, and not strange that in these churches there are found many pious young men who are ardently desirous to be qualified as preachers. Milan therefore, is naturally the place best adapted for the location of an institution for training evangelists and preachers of the Gospel for Italy. In no other part of the land is there such an abundance of material, or of such superior quality for this purpose. It was in consequence of this abundance of suitable material existing in the Church in Milan, and the many urgent calls for preachers, that, through the aid of a generous friend and Christian, the present class was first formed. It was considered a temporary provision to meet actual existing wants. As yet, it has acquired no permanency as a full and complete organization. But no one at all acquainted with the present state of Italy can hesitate a moment in saying that a permanent institution of this character is indispensable for the progress of the work of evangelization.

Bible-Women.—From the fact that there is in this city now a theological class of eighteen pupils and four professors, it can easily be inferred that a large amount of evangelical agency is here employed. A kind of agency also is here found different from what exists in any city in Italy. It is that of Bible-women; the reports of these excellent women, made every month, have frequently been published and made known to American Christians. This agency that has accomplished such results among the sick, poor and ignorant, under the efficient superintendence of Mrs. Ranyard, in London, has proved no less fruitful in blessings, to the extent employed, in Milan. Our Bible-women being known throughout the city as accomplished nurses, have incessant calls to visit the Catholic sick; and in reviewing with them a few days since, their labors during the past few years, I was astonished at the number of cases they reported of persons who had died in the triumphs of the Gospel, who were previously Catholics but had come to a knowledge of the truth through their instrumentality. These women have been truly preachers of the Gospel from house to house, and principally among those who never came to the places of public worship. The large hospitals in the city afford also an interesting

field for their labors. They are accustomed to have little meetings for prayer and reading the Scriptures among the poor and ignorant, and many are the interesting and touching scenes in their experience. A long report might easily be made of the beautiful labors of these godly women.

Italy, a poor place for Infidelity.—Much is said of the prevalence of infidelity in Italy as an obstacle and hindrance to its evangelization. There is certainly infidelity existing in this country, as the natural consequence of abandoning the Papacy, when no better religion is made known; but this country is not like France, and the Italian people are not naturally inclined to infidelity as are the French. In North Italy, infidelity and pantheism find poor soil. In Milan many have been the attempts at organization among a few freethinkers, but almost without any success. I do not regard infidelity a powerful hindrance to evangelization in this country. The Italian people do not want it. They are not naturally inclined to it. They want an enlightened and true religion according to the simple and true Gospel of Christ. And it is my firm and sincere conviction *that there are no obstacles of every kind existing in Italy that could withstand or oppose a vigorous, earnest, and persevering work of evangelization.*

Caravaggio.—The brethren of this town have ever been distinguished for their intelligence, ardent love of liberty, and strong faith, and for their country as well as for the Gospel, have made the greatest possible sacrifices. As long ago as 1848, they became, in a manner, acquainted with the truth, and even under Austrian rule were permitted from time to time to hold meetings for discussing questions of liberty and religion. At the time they openly declared themselves the friends of the Gospel, they were subject to very great trials and persecutions. Seventy-two persons, at one and the same time, resolved to renounce the Papal Church and subscribed their names to a pledge to this effect. A few days after came the time when tenants must either obtain leave to continue in their houses or quit them. The landlords of these persons hearing beforehand what they intended doing, called or sent for them individually and threatened them if they turned heretics, they would every one of them be turned out of their houses into the street. They were not, however, to be frightened. On the day appointed they all gave their names, and three days after were all turned into the street, old and young, sick and infirm. They wandered about, sometimes entering into the houses of friends, (though most were afraid to receive them,) at other times continuing nights as well as days in the streets, and emigrating, in some cases, to other villages. At length, after about three weeks, the people of the place began to pity them. Some cried, "shame on these hard-hearted landlords," others went to the landlords themselves and plead for them. At length these men felt ashamed of themselves at their conduct, and finally permitted these poor families to return again to their houses, and not only this, but to assemble for worship without interruption. Others in the village soon joined them.

In 1859 they suffered so much from persecution and by being deprived of work, were reduced to such distress, they presented a petition to the government that they might receive some assistance from the funds of the sacred places, some of which in Caravaggio are very celebrated, and have

large revenues. No notice, however, was ever taken of their petition. They also drew up a second, signed by more than a hundred persons, for a church in which they might have the Gospel preached to them. To this also they received no reply. They have always been very poor, so much so that in winter they actually suffer for want of food. The female teacher of the evangelical school said to me, not long since, that she had often gone herself and bought bread for her pupils when they were actually suffering from hunger. They came to school in the morning having had nothing to eat, and were so famished with hunger they could not study.

This place was for some time supplied with preaching by Prof. Pecenini of our theological class in Milan, but the brethren were so desirous to have an evangelist live among them, we at length sent one of our students, Signor Giovanni B. Zucchi, to occupy this station. From his report, (which is too long here to be inserted,) it appears he has been greatly prospered in his labors. One interesting feature of his work was holding a large evening school among the Catholics of the town. Some fifty or more attended, and those of all ages. At its commencement one old man, seventy-five years of age, came who knew not a letter. He said his old age would not excuse him for not learning; he wished very much to be able to tell the words that God had spoken with his own eyes, and so diligent was he that the evangelist reports, at the close of the term of the school this old man was able to read his verse in the Testament with the others. There is a Sabbath-school also connected with this church and congregation.

Chiavenna.—A populous and flourishing city, situated to the extreme north of Italy, north of the Lake of Como, and on the way leading into the Swiss Protestant valley of Bregaglia, and from thence into the Enquadina and the Tyrol. For years there have been in this city many friends of the truth who have desired a permanent evangelist. It has been impossible to supply this place, however, for the want of men and means. Though a city important and interesting from its past history, we have only been able to send an itinerant evangelist from time to time to visit it. In the 16th century, the Reformation made its way from Switzerland into Italy through this city, and for a time there were two Protestant churches in this place, but the inquisition destroyed them. But at present, the soil is favorable for evangelization, and the place should at once be occupied.

The Valtellina.—In this valley, just south of Chiavenna, and leading from the Lake of Como to the Tyrol, the common people are better educated than in any other part of Italy, and there is a very great readiness to accept the truth. Here are found the descendants of those who, in the seventeenth century, were massacred for the love of the Gospel. Until the fifteenth century, the Valtellina had always been Catholic in religion, and Guelph in politics. In 1519 F. Bernardino came into the valley to sell the Holy Indulgences of Pope Leo X. Ulrich Zwingle disproved him at Zurich. Principles of the Reformation, that extended in a short time all over Switzerland, as the work of Luther, came down through Chiavenna into the Valtellina, and here they were embraced by many. But Rome was all powerful in Italy, and she instigated a massacre which almost effectly crushed them. The Evangelicals, after having long been

persecuted by Charles Borromeo, the Archbishop of Milan, (and whose skeleton many American Christian travelers have seen probably in the beautiful Cathedral of this city,) his nephew, Frederic Borromeo, resolved to extirpate them. July 9th, 1619, he sent men into the valley to execute this work. The town of Tirano had its entrances all barricaded secretly in the night, and in the morning the bells rang an alarm. The reformed Catholics ran out of their houses to know the cause of the alarm, the assailants fell upon them and massacred them, men, women and children. From the city of Sondrio, the capital of the valley, the governor, with about sixty persons, succeeded in escaping; the other Evangelicals were massacred. In other towns all who had embraced the principles of the reformaotin were also killed. According to Catholic accounts, about a thousand were thus slaughtered in one day in this beautiful valley—probably, however, the number was much larger.

This horrible massacre was lauded by priests, friars, princes and Popes. Paul X., the then reigning Pontiff, had already promised 80,000 gold scudi to any one who should succeed in eliminating every heretical infection from Valtellina, and Gregory XX., his worthy successor, called the counsel which unites the Catholics in so noble an enterprise, *magnon imans*. All the cities, towns and villages of this valley are now open to the Gospel.

Bellaggio, Porlezza, Menaggio and Lecco.—These are all towns and villages on the Lake of Como which have been frequently visited by our itinerant evangelists and colporters, and in all of which may be found persons enlightened in the truths of the Gospel, and who have experienced their saving power.

Bergamo.—This important city is not yet supplied with an evangelist, though one has been desired for many years. The number of those enlightened and friendly to the truth is large, and among them some of the most prominent families in the city. I have been repeatedly requested to provide this place with a permanent preacher, but the man could not be found. Some time since, the Wesleyans commenced a work here, but on account of the inexperience, or imprudence of the evangelist employed, it was abandoned. I would here remark that there have been many instances in the work in Italy, where a place has been occupied for a short time and then abandoned. These instances are to be found, perhaps, among all the evangelizing agencies at work in this country, but there is no doubt but that such a practice has injured and retarded the religious reform; and, in my judgment, it might be considered one of the prominent hindrances to Italian evangelization.

Eddo.—This small town is situated in a beautiful region bordering on the Tyrol. It has been repeatedly visited by our colporters and evangelists. A little church was here gathered some time since, the results of the labors of our evangelists. These brethren continue steadfast in the faith, and endeavor to make the Gospel known to others. Light has gone from this point into the Austrian Tyrol, where a new and interesting field is opening for evangelical labor.

Verona.—We now enter the Venetian Provinces, a vast field thrown open recently to the influence of the Gospel, and if we may judge from the fruits of labors performed, and the knowledge we have gained of the disposition of the people, we have a sure guarantee for the success of evangelical effort through-

out all this region. But here the *great want of men, earnest, well-trained laborers* is, perhaps, more painfully felt than in any other part of Italy. From these provinces we have three young men of promise in our theological class, but they must have training and study for the work; and time must elapse, and besides, instead of three, there should be at least ten young evangelists for the cities and important towns of this part of Italy. With such a force the entire country might be evangelized.

In Verona there is found a most excellent disposition on the part of the people to receive the truth, and a willingness to co-operate in effort and sacrifice to sustain the ordinances of the Gospel. Though we have been able to bestow but little evangelistic labor upon this important city, yet we have here a church, Sabbath-school, and a regular congregation of about eighty. And what is peculiarly striking in this place is, that those so much interetsed in the truth, in great part, belong to the more elevated class of society. In the numerous small towns and villages around Verona, and bordering northward on the Tyrol, the work of colportage has been faithfully performed.

Vicenza.—Some evangelistic labor has been performed in this city during the past year, but no place of public worship opened. The many valleys northward running up into the Tyrol have been visited, and many Bibles and religious books sold.

Bologna.—The excellent brethren belonging to the church and congregation of this city have had some severe trials on account of the somewhat erratic and spiritualistic ideas of their evangelist. A spirit of division has entered in and greatly disturbed the peculiarly spiritual character, the prosperity and harmony previously found prevailing. By far the greater majority, however, of the brethren have been perfectly united, and constant and faithful in their efforts to extend the truth and to grow in grace.

Padua.—This city has not been occupied by the "American & Foreign Christian Union," though visited by colporters. The agent of the English Wesleyans, Rev. H. Piggoth, having given up his work entirely in Milan, removed to this city soon after the Venetian provinces became a part of Italy. He has a flourishing congregation, and has established a most excellent young adies' boarding school. It reflects great praise upon the Society with which he is connected, that it has entered so vigorously and successfully upon the work of Italian female education. Such a work is indispensable for the spiritual regeneration of this country.

Venice.—No evangelizing agency has been employed as yet in this city but that of the Waldensian. By the eloquent preaching of Father Gavazzi, a great amount of popular sympathy was secured to the evangelical movement. For a time as many as 700 or 800 came to his services. Since he left, a very good congregation has been sustained. I have understood that the Free Italian Church has been requested to establish a service in this city, but to find the right man is difficult.

Treviso.—In that part of Italy extending from Venice along the northern shore of the Adriatic, called The Friuli, the religious awakening during the past year has been very marked and decided in its character. A year ago, in my report, I spoke of this region as one of great interest, and promising success.

At that time it was entirely unoccupied, but during the year a great amount of colporter and evangelistic effort has been accomplished, and the results have more than answered my anticipations. This region is of peculiar interest, since it brings the Italian evangelical reform into contact and sympathy with the feeble, but yet living Protestant churches of Klagenfurst, Villach, Laibach, Agram and Gratz; and is also the link connecting our Italian with our Hungarian work. There is great sympathy between these two countries, as the minister of public instruction, in Hungary, said to me not long since, "We are deeply interested in Italy, for her influence comes in to help us." And it may well be said that Italy has, during the past year, greatly influenced and assisted Austria in her wonderful progress in civil and religious liberty.

As thus viewed, this northeastern part of Italy becomes a field of great interest, extending from Treviso on the west, almost to Triest on the east. In the former city, though no evangelist has been sustained, it has been visited and colportage successfully carried on. The colporter residing in the city is continually writing that the people desire an evangelist. There is an excellent spirit among many of the better educated of the people, yet on account of the influence of a most intolerant bishop the more ignorant oppose the truth, and are his tools to execute whatever he desires. The colporter, however, has a meeting of a few friends of the truth every evening in his own house. From Treviso northward to the mountains, and eastward, there is an extensive region full of small towns and villages, where a great number of Bibles and religious books have been scattered.

Udine.—This city is the capital or principal city of the Friuli region, and has been the central point of interest in the religious awakening of the past year. So many notices of the work here and the many large towns adjacent have been given during the year by Rev. Mr. Moorehead and myself, I shall not in this report give any extended notice of it. The church and congregation in the city of Udine are at present under the care of Signor Girola, one of the best theological students in our Milan class. The post is a most important one, and it gives us great satisfaction to hear that he is continually more and more beloved by the people among whom he labors. This region has sent two young men to our class of evangelists, one from the city of Udine, and the other from Palmanuova, a large town in the vicinity.

Thus we have taken a rapid and imperfect view of this large Italian field. Many more cities and towns might have been noticed, where are interesting indications of a religious reform; but this view, imperfect as it is, is sufficiently vast and important to show how great and glorious is the work in progress, and that if any mission field in the world demands a vigorous system of evangelization and calls for the sympathy, power, and the energetic, warm, and Christian-hearted benevolence of the Christian Church, then this field is eminently worthy and deserving of the same. May God awaken and arouse the American Churches to come forward and help to conquer all this land for Christ.

Milan, Italy, March 24th, 1868.

CENTRAL ITALY.

REV. W. G. MOOREHEAD.

Significant as have been the events which so profoundly agitated all Italy in the closing months of the past year, disheartening as the overthrow of popular hopes and aspirations has been to all well-wishers of Italian liberty and prosperity, yet they have not been without good results. Papal resistance to the completion of Italian unity, the scorn with which the Roman See has treated the natural rights of a great nation, have had the effect to widen the abyss between the Kingdom of Italy and Rome. But those who have thus been thrown back from Catholicism by its own leaders and priests, only serve to swell the ranks of the fearfully great army of infidels and atheists. Skepticism is the natural and invariable reaction from the stupidities and absurdities of Roman Catholicism.

Still, multitudes of famishing souls are earnestly seeking the bread of life. In every city, town and village of the Italian Peninsula, are some, few or many, who are longingly waiting for the true light to illumine their hearts. To carry the Gospel to such, was the American and Foreign Christian Union originally formed; to this end it labors to-day in Italy. Four new stations were occupied during the year. The stations, old and new, supported by the Society during the year, are Torano, Carrara, Miseglia, Spezia, Casano, Sarzana, Foiano, Prato, Portoferraio, Longone, Terni, Bari, and Lecce.

The laborers supported by your Board during the year were the following:

Evangelists: S. Bernalto, G. Gallegari, E. Volpi, E. Zati, G. Martinelli G. Rovillo, G. P. Luquet, B. Brachetto.

Colporteurs: E. Rocca, G. P. Gardiol, G. Barsant.

Teachers: B. Bernatto, Mrs. Rutigni, Mr. and Mrs. Suquet, C. Petrella, Miss Bonis.

Students: Dómenico Beisso, Adele Galazzo.

In the old stations, by which I mean those which have been in existence for two or three years or more, all has progressed as usual; and the churches and schools are generally in a prosperous condition.

An Evangelical Association for mutual aid among its members, was formed at Torano more than a year ago. For a long time it was unknown and unnoticed in the community. Lately, however, it has become a real power in the work of evangelization. A branch society was recently formed in Carrara, and in the surrounding villages the desire is expressed for the formation of branch societies. The Society in Torano now numbers nearly one hundred members. Two of the deacons of the church are among its chief directors. The object of this association is that of mutual aid and instruction. Both in Torano and Carrara have been gathered little Evangelical Libraries, consisting of books fitted to instruct in religious truth and to remove existing prejudices. As the society is under the immediate direction of Christian men, by whom also it was originated, its influence for good is becoming great and far-reaching. All the members, though the large majority are Catholics in name, favor the cause of the Gospel, and many of them send their children to our schools. The school at Torano, on this account, has greatly increased in numbers, and many chil-

dren have been transferred from the priest's school to ours. In fact the priest has threatened to leave the place, if the people be not more attentive to their *holy Catholic duties*. But the people are opening their eyes, and no more listen to, or obey the voice of the priest. As they say in Torano, they "let him bark and howl." These evangelical societies greatly desire the small sums of twenty or thirty dollars to replenish their libraries, and most heartily do I commend this need to a practical consideration.

Prato.—This station is distant from Florence about half an hour's ride.—(Christian World, Feb. 1868.) I visited there in company with the evangelist two weeks ago. The meeting was held in the evening; and although a rainy, disagreeable night, the room was full. The general attendance ranges from fifty to seventy persons, the latter being the entire capacity of the room. The numbers who attend, their earnest attention to the things spoken, the social class to which they belong, all concur to inspire us with ardent hopes for the future. The Lord make his Word quick and powerful to the conviction and conversion of many in Prato.

Terni.—An evangelist and colporteur were sent to this important city early in November of last year. A little nucleus of twelve or fifteen was quietly formed ere the meetings were made public. This private work continued from the arrival of the evangelist in Terni until two weeks ago, when public preaching was commenced in an attractive locality. You will remember, perhaps, that Terni belonged to the Pontifical States up to 1860, that last fall, during the Roman insurrection, it was to a great extent the centre of the movement. Believing that those events must have made a deep impression on the inhabitants, and separated them more widely than ever from the Church of Rome, it was determined to send an evangelist there. And thus far we have not been disappointed.

Having been advised by the evangelist that public evangelization was to be commenced, I went to Terni to witness and judge for myself. Public service was held for the first time on Sabbath the 8th of March, when I preached to the few whom the evangelist had succeeded in getting around him. Services were announced for the evening also, when the audience was twice as large as that of the morning. I announced preaching for Monday evening, when we had an audience of more than fifty, exceedingly attentive and intelligent hearers. At the close of the service, as I had largely treated of the pretended supremacy of the Roman Catholic Church in matters of faith, doctrine, discipline, and practice, I said that we who follow the Gospel of the Son of God acknowledge no other Head or Master than the Lord Jesus Christ; that in consequence neither I nor any evangelical Christian pretended to infallibility, or proclaimed *ex-cathedra* our faith and principles. Hence if there was any one present who wished to ask any questions on the subject presented, or combat the principles advanced, he was at liberty to do so. A young man immediately rose and said: "You believe in the existence of Jesus Christ, do you not?" "Assuredly I do." "I do not." I replied, that as the Divinity of the Lord Jesus had not been spoken of that evening, I did not feel disposed to reply—especially as I was greatly fatigued. But if he would return the following day

I would talk with him on the subject. He came at noon the next day wit fifteen of his friends. We discussed the Divinity of the Saviour, the immortality of the soul, and other collateral subjects until he appeared perfectly convinced. Some persons said to me afterward: "There must be truth in this Gospel you speak of, for you have converted that young man, and he now believes!" "No," said I, "he is not converted; he may have received some notions of the truth; but he is not converted. Let him read, and do you read also, the Bible. *There* you will find true knowledge and life."

"Well," said a venerable looking old man in the course of our conversation, "how differently you people talk from the priests!" "How is that?" said I. "Why, if you were a priest, instead of reasoning with us and talking to us of the Scriptures, you would have said: 'out of my house and presence, you heretics—I will excommunicate you!'"

On Tuesday evening I preached again to more than one hundred, who seemed intensely interested. But these are the first days of the work in Terni, and hence, as usual, there is much excitement. Since then a letter from the evangelist says that the meeting of Thursday evening was attended by over one hundred and fifty persons. Thus the Gospel of God's dear Son is being preached almost within sight of the Patrimony of St. Peter, and not very far distant from the Vatican.

Bari.—Mr. Rovillo has labored quietly and devotedly in this city since last June. He succeeded in gathering a few into his house, to whom he preached two or three times a week. During this winter, however, as the fishermen of Dalmatia come annually to the Italian side of the Adriatic sea to dispose of their merchandize, and as Mr. Rovillo speaks fluently the Illyrian language, he has been enabled to preach the Gospel regularly to these Dalmatians. We cannot but rejoice at this; for the Dalmatians, returning to their homes on the other side of the Adriatic, may, by God's blessing, carry something of the truth of the Gospel and of life in Christ to their brethren of the Sclavonic race.

Quite recently, I am thankful to say, the Committee of Nice has located a faithful evangelist at Bari, who has begun public preaching in that city. Mr. Rovillo is laboring in unison with him, and we trust that the Lord will bless their labors.

Lecce.—The opening of public evangelization in this important place took place in the last week of December. For more than a month the attendance was large, and the interest manifested great. But since then, there has been a falling off in the attendance, mainly because the evangelist has not the gift for pioneer work. Though a man of superior attainments in Biblical knowledge, and a good writer, he is not fitted to initiate a work in a new field. As he himself says, he is called to edify and build up rather than to plant. But faithful and earnest as he is, he will be of very great assistance in that interesting field. He is now printing a book of one hundred pages for Lecce and the Neapolitan districts. Arrangements are being made to place another and tried man in Lecce, to labor in connection with the one referred to.

The book sales and colportage, in connection with the library at Spezia, have gone on as usual. The whole amount of sales is about 600 francs from May

of last year, when the library of Spezia was established, until the end of February of this year. No. of copies of the Scriptures sold and distributed, 118 Bibles—207 Testaments. Portions of the Scripture distributed, 800 copies.—No. Evangelical Almanacs sold, 1,600 copies.

May the Christians of America justly appreciate the urgent needs of Italy, and the vital importance of active, energetic effort on behalf of this great field the Lord has opened to them.

ATHENS—GREECE.

REV. M. KALOPOTHAKES.

1. "*The Star of the East.*"—This is, as you are aware, a religious weekly newspaper. It was started ten years ago, with a feeling of much anxiety, and under very unfavorable circumstances Still, by God's blessing and the timely assistance of my American friends, it has been enabled to outlive all these trials and difficulties, and render important services to the cause of the truth as it is in Christ; for it has not only diffused evangelical truth throughout Greece and Turkey, but defended it, when attacked, and explained it when misrepresented. It has exposed error, and defended the missionaries of the Gospel whenever attacked by its enemies. It has carried through successfully several discussions with some of the papers of Greece and Turkey, on various important religious and theological questions, and has thus far succeeded, in spite of all opposition, in firmly establishing its reputation as an evangelical instrument among the Greeks. In faith it was undertaken—in faith it has been carried on, and there is no reason why it should not look for the future to the same source of grace and support. I should do injustice to my own feelings and to the truth, did I omit to mention here, that Dr. King has been the best friend of the STAR all along, standing by and strongly recommending it to all as a most important auxiliary to evangelical work among the Greeks.

Preaching.—The result of last year's trials and experience has been good. A year ago, the first public announcement of evangelical preaching gave occasion to various attacks and disturbances upon me and my house, and the work in general, and the annoyance continued for a long time. Perseverance, however, and the justice of the cause, triumphed at last over all these difficulties, and the meeting is firmly established. The attendance throughout the year was good, notwithstanding the out of the way place in which my house is situated, the inconvenience of the hour, and the inclemency of the winter. We received into our communion a young man from Macedonia, the history of whose conversion is a very interesting one. He is now employed as colporteur.

The Sabbath-School Department.—The attacks made upon the Sabbath-school held in my own house, were detrimental to its progress; and although it still continues, the greater part of those who attend are Cretans, the Athenian children being much the smallest half: the whole number ranges from 40 to 70. Providence, however, opened the way in another direction, and soon the hands of all have been full with work; and the thing which but a little while before was so offensive to our Greek Orthodox friends, came to be regarded as very good. The following facts are connected with the school under my own superintendence.

It was established in the beginning of June last, with 150 children of both sexes, most of whom were unable to read and write. In a short time the number increased very rapidly, so that it was found necessary to remove it to a more spacious building—the former residence of a French Duchess (who by the way imagined that after her death she was to live in company with her dogs, of which she was very fond, on the Island of Crete; very little dreaming that instead of that her two large parlors were to be occupied by Cretan children!) Soon, however, these two commodious rooms were found insufficient to accommodate all that applied for admittance, and several of them went to other schools. There are now 612 names put down in the catalogue. This school has been taught by three female teachers, all of whom have regular diplomas from the Government. On the week days, beside reading and writing, the boys and girls are taught a little history, geography and arithmetic and grammar, the girls devoting the afternoons to sewing. Sunday afternoon is devoted to the Sabbath-school: about 200 children assemble to recite their verses, or hear the Gospel explained. They are divided into classes, and the school is carried on like any similar Sabbath-school in America, Mrs. K. conducting the singing, and having a class of about twenty of the older girls, while I teach the larger boys. There have been distributed among them 100 copies of the Pentateuch—150 copies of the New Testament—100 copies of hymns—500 copies of the Psalms, besides several other little books published by our Evangelical Publication Board. They have also taken forty copies of the Child's Paper.

Bible Work.—The copies of the Scriptures circulated through the Amer. Bible Society, for whom I have been acting, amounted last year to about 2000, embracing most of the books of both Old and New Testaments. The New Testament, however, has the largest circulation. Of these, 600 copies were distributed among the Cretan schools. The Bible work in Greece gains ground every year. The system of colportage has proved very serviceable. Some of the Bishops endeavored to put a stop to it; but the Government counteracted their orders, and thus it is left with the people to have the Bible if they choose, and every year shews that they begin to appreciate its value.

The Lord has been favorable to all our efforts; and although we deeply feel the absence of individual conversions and the consequent want of increase in numbers of the Evangelical community here, still there is great reason for rejoicing in view of what has been done during the past year, and we pray and hope that we may be visited with a greater blessing in future.

ATHENS.—GREECE.

REV. GEORGE CONSTANTINE.

My chief work has been preaching, and this Providence has allowed me to do every Sabbath during the year, except two. Services have been held, as heretofore, at my house. The attendance has averaged 35½ per Sabbath, that of women ten, of children eight. This is a greater average than before; and besides the increase of attendance, we have had greater regularity, and the addition of one more family to the audience. At present seven families attend service regularly.

I have also had a Bible-class every Sabbath afternoon at the house of one of the natives, where we have met some persons not otherwise reached. The weekly Bible-class at my house has also been continued with increasing interest.

Attendance at the Sabbath-school has averaged twenty-four children, not including Cretan children, who come regularly. About one-half of the pupils have been in the school three years. As our forces are limited, we have insisted on and obtained regularity, hoping that, in time, some of these children may prove proper aids in the Sabbath-school work. Three of the children have finished the Gospel and Epistles of John and the Sermon on the Mount, and received, as a reward, a nice copy of the Bible promised them by Rev. Mr. Bliss, Agent of the American Bible Society.

In reviewing the year, we find much to encourage us, both from the increase and regularity of the audience and the liberty of action which we have enjoyed.

We have Dr. King with us, and we enjoy his society exceedingly. His heart is so full of desire for the good of this people that his presence is a blessing to the work and to us all.

SANTIAGO,—CHILI.

REV. N. P. GILBERT.

The 10th of the present March will be one year since my resignation of the pastorate over the English congregation of this city. Up to this time my Spanish Bible-class, (kept up a year previous,) numbered not more than six, as the average. But with a larger room, and all my time for preparation, the Bible-class soon grew into a little congregation, so that the average attendance during the year has been over thirty. The Bible-class exercise has been transferred from Sunday to Monday, and on the Sabbath we have a regular service with a sermon. Besides this, since the arrival of Messrs. Merwin and Sayre, the Sunday morning school has been better attended and is steadily increasing. Last Sunday, fourteen were present.

Although Dr. Trumbull had published sermons, which had been widely read during the past year, preaching in Spanish has been initiated in Chili by your missionaries in this city. After I had been preaching a few months, Brothers Sayre and Merwin came here. They have already preached a few times, and a week ago we had a sermon from Dr. Trumbull, so that you may look upon preaching in the vernacular as fairly inaugurated in Chili.

A new station has been assumed; I refer to Talca, and I trust that we shall be able to report favorably from that point the next year. We are grateful that our work demanded larger accommodations, and that the Lord put it into the hearts of Christian friends in Chili to enable us to buy a suitable building for church and school. We have concluded to go forward in building, trusting that the few Christians in Chili, and the many in the United States will not be slow in assisting to pay off the debt that will be incurred. The Lord has given all a good degree of health, and prospered us in our work.

REV. A. M. MERWIN.

My report of the last year is necessarily brief. From March until September, 1867, I labored in Valparaiso, preaching, together with Bro. Sayre, to the English congregation of Dr. Trumbull, and studying the Spanish language. In September, we came to Santiago to reside, and the month following took charge of the Chileno Sunday-school, (which numbers now fourteen pupils,) and have since conducted the school in connection with Mr. Sayre. I have assisted Mr. Gilbert in his evening services, and preached four sermons in Spanish; besides conducting the Bible-class several times. I hope to report greater progress next year.

MONTEREY,—MEXICO.

MISS RANKIN.

We have taken possession of the new Seminary. I feel truly thankful that we now have a building we can control for carrying forward the work of Mexican Evangelization. Its influence never seemed more apparent than at the present time. The proper education of the rising generation of Mexicans is an object worthy all the expense and labor of establishing this institution in Mexico. With the Bible for the daily text-book, we may indulge the hope that decided impulse toward a moral renovation of Mexican character will be the result of the instruction imparted within the consecrated walls of this edifice. Our daily prayer is that the blessing of the Triune God may rest upon it, and that the children and youth here taught may become subjects of renewing grace; and thus be prepared to exert a hallowed influence over their own country. I humbly trust this Seminary is the Lord's own "right hand planting," and that He will guard and protect its interests to their intended and legitimate results, viz., the extension of a pure Christianity in Mexico. For this end I ask the continued prayers of all God's true people.

I have another cause of thankfulness: the "wilderness and solitary place" are being made glad by the heralds of the Gospel, who are now being sent out to proclaim its truths. I am sure you would be gratified to see the intense interest manifested by the Bible-Readers who have been recently sent out to their work. With due self-distrust, and humility, they seem fully sensible of their utter inability to accomplish any good of themselves. Their dependence is in their Divine Master, who they confidently believe sends them forth. As these Gospel messengers go forth, two and two, I am forcibly reminded of the scene recorded in the tenth chapter of Luke, wherein our Saviour "appointed other seventy also, and sent them two and two before his face into every place, *whither he himself would come*," saying, "The harvest truly is great, but the laborers are few." His latter declaration is emphatically true in Mexico at the present time. Although I feel truly thankful for the number, (seven,) already in the field, yet I am fully confident a far greater number might profitably be employed as they can be obtained. I am sure a blessing will follow efforts put forth now, as the reports brought in by these men fully testify. I will send you, from time to time, the reports of these missionaries

of Christ, which I think will fully satisfy you that their labors are not in vain in the Lord. I trust the ladies who have so nobly undertaken the work of sustaining these "Heralds of the Cross" in Mexico, will not fail nor be discouraged until they have established the truth in this dark land.

We have every indication that the way is fully prepared for the dissemination of Bible Christianity in Mexico. Every means should be speedily brought into operation as the people, to a very great extent, have become disgusted with their own religion. The barriers interposed by the Romish Church to the circulation of the Bible, have been removed, and religious liberty has been firmly established. The power of the priesthood is broken. The Roman Catholic Catechism is prohibited in the schools, as its teachings are believed to be opposed to a liberal government. The priests are not allowed the liberties enjoyed in the United States. They are obliged to dress in citizen's clothes on the street. Not long since a priest was fined $100, for infringing in this respect. It is believed that the priesthood have been the cause of all troubles; hence, they are punished if transcending the bounds of law. Not long since, the bishop of the Catholic church was about to visit Zacetacus, and some of the people wished to make public demonstration upon his arrival, and requested of the Alcalda, (the Judge,) permission to erect some arches, through which he might make a triumphal entrance. The Alcalda referred the applicants to the governor of Zacetacus, who replied that no such permission should be granted, adding, "there had already been enough *man-worship* in Mexico," and "that it was time for the people to begin to worship God." Public religious processions are positively forbidden. A short time ago, a procession of some two hundred devotees were marching quite a distance to some sacred place which they had been in the habit of visiting for religious purposes. They were met by the military authorities, turned back with their hands tied behind them, and fined two dollars apiece for violating public authority. We can understand from these and other instances that public sentiment in regard to the Romish religion is greatly changed from what it was a few years ago. The strongholds of that apostate church are broken down, and we can now go among the people with the light of God's truth. The "leaves which are for the healing of the nations," are especially needed at this time. The Tract Society's publications are in great demand among the people. The printed truth scattered broadcast over the country in the wake of the Bible is now imperatively needed. God has wonderfully raised up the agencies on the field for scattering the seeds of Divine truth. Six or eight men, besides those already employed, are greatly desirous of going forth, were there means for their support. The spirit of the early Christians and Apostles seems to be possessed by these converted Mexicans. Their first impulse seems to be to preach the Gospel to their countrymen. The women, also, are examples of piety and devotion to their Master's cause, doing all in their power to extend the truth as it is in Jesus.

Dr. *Treasurer in account with the* AMERICAN AND FOREIGN CHRISTIAN UNION, *for Eleven months ending the Thirty-first day of March,* 1868. Cr.

1867.	To Balance from 1867,.....	3,105 97	1867.	By amount paid for Paper—Printing the Christian World, and for Books and Tracts gratuitously distributed,	4,244 18
	To amount received for Subscriptions to "Christian World," and for Publications sold,.....	1,429 30		By amount paid for Salaries of Secretaries, Traveling Expenses, etc., etc.,.....	5,345 66
	To amount received by Legacies,.....	1,730 85		" " " to our Italian, Hungarian, French, and other European Missions.....	61,851 94
	To amount received on House Account.....	10,000 00		" " " for our Home, Mexican, and South American Missions.....	60,429 52
	To amount received from Church Collections, Donations, for General objects of the Society,.....	122,260 32		" " " for Rent, Furnishing Office, Office expenses, Clerk hire, etc.,.....	2,321 89
				" " Appropriated.....	4,000 00
				By Balance,.....	333 25
		$138,526 44			$138,526 44

Examined and found correct by the Finance Committee.—WM. W. STONE, *Chairman.*

T. S. YOUNG, *Treasurer.*

THE

CHRISTIAN WORLD.

Vol. XIX. JULY, 1868. No. 7

NINETEENTH ANNIVERSARY

OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

The Anniversary Sermon was preached on Sabbath evening, May 10th, 1868, in St. Paul's M. E. church, in Fourth Avenue, corner of Twenty-second street, by the Rev. Geo. S. Hare, D.D. The preliminary services were the same as usual. The text chosen was from John iii. 36. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

We defer the presentation of an outline of Dr. Hare's thorough and interesting discourse, in the hope that he may be able to furnish us with a fuller transcript of its substance. We felt, in listening to it, that the truths and facts especially dwelt upon were most timely, as well as wisely urged, and that the view-point from which they were presented was one suited equally to the intelligent, thoughtful Protestant and Romanist.

The congregation was large and gave the speaker interested attention to the close.

ANNUAL MEETING OF THE SOCIETY.

The Nineteenth Annual Meeting was held on Thursday evening, May 14th, in Steinway Hall. Wm. A. Booth, Esq., the President of the Society, in the Chair. Prayer was offered by Rev. J. P. Thompson, D. D. The Treasurer, T. S. Young, Esq., made the finan-

cial statement for eleven months of the year. The Rev. J. Scudder, Corresponding Secretary, read an abstract of the Annual Report of the Board of Directors, giving a brief summary of the work of the Society on the Home and Foreign fields.

Rev. Leon Pilatte of France was then introduced, and spoke in substance as follows: Eighteen years had elapsed since his last visit to this country. In these years many changes had taken place here—changes numerical, moral, social and religious; but the chief, and highest, and most important change of all was the abolition of slavery. His present visit to this country was for the same purpose as his former visit, to solicit aid for the evangelization of France, and he had every reason to believe that the liberal Christian people of this liberal Christian country would respond now to the call for material aid to scatter broadcast the teachings and truths of the Bible among the people of France, as cordially as on the occasion of his first visit. There was great need of evangelization in that land, greater and more imperative need than there had ever been before. The people were in a condition of great moral darkness. The same liberty of speech, writing and printing which was enjoyed a few years ago, was not allowed the people now. All know the cause of the suppression of this liberty, that it was due to Popery. The influence of the Roman Catholic faith upon the government, and upon the people, and the present political despotism resulting from it, were facts incontrovertible, and were patent to the least observant minds. The stability of the French empire was not based on the confidence of the people in their sovereign head and ruler, in their belief in his integrity to the masses, in the high and impartial wisdom of his governmental polity, or in his executive skill and capacity to rule, and adjust, and harmonize the many conflicting elements of the excitable and versatile people of France. Neither was its firmness and perpetuity dependent on his large army, to make which still larger and more effective, he was now resorting to conscription; or on his vast naval fleet which filled the waters of Cherbourg and other ports with their massive and substantial iron clad steamers, whose powerful armament of monster guns are not only the highest development of skill in ordnance, but the marvel and wonder of the world. The whole fabric of the government was built on a Papal basis, Popery was its pillars, and the Pope of Rome was to all intents and purposes its designer, architect, yes, builder. How were they to get rid of this Popish influence, of this despotism of the priesthood, of this sovereignty of the Pope? These were the questions that, in the present state of affairs in that country, suggested themselves to every thinking, Christian mind with hundred fold more potency and urgency than ever they did before. There was only one way to counteract this Popish influence, to uproot this despotism of the priesthood, viz., to snatch the sceptre of power from the hand of the Pope. And how? by bringing to bear on the minds of the people counter religious influences; by preaching through all the length and breadth of the country the Gospel of Jesus Christ, by a bountiful dissemination of Bibles, religious books and tracts, by building Protestant churches, and establishing over them earnest, faithful, godlike, orthodox pastors; in short, by a thorough evangel-

ization of the masses. By a recent law passed in France, he was afraid even now, and that too here in this far country, where the largest liberty of speech was allowed, to speak out all his thoughts on this subject. On his return to France he could, if any one should take notice of his present speech as reported in the papers here, and see fit to complain against him, be arrested, be dragged into court, fined and cast into prison. It was in contemplation when he left France, to pass a law interdicting in all public meetings discussions of all subjects pertaining to religion, to social questions, and to politics. For all he knew this law had already been passed, and if it had not now become a record on the statute books, there was every likelihood that it soon would be. He thanked God that there was a higher power than human courts; that thought could not be enslaved, that the consciences of men could not be controlled by statutory enactments, that the divine truths of the Bible could not be held in check, and that the true religion, the religion of the Sacred Scriptures as taught by Jesus Christ and His disciples and followers from that time till now, as against all false religions, and all false teachers, and all false doctrines, would gain the final and glorious victory. It was not their duty as Christians to meddle with politics or the social questions of France, but it was their duty to put religion on a right basis, and to put forth every effort in their power to disseminate religious truths among the people and to bring them within the fold of Christ. There was no better time to do this than now. It was a great field of labor, a field yellow and ripe for the harvest, and only wanting laborers to reap its golden wealth and gather in the rich sheaves for the great harvest of the judgment day. From every city and village and hamlet, and from every hill and valley could be heard the Macedonian cry, "Come over and help us." The prayers of the faithful, the liberal donations from the Lord's stewards to send Bibles and good ministers, and to help build churches, and to establish schools, and God's blessing, which was sure to follow, were all that was required to achieve a religious victory of unparalelled grandeur and completeness.

The Rev. Dr. JESSUP was the next speaker.—

He entered the missionary field in Turkey expecting to meet with difficulties, and he was not disappointed. Great obstacles lie in the path of the missionary in that country. Neither the Mohamedan, Greek or Latin churches have any sympathy with the Christian church. Each has its mode of worship, and its baptisms and other ceremonies, and each believes itself the true church, its worship the true worship, and its God the true God. He described the distinctive features of the different churches, and the special character of the difficulties to which he had alluded, and thence proceeded to prove how these difficulties could best be overcome. It was slow and hard work, but with all the drawbacks there was much to cheer, and the prospects were brightening each year. It was necessary to combat the faith and superstitions of centuries, to assault prejudices that had grown with the growth of centuries, and to strike at the root of old customs and old beliefs. But the leaven of the true Gospel was slowly and surely working in those far away regions of the Orient, the good seed scattered on that distant stony ground through the benevolent

Christian efforts of the American churches was beginning to take root, and the future, not far away he hoped, gave promise of a rich and abundant harvest. It remained with the philanthropic, earnest Christian people of this country to carry on this good and glorious work. Will they carry on the work already begun? He believed they would, and his colaborers also believed it, and it was this belief that gave him and his associates in the missionary field courage, hope and faith. The Roman Catholics, though a strong body here, were not, he was happy to say, the unit they were elsewhere. He instanced as a proof of this, the freedom to marry allowed the Roman Catholic priests in Turkey, as contrasted with the restrictions in this regard enforced elsewhere. There were priests who were sons of priests and grandsons of priests, and in fact, whose progenitors had been priests from time almost immemorial. The Popes of Rome had shown too much sense to issue any bulls against priests marrying, and in fact he believed that if the present Pope should settle there, he would find himself obliged to succumb to the custom of marriage before he could enforce any respect for or obedience to his mandates. This lack of unity in this single respect in the Roman Catholic Church, trifling and inconsiderable as it may seem at the first thought to many, was in his view a powerful lever in the cause of Christian evangelization in that country. It proclaimed the possibility of greater dissentions in this Church, it proclaims that the Pope is not infallible. He next proceeded to speak particularly of the Jesuits, whom he pronounced one of the chief obstacles to the spread of Christianity in Asia.—For a Jesuit to abandon his faith was to abandon almost hope of life. Recanters were persecuted with a severity almost equaling the rigors of the Spanish Inquisition. Not long before he left Turkey, a priest recanted, and was thrown into prison, heavily ironed, put on bread and water fare and treated with every indignity. Such persecutions were opening the eyes of the more thinking and knowing ones to the hollowness and falsity of a faith whose principal weapons to ensure steadfastness of belief were coercion and persecution, and at the same time were opening wider the pathway for the advent of true Christianity, a Christianity whose governing precepts are love and good will to men. The result was frequent conversions, notwithstanding the danger of alienation from the old false faith. Some of these converts evinced the heroism of the early Christians, and showed that they were actuated by the right spirit and purpose. He gave an instance of a priest who had made up his mind that his was not the right kind of religion, and who had resolved after a good deal of study and reflection that the only religion which could satisfy the cravings of his soul was the religion taught in the Bible. "I have come to you to learn the religion of the Bible," said this priest, who came running into my garden one day in his clerical costume and in a state of great excitement. "I will teach it to you," was the answer he received. Two weeks that priest staid in the speaker's house. The simple truths of the Bible were soon unfolded to him, and his heart and soul seemed in proper frame to drink in their meaning.—When he became a true convert, the desire to enter as a laborer in the Lord's vineyard came strongly upon him. Yet he was not insensible to the dangers that beset him. "What shall I do?" he asked. "If I go into the street they

will kill me, and I am doing no good here." "At all events they dare not touch you here," said the speaker to him: "this is missionary ground, this is American ground, and no one dare lift a hand against you while you are here." But this did not satisfy him, and he finally determined on seeing the Pasha, and he did so. The Pasha, with a largeness of liberality, as regards religious belief and conduct hardly to have been anticipated, promised him his protection with the understanding that in abjuring his old faith he must abjure his old clerical robes. His monkish dress and his clerical cap are now in the missionary museum of Boston. He hoped that this specialty of missionary curiosities would so rapidly increase that there would soon be no room for any others.— Of course the bulk of the people of Turkey, and all Asia in fact, have very little idea of what true Christianity is, and can only judge what it is by its fruits as revealed to their senses. He illustrated this by an incident. "I want to worship with you," said a man coming up to him. "Do you know whom we worship?" he asked him. "No," answered the stranger, "and I don't care if it is the devil you worship, for I know you are good, and all the Christians about you are good, and I love you and them." This man was sincere, but all are not. He recollected one man in particular, who showed great anxiety to become a Christian, and came to their missionary head-quarters. Afterwards he learned that he was a deserter from the army, and took this course under the supposition that he would be safe at these head-quarters to save himself from the penalty of desertion. In this connection Dr. Jessup spoke at some length on the propensity for lying, which he declared to be eminently characteristic of the natives of the East Indies. He spoke also of other vices, and of the general moral degradation pervading the masses of the people. In conclusion he dwelt upon the large field presenting itself there for missionary effort, and the vast work still to be done for the evangelization of that people by the Christian public at large through this Society. This work was to be accomplished, not by controversy, but by love.

The Rev. Henry C. Riley from Santiago, Chili, was then introduced to the audience.—

He maintained that sympathy and love should be felt for the soul of the Romanist while hating the chains with which Satan has loaded him; but it should be a love that not only manifests itself in words and good wishes, but also in self-sacrificing acts and deeds of affection. The reformers in Mexico affirm that they have received from Christians of the United States very little besides good wishes in their earnest struggle to plant Gospel churches and to preach "the Truth as it is in Jesus" in that republic. In that beautiful but benighted land by our side there is not one ordained missionary from any of all the evangelical denominations in the United States. The Mexican reformers have twice, through their representatives, appealed to Christians in this country to "Come over and help us."

The opportunities for Christian work in Mexico are peculiarly promising. Mr. R. gave an outline of the reforming work already done. In the year 1856 the subject of freedom of worship was there warmly discussed. In 1857 an article was inserted in the constitution, declaring Church and State indepen-

dent of each other. In 1859 reform laws were enacted, nationalizing Church property and establishing civil marriages. During this year meetings were held by persons who had renounced the Roman Church. In 1861 the liberals being in power, a reforming presbyter took charge of the church in the capital called the "Santisima." In 1862 the number of reforming presbyters amounted to about forty; some of these have suffered the martyr's death in the defense of the Gospel. In 1865 a presbyter named Aguilar, a man of very fine mind, started an evangelical service in the Capital, and died suddenly a very few days after doing so. It is generally believed that he was poisoned. Another reforming presbyter was shot at the instigation of the Roman party, exclaiming almost the moment before he died: "*May Jesus reign.*" In 1867 a native society, called the "Evangelical Directory," was organized with the Bible for its standard and with the encouragement and direction of the Mexican reform for its object. This society is in correspondence with many of the leading men of Mexico. Since 1867 a number of Bibles and tracts obtained for the reformers from American societies by Mr. Riley have been circulated in Mexico, creating a panic among the Roman clergy. The liberal press are enthusiastically in favor of the reform.

It is the opinion of the Mexican reformers that if an evangelical church, with a suitable building, were established in the Capital, over a thousand persons would attend. They think that the establishment of such a church would take away from the Roman party about a hundred Roman presbyters who are now vacillating. They also calculate that within three or four years, should the Mexican evangelical church be firmly established, the circulation of Bibles and tracts, persevered in as recently done, and the suggestions of the "Evangelical Directory" acted upon, over half a million of men will have joined the reforming party.

Mr. R. also spoke about the encouragements for Christian effort in South America, and stated that in his experience he had found many Spanish Americans far more ready to receive the Gospel than Americans were to send it to them. In answer to the objection that Spanish Americans do not deserve the Gospel, Mr. R. asked *Who deserves the Gospel?* and if Mexicans and other Spanish Americans now ask us who have it to send the Gospel to them, in case we fail, where will the blame lie, with us, or with them?

Mr. R. affirmed that what was wanted in the Christian church, was a deeper, nobler, more self-sacrificing love to the Saviour, a love that should obey simply because Jesus commands. He spoke about the American and Foreign Christian Union, as a Society that stood forward to meet Romanism as little David did the giant of old, "in the name of the Lord," and hoped the American churches would stand by it nobly.

Rev. J. T. Duryea, D. D., of Brooklyn, then addressed the audience; few who heard him will soon forget his burning words.—

His remarks were confined to Italy, in which he has been a recent traveler. The lateness of the hour at which he rose would prevent him saying very much, saying half he would like to say, or the hundredth part of what might be said of Italy. Around no country on the face of the globe does there cluster such

grand memories. Here lived, and flourished, and died the imperial Cæsars; here was cradled poetry and the fine arts; here is *Fluvius Tiberinus*, the golden river of the poets; here may still be seen the ruins of the ancient villas and palaces, and galleries, and colossal temples of the proud Augustan period; here, still preserving the noble outlines of their primeval magnificence, are the Halls of the Vatican, the Coliseum, the little old church of the Cappucini; and here still rises in massive grandeur the dome of St. Peter's and the castle of St. Angelo. This of Rome, "the city that so long reigned absolute, the mistress of the world; the mighty vision that the prophets saw and trembled." But imperial Rome is not what she has been. The grandeur is in her history and in her ruins. Artists who wish to copy the bassi relievi of antique sarcophagi, or perfect their taste and skill in study of the golden gloom of Rembrandt, the rich impartings of Von Eyct, or the grand touch of Michael Angelo, find it a fitting place of sojourn; and so sculptors essaying to perpetuate in marble the forms of living flesh or their ideal fancies. Aside from being the present home of artists, Rome is only specially memorable as being still the head-quarters of the Pope, the grand head centre of Romanism. For centuries this city has been the great diverging and converging point of Romanism. All know its lessons and all know the result. Its lessons have been anti-Christian, proscriptive and inquisitorial, to war against the Christianity of the Bible and salvation through the atonement of Jesus Christ, and remission of sins through His redeeming blood. Its results have been anti-progressive, to keep its votaries in ignorance and darkness, to keep them bound down with the iron chains of despotism, to keep them enthralled by the shackles of superstitious awe and reverence for unmeaning forms and frivolities of worship, to keep enshrouded by perpetual clouds and shadows the immortal souls of its deluded victims. The æsthetics of Romanism were the highest embodiment of false philosophy. It needed no argument to show that it was anti-progressive. On the plains of the Roman Campagna, were to-day used the same kind of plough which Cincinnatus abandoned at the call of his country. What have centuries of servitude to Popish dominion done for the people of Italy? They are an ignorant, thriftless, inert people. Lazaroni infest every street of every city, hedge every bye way of every village, and everywhere present their piteously pleading pallors for alms. They know the yoke that keeps them in subjection, they groan under its despotic power, and yet they have not the stamina, the resolution, the manhood to shake off the yoke. Christianity, and Christianity alone, the progressing, elevating, enobling Christianity of the Bible can redeem Italy from its present enthralment. It is this disenthralment that we would now effect through the American and Foreign Christian Union. At present, the Catholic religion is the State religion. Neither the laws nor the constitution of the State, neither statesmen nor politicians show any favor to evangelical religion, but on the contrary regard it as an aggressive and disturbing element, hostile to the public peace and safety. But despite these hindrances from the government and its representatives, despite the obstacles raised to prevent any who may feel so disposed of espousing the evangelical faith, despite all that the Pope and his emissaries have done and are doing to

keep dominant their faith and the people dominant to it, immense progress has been made in the way of genuine religious reform. It is permitted now to sell the Bible freely, the Gospel of Christ crucified can be preached any where, the glorious banner of Jesus Christ can be unfurled in every city and town and village. Thank God this religious toleration, so different from what it used to be, is being improved. At various places, boldly proclaiming the eternal, saving truths of the Bible, is the Christian minister—

"Messenger of God,
The legate of the skies, his theme divine,
His office sacred, his credentials clear,—
By him the violated law speaks out
Its thunders, and in tones as sweet as angels
Use, the Gospel whispers peace."

Not only are ministers of the Protestant faith proclaiming the teachings of Protestantism, but there were many who not only were giving attentive ear to these teachings, but were accepting the word of God for the charter of their faith and duty. The American & Foreign Christian Union Society had already accomplished a great and good work—the seeds of the Gospel were being scattered far and wide, Churches and Bible classes and Sunday-schools were being formed; but all this was but the beginning of the beginning of what was required to be done. Religious reform was showing itself every where as the result of these labors. It had assumed an earnestness and vitality such as never had been seen before. The demand for ministers was great, and particularly so in Northern Italy. It would not be long before Italian young men, now being prepared for the ministry, would be able to enter the ministerial field. Meantime it would not do to let pass unimproved the opportunities at present offered for the spread of the Gospel in this country. Now and for a long time to come the seizure of these opportunities would depend upon Christian churches elsewhere—upon a continuation of the present efforts at evangelization of this people now being made by the American & Foreign Christian Union. The work must not be allowed to slacken. Italy must be redeemed. The death blow to Romanism must be struck here at the very citadel of its power. The standard of the Cross must be planted in all its borders. In conclusion he translated a letter of greeting from the Waldensian Church in Naples to the Evangelical churches of this country, on behalf of Rev. Mr. Appia.

Responsive to the invitation of the President, Rev. Mr. Appia, who was present, made a few, the concluding remarks of the evening.—

Recent events in Italy had greatly strengthened the Christian church. Popish influences resisted Italian liberty, and thus had greatly widened the breach between the kingdom of Italy and Rome. All this was working for the benefit of true Christianity: the means so often inscrutable to finite minds, the great Ruler over the destinies of nations takes to accomplish his purposes. He had confidence in the coming redemption of Italy—redemption from Popery, and blindness and ignorance—a redemption that would be consummated with the redemption of millions of souls. What a glorious work was this to do! What a glorious reward awaited the crowning of their labors! He thanked the Christians of the United States for their contributions in aid of Christianity

in Italy. It was necessary to the progress of the good work, not only that these contributions should continue, but they should be increased. With forcible urging of such increase to the funds of the Society to enable it to carry on its present work, he drew his remarks to a close.

Rev. Dr. Cox pronounced the benediction.

[NOTE. The substance of the series of sermons of which the following is the second, is published with some additions, and with some brief notices of a pretended answer to them, as an article in "*The Catholic World*," for May, 1868. The article will be reprinted in a pamphlet by the American and Foreign Christian Union, from whom it may be procured.]

"IS IT HONEST?"

MR. BACON'S SECOND SERMON.

Rom. xii. 17. "Provide things honest in the sight of all men."

THIS verse means all that it seems to, in requiring the believers to care that their relations with all men, whether saints or sinners, should be marked with scrupulous integrity. The command is an absolute one; standing, thereby, in contrast with that which follows it: "if it be possible, as much as lieth in you, live peaceably with all men." Our peaceful relations with our neighbors depend partly on them. But if our dealings towards them are unjust and dishonest, the fault is our own simply. There is no room for exception towards any *one*. We are to be honest to *all*.

But the text means even *more* than, at first sight, it seems to, by as much as this word *honest* used to mean more than it now does. It is derived from the root of *honor*, and, before it became debased and depreciated by the reckless usages of common speech, it meant what we mean by *honorable*, now-a days, when we use the word most thoughtfully and emphatically. The word which Paul uses in this place (*kala*) means whatever is in the highest degree noble and beautiful in character; and this—not mere integrity or "law honesty"—is what the law of Christ demands of every man towards every other man. The code of Christian ethics is a "code of honor." Its motives and sanctions appeal to the noble and worthy things in human nature, never to the sordid and base. Its effect is to dignify; so that in proportion as one becomes truly and thoroughly a Christian, he becomes, in the best sense, a gentleman.

Accordingly, when the appeal is made to me in the name of *honesty*, to reconsider what is alleged to be an injurious judgment against others, it comes to me as if in the name of Christ: and remembering the high significance of the language in which the Apostles counsel us to the things which are *honorable* toward all, I find myself drawn to a higher duty than that to which the appeal of this tract is made—the duty of *generosity*, rather than mere honesty.

Let us freely admit how often this apostolic precept, even in its lowest sense, has been violated towards our neighbors of the Roman Church. The duty of considering the questions now submitted to us has required me to stand before shelves filled with volumes of anti-Papal literature, and to glance from

page to page of their contents. The character of much of that literature is a shame and scandal to the cause in which it is uttered. It is full of evil and uncharitable talk against Romanists and their clergy, and deformed with bad temper and bad logic and reckless assertion. It is hardly possible that the literature of the other side should be worse, and I cheerfully bear witness that some of it is far better. "It is an honorable thing to be taught by your antagonist;" and it would be "honest" and honorable if the scurrilous crew of anti-Popery-mongers who make a trade of the prejudices and passions of the American public, feeding them with vituperation and invective, could be taught something of dignity and courtesy, as well as of logic and learning, by studying the thoughtful arguments of the late Cardinal Wiseman, the exquisite pages of Father Newman's Apologia, and some of the papers in which the points at issue between Rome and America have been handled in the *Catholic World*.

For one, then, I feel myself nowise committed to the defence of any one of the charges against the Church of Rome, which are called in question in this tract. What advantage can it be to me to believe false accusations against that great religious party? Many uncandid, unfair, dishonest things have been alleged against it. We only wait for adequate evidence, to be convinced that these charges are among them. What is the evidence? Let us take up another of these questions, and hold it to the light.

"Is it honest *to accuse Catholics of paying divine worship to images or pictures as the heathen do*—when every Catholic indignantly repudiates any idea of the kind, and when the Council of Trent distinctly declares the doctrine of the Catholic Church in regard to them to be, 'that there is no divinity or virtue in them which should appear to claim the tribute of one's veneration;' but that 'all the honor which is paid to them shall be referred to the originals whom they are designed to represent?' (Sess. 25.)"

The answer to this question is to be found by asking two others: 1. What sort of honors do the heathen pay to images? 2. What sort of honors do Roman Catholics pay to them? When we have got answers to these two, we can compare them, and shall be able to say whether they are the same.

I. What sort of worship do the heathen pay to images? We are not at all at a loss to discover; for we have the works of their own most thoughtful men in the days when pagan idolatry was the established religion of the most cultivated nations; we have the language of the early fathers of the Christian Church, in the works which they wrote against the idolaters who contended with them; we have the answers of those who stood up against those fathers to defend the practice of image worship; and finally, we have the testimony of missionaries who in various heathen lands have studied the false religions of the people: let us see what these say. We shall find that with one voice the heathen "indignantly repudiate" the idea that they worship *the image*, and claim that "all the honor that is paid to the image, is referred to that which the image is designed to represent."

Hear first, what an old heathen orator, Dio Chrysostom, has to say in one of his orations:

"Let no one say, on account of the imperfection of all our representations

of God, that it were better to have even none, and rather barely look up at heaven. The wise may indeed adore the gods as being far from us, but there exists in all men an eager longing to adore the gods as nigh." The image, you will see, is only intended to aid the imagination of the worshiper.

The language of Porphyry, one of the bitterest of the heathen philosophers who opposed Christianity with the pen, is very striking:

"The image," says he, "is related to the divinity as the written book to the thoughts that are inscribed therein."

But a testimony more trustworthy and more entirely in point is that of one of the earliest defenders of the pure worship of God against the heathen—Arnobius—who gives it as the common language of the heathen, that they declare "not that brass and gold and silver, when fashioned into statues, are gods; but that, through these images, the invisible gods are honored and worshiped."

You may add to these testimonies the constant testimony of those who in the streets of Hindoo cities have stood to preach the Gospel of Jesus Christ, and to argue with the heathen on the folly of worshiping a graven image, a god of wood or stone. The constant answer with which they are met is this—"We don't worship the image, but only the god whom it represents." We have every reason to suppose that the idolaters whom Isaiah covered with his ridicule would have answered with the same excuse.

We know now how it is that the heathen profess to worship images. We shall not have far to go to find in their most authoritative documents, in what way the Roman church recommends the worship of them. The second Council of Nice decreed that "the honor paid to the image passes to its prototype; and he who adores the image, adores in it the person of him whom it represents." The Council of Trent re-affirms this decree of the Council of Nice in the language cited in the Tract. And that eminent and standard theologian of the Roman church whom I quoted a week ago, Dr. Dens, in accordance with a multitude of illustrious teachers of the Roman theology, unfolds the necessary implication of these decrees, in language which I translate exactly from his Latin: "With the identical adoration with which we adore the original, we ought to adore the image; and so the image of Christ and of God is to be adored with (*Latria*) supreme religious worship."

It looks very much, does it not?—as if we had reached an answer to our question, "Is it honest to accuse Catholics of paying divine worship to images or pictures, *as the heathen do?*" We find them both paying to the images the same sort of outward reverence. On asking why, we hear them both "indignantly repudiating any idea of the kind," and explaining themselves in almost identically the same terms; claiming that, in paying divine honors to an idol, they are worshiping that of which it is the *eidolon* or image. Does it not look as if it might be "honest" to infer, from the same acts, the same "indignant repudiations," and the same identical explanations of their conduct, that they were about the same business?

It is a striking illustration of the identity of the position of heathen and of Christian Rome, that it has been found that that eloquent apologist of Romanism, Bishop Bossuet, in defending the practice of his church concerning image-

worship, falls unconsciously into the same forms of language that had been used by Julian the Apostate in defence of the heathen idolatry.

But do not let us be hasty in concluding on so grave and dreadful a charge against our neighbors and fellow-citizens, who bear with us the name of disciples of the blessed Saviour. Is there not some wide distinction that may yet be discovered, that shall sever them from being classed in the worship of images with the heathen whom God abhors? May it not be that, in the case of the heathen, these explanations that are offered by their wise and thoughtful men do not represent the facts in the popular religion, but that the people, beginning with the use of the image to guide the imagination and fix the wandering thoughts, are debased by-and-by to the actual worship of the block of wood or stone, as if there were some power or virtue in that to hear their prayer, and help and save them? Doubtless this is so. It is the degraded end to which, in baser minds, idolatry runs swiftly down, when men venerate the fetish—the charm—the image—as it were itself a god. This horrible degradation and insult upon human nature is a reason, legible to every man, for that solemn warning given by God in the second commandment, against the first beginnings of idolatry in aiding the imagination in acts of worship by making unto oneself any graven image, or any likeness of anything in heaven, or earth, or sea, and bowing down before it. This is the first forbidden step in the path that issues out upon that hell of heathen corruption described by Paul, in the first chapter to the Romans; and everywhere among the idolatrous tribes you find this frightful result to have been reached.

But how, in this respect, do the people of modern Italy differ from those of ancient and heathen Italy? Do the practices of the people there correspond to the doctrines of the theologians, or have they, as of old time, "bettered the instruction?" Do they pay no special veneration, as if there were some special virtue in the image itself, to those images that are reputed to bleed or sweat, or to the pictures that wink? If it was only as a guide of the thoughts towards the person represented that the image or picture served, then one image would serve as well as another, except that those in which the skill and genius of the artist had most excelled to represent in touching and vivid portraiture the object of the worship, might be preferred above ruder and coarser works. But as I have passed from church to church in those lands in which the Roman system has had unlimited opportunity to work itself out into practice, and have "beheld the devotions" of the people, I have seen certain statues frequented by a multitude of worshipers, and visited by pilgrims from afar who had come to bow down before them, and hung with myriads of votive offerings,—waxen effigies of arms and legs and other members that had been healed in consequence of prayers to that particular image. And one fact, which I did not then appreciate the bearing of, was constantly observed by myself and my companion,—that these objects of special worship and veneration were *never* works of superior art, but commonly rude, and sometimes even grotesque. The exquisite works of the Italian chisel and pencil might be found under the same pillared and fretted roofs, but they attracted no pilgrims except the artist with his easel, or the foreign traveler with his guide-book or *cicerone*. The superb works of Raphael and Domenichino are hung up for a

show in the Vatican palace, and no one thinks of using them as aids to worship. The inexpressibly beautiful and touching statue by Bernini, of the Virgin holding upon her knees the body of the dead Jesus, is in the crypt of St. Peter's, and admiring critics go down to study it by torchlight. But the image which is *adored* is a grimy bronze idol above it in the nave of St. Peter's, which is so venerated as the statue of that apostle, that the toes of the extended foot have been actually kissed away by the adorations of the faithful.

Irreverent antiquaries have declared—I do not know with what probability—that this unlovely-looking image was once the statue of Jupiter, worshiped in a heathen temple; the keys having been substituted for the thunderbolt. If this be so, how great a change have those bronze eyeballs looked upon! And yet, how little! Just such prostration, such supplications—hardly such devouring kisses—he must have witnessed of old as now. And if we may be permitted to imagine, what may indeed easily have occurred, that while he stood grimy with Pagan, as now with Christian, incense, on a pedestal in the heathen temple, the apostle Paul, guarded by his sentinel soldier, had come by, beholding the devotions of the people, and met there the philosopher Seneca, and spoken to him of the folly of idol-worship, the brazen ears might then have listened to the identical excuse which they may hear to-day from any ecclesiastic of the cathedral, whenever a minister of Paul's Gospel ventures in that presence to remonstrate on the madness of the people: "It is not the statue that we worship, but the saint." The heathen philosopher and the Roman doctor will alike excuse the act by drawing a nice distinction between "absolute worship" and "relative worship." But the people, now as then, are bewitched with the idolatry of the molten image, and the distinction is too fine for them to remember.

The question which has now been answered is close akin to the one which stands next before it in the tract:

"Is it Honest *to accuse Catholics of putting the Blessed Virgin or the Saints in the place of God or the Lord Jesus Christ*—when the Council of Trent declares that it is simply useful to ask their intercession in order to obtain favor from God, through his Son, Jesus Christ our Lord, who alone is our Saviour and Redeemer—when asking their prayers and influence with God, is exactly of the same nature as when Christians ask the pious prayers of one another."

At the outset, let me remark that the question what Roman Catholics *do*, is not conclusively answered by quoting what "the Council of Trent *declares*." As to what they do we have direct opportunity of personal observation. If it afterwards appears that their doings are in any discrepancy with the standards of their Church, that is a matter for them to settle with their own authorities; but it is not a matter of the highest consequence to us. It *is* a matter of concern to American Christians to know what is currently taught and practised by our fellow-Christians of "the Roman obedience," and to compare it with the teachings of God's word. The question whether in these practices they have departed from the standards of three hundred years ago has an historical interest, but not, immediately, a practical one.

We are invited to several inquiries. First: Is it true that the prayers that are offered by Roman Catholics to departed Saints, and especially to that holy woman whom we with them in all generations unite to call the Blessed, are

only of such a nature as we might offer to a fellow-Christian here upon the earth in soliciting his prayers in our behalf? Secondly: Are these supplications only for favor and influence, or are they for the direct gift of blessing and salvation? Do they put Mary into the place of Christ, the one Mediator between God and man; making of the All-Merciful Saviour, who inviteth all to come unto Him, an inaccessible object of dread and terror, whom we dare not approach except through the mediation of Mary? Do they ascribe to her the glory due to Christ, the only name given under heaven among men whereby we may be saved? Do they profess faith in her alone for salvation? Do they put the saints in the place of the Holy Ghost, by supplicating from them directly the divine gift of holiness—and the renewal of the sinful heart?

I hold here a volume of 800 pages, almost every one of which contains an answer to these questions, so far as I honestly read it, in the affirmative. It is "The Glories of Mary," by St. Alphonsus Liguori, approved by John, Archbishop of New York. I scarcely know where to begin quoting, or to cease.

"O Mary, sweet refuge of miserable sinners, assist me with thy mercy. Keep far from me my infernal enemies, and *come thyself* to take my soul and present it to my eternal Judge." "All the mercies ever bestowed upon men have come through Mary." "Mary is called the gate of heaven, because no one can enter heaven if he does not pass through Mary who is the door of it." "As we have access to the eternal Father only through Jesus Christ, so we have access to Jesus Christ only through Mary."

"Mary is the peacemaker between sinners and God." "My Mother Mary, to thy hands I commit the cause of my Eternal Salvation. To thee I consign my soul; it was lost, but thou must save it." "Thou art the advocate, the mediatrix of reconciliation, the only hope and the most secure refuge of sinners." "I place in thee all my hopes of salvation." "She is the advocate of the world and the true mediatrix between God and man." "Blessed is he who clings with love and confidence to those two anchors of salvation, Jesus and Mary." "Deliver me from the burden of my sins; dispel the darkness of my mind; banish earthly affections from my heart." "O, Lady, change us from sinners to saints."

"Is it HONEST, to accuse Catholics of putting the Blessed Virgin or the saints in the place of God or of the Lord Jesus Christ?" You have the answer. You know the place which God claims for himself, the "honor which He will not give to another." You have heard from the very words of the Roman Catholics themselves the place to which they exalt the spirits of departed men and women. My friends, it is no satisfaction to us to be compelled to the conclusion which we cannot honestly avoid. We wait and long for some explanation which will permit us to avoid fastening upon this great Christian body so grave and dreadful an accusation. But the evidence that convicts them is inevitable and overwhelming.

There is no need that I should denounce these practices. That is done already by this Tract which declares them to be "horrible and detestable." Would that our fellow-citizens might either, by some new revelation of facts make good their innocence, or by an open renunciation show fruits meet for repentance.

THE FOREIGN FIELD.

MEXICO.

MISS RANKIN.

MONTEREY, May 15th, 1868.

ALTHOUGH I wrote a short time ago, yet I trust another communication from me and Mexico will not come amiss. Incidents of interest are transpiring among us which, I think, cannot fail to interest you. The Gospel has taken root in Mexico, and is producing fruits truly delightful. The Truth is making wonderful displays of its efficacy in all its glorious triumphs over superstition and error. Never in any land of Papal darkness has the Word of God shown itself to be "sharper than a two-edged sword," with more certainty than in Mexico—a country where the "mystery of iniquity" has so long prevailed, and that "Wicked" one has so boldly revealed himself—"even him whose coming has been after the working of Satan with all power and signs and lying wonders." Popery cannot exist in the light of God's Word, and as fast as the Truth advances, in the same ratio does the Papal religion hide its lost, diminishing head. People, who have so long groaned under the oppressive yoke of that false system, are eager to find a religion more tolerant in its demands.—Those who have embraced it acknowledge the freedom which the Truth has given them. I met, yesterday, with an old man of seventy years, who has recently been converted. I said to him, "You find this new way to be pleasant." He replied with the utmost animation, "O yes, there is no yoke but is easy, and no burden but is light." He came in from a small village, about forty miles from Monterey. He informed me that twelve persons, within a few months, had embraced the Gospel, and were rejoicing in it. Four of his own family, besides himself, were among the number. This work of grace was wrought through the instrumentality of a man who was converted about a year ago in Cadareta, and who has devoted himself to preaching the Gospel ever since. Who can doubt that this man is called of God to preach Christ when such fruits are manifest? I have never witnessed a work more truly evangelical, or seen more correct examples of evangelists than we have here among the Mexican converts. Last Sabbath, there came into our Sabbath-school, two young men, who, evidently by their manner, came for the purpose of caviling and turning our religion into ridicule. The superintendent went to them, asked them to be seated, and sat down by their side. After some little hesitation, one of them asked what we called ourselves, Baptists, Episcopalians, Methodists or Presbyterians? The superintendent very pleasantly replied, we call ourselves Christians. The other, then inquired respecting his belief. He was answered by being shown the third chapter of John's Gospel, which he was requested to read. His countenance changed while reading those solemn declarations of our Saviour, and immediately, upon getting through, arose, saying, we will come again, and politely withdrew. What struck me most forcibly was the manner in which their impertinence was met. Their appearance indicated that they belonged to the first class of society. They were, no doubt, champions for the Roman Catholic religion. But, the simple truths of God's Word completely disarmed them, and I could now readily account for the wonderful success which crowns the labors of these converted Mexicans. They present the truth as it is in Jesus, and it does not fail in its legitimate results. They find no better arguments than our Saviour's own most blessed words, and upon them they rely. Our Bible-readers are traveling over these hills and mountains teaching by the way-side, in the ranches, villages and cities, wherever they find people to hear them; and it is rare that they find the people otherwise than anxious to hear something of the new religion of which they have already obtained an indistinct account. Some express the greatest surprise that the Protestants teach such good things, as they had been told to avoid Protestant teachings more than murder or any other terrible

crime. The spirit of controversy is scarcely found among them. Particular subjects upon which they had relied for the support of their religion they bring forward for explanation. For instance, a colporteur was asked to explain how the words of Christ could be understood so as not to have it appear that Peter was the rock upon which the church was built. The colporteur was enabled to explain to the satisfaction of the inquirers that Christ was the chief corner-stone, and that he referred to Himself and not to Peter, when He said, "upon this rock will I build my church." Six intelligent persons were present, all of whom expressed their gratification that this strong bulwark of the Papal religion was so easily removed. Two of our Bible-readers, being quite young, feared very much that they might meet with able opponents, who would advance arguments which they might not be able to refute. The morning before leaving, they seemed to linger as if fearful of starting out upon their work. I found they were laboring under those painful apprehensions, and referred them to the tenth chapter of Luke's Gospel, with which they were familiar, in which our Saviour sent out seventy of His disciples, two and two, into the cities and towns *where He Himself would come*. This last sentence I impressed upon them, as, I fully believed, the Saviour was sending them out as He did those seventy, and wherever they went, they might expect Him, also. They started—these two youthful converts with their bundle of books in their hands. They stopped at upwards of forty ranches, (a ranch is a farm where there is a family of from five to twelve persons,) visited four villages of considerable size, and in every place, and under all circumstances, were permitted to read and explain the Bible without the least opposition or hostile argument! In every instance, the people manifested the greatest desire for instruction.

Their return and report at the end of two weeks brought forcibly to my mind what is recorded of the seventy, "who returned again with joy, saying, Lord, even the devils are subject to us through Thy name." "And, He said unto them, I beheld Satan as lightning fall from heaven." Was it not even so, in the case of these two messengers of the truth? Where was Satan, who is always so rampant in defence of the 'Holy Apostolic Church,' while these two youthful disciples of Jesus were preaching the true way of salvation? Ah, he well knew the power of One who was stronger than he, and showed his wisdom by keeping in the back ground.

Does not the fact of these Protestants meeting with no opposition show how loosely Popery sits upon these people? The Mexicans have been steeped in the Roman Catholic religion. Never could greater means be used for riveting this system upon the minds and hearts of a people than have been used in Mexico. No longer than a dozen years ago, Satan sat undisturbed upon his throne, with "gates of brass" and "bars of iron" encompassing the miserable subjects of his kingdom.

But lo! God's Word found its way into these dark regions, the light of which revealed to these priest-bound people that human law had not the right to enslave the conscience of God's accountable creatures. These long oppressed subjects of Papal dominion arose *en masse*, and, after some years of desperate struggle, obtained religious freedom. Satan's kingdom now totters, never again to be firmly reestablished in Mexico. Efforts have been made to reinstate again the supremacy of the Romish religion. But foreign bayonets and imperial power proved inadequate, before the purpose of a determined people.

The principles of religious freedom have taken such a firm hold of the Mexican people, that no Papal shackles can again enslave them. As well may the elements be stayed by human efforts, as the progress of truth be resisted when it gets firmly fixed in the mind. "The Word of God cannot be bound," and will not be, until Mexico is brought to know its truths in all their saving and purifying influences. May the Lord hasten it in His own good time.

Let the above letter be read by all who pray "Thy kingdom come."

ITALY.

REV. MR. CLARK.

MILAN, April 2d, 1868.

IT was my intention to send an extended report of Hungary, but I am absolutely forbidden by medical authority to write more at present. I regret I cannot give something of a just idea of the vast interest of that country. In seeing what God by his providence is doing in Hungary and the Austrian Empire, I stand amazed at the rapid and important changes effected by His wonder-working hand. Here is a vast field *entirely* open to Christian evangelical effort. The whole Empire is seized with the spirit of reform and progress. The Pope and his Concordat are disregarded, and the priests are compelled to relinquish their direction of the literary institutions and schools in the country. *Now* is the time the American and Foreign Christian Union is called upon to enter this great field with energy and perseverance. *Now* is the time for the American Bible Society to give the Bible to its millions. *Now* is the time also, for the Tract Societies to lend a helping hand, and, in this crisis of the world, not forget Hungary and Austria. I am happy I can send intelligence of two of our excellent helpers in that field; and also in a letter of the Rev. Mr. Koenig, which I am permitted to forward, you will see some beautiful evidences of God's interest in the people of that land.

The colporteur of the city of Pest has visited from house to house with eminent success, but Mr. Riedel has been in the distant Translyvania, where he has scattered many huge boxes of Bibles and religious books. O, for a church to work with efficiency, to give the Gospel to these nationalities, and send evangelists to preach Christ throughout the vast length and breadth of the Austrian Empire!

Extract from letter of REV. R. KOENIG:

WERE I at liberty, I would gladly introduce you to a circle of hidden believers, both of high and of low degree, who are fruits of the Gospel being preached in this place, and having been savingly enlightened, are now members of Christ's invisible church, though still (in part) nominal adherents to the Church of Rome.

Their number swells imperceptibly but steadily. One brings another to hear the good tidings of great joy; and although *all* are by no means in direct connection with us, yet many having, through reading the Scriptures and Christian books, recognized their duty to aid in advancing the cause of Christ in the world, statedly subscribe to our missionary association, to the support of our church, to our hospital and clothing society.

Several maintain family-worship, observe the sanctity of the Lord's day, joined at home in our "week of prayer," and sent requesting a list of the special topics for each evening. In speaking of such who have now turned their feet unto Jehovah's testimonies, I feel I would gladly cheer praying believers in more favored lands, who with simple and naked faith in the vast promises of God, have long plead (perhaps specially during the week of prayer,) that the day might dawn and the shadows flee away from those countless thousands in spiritual bondage.

This week, Miss M. S. called—her errand was to hand me her collecting-book and a considerable sum of money for our missionary association. This young lady had never met with Protestants before, but her mother was strikingly taught and guided by the Spirit of God, and her eyes opened to behold the clear light shining in the Gospel of Jesus. A Bible was placed in her hands by *another* Roman Catholic lady, who, a short period before, was led to find the treasure hid in the field, and for joy thereof sold all she possessed. With this last mentioned lady I spent many an hour during two years in searching the records of eternal truth. These *three* formed a band of "engineers," joined by a fourth—now in glory—at whose death-bed I stood and wondering adored the mighty grace and power which had *so* set that captive free and made her soul to rejoice with joy unspeakable and full of glory. Miss M. S., above referred to, mentioned the growth in the divine life of a young Countess B., who from bearing the character of ultra world-

liness, selfishness, and lacking in every filial duty, has been led to the Cross, there to "look and live," and now at the feet of Jesus, she sits and hears His word. She bade a final adieu to the so-called pleasures of gaiety, and on the occasion of her marriage, requested as a marriage-gift from her mother, a large Protestant family Bible! She now reads the Scriptures daily to her six step-children, and with her husband also. To give Miss M. S.'s own words: "The Countess wrote my mother, lately, complaining of a time of dearth in her soul, that she could not enjoy her precious communion with God, nor could she trust in His love as implicitly; but (she continued) the Countess is one whom the Lord re-visits speedily with the light of His countenance: at times all darkness is removed in one hour and she can praise Him who is the health of her countenance." The same young lady, referring to her own aunt, remarked, "My aunt is of course a Roman Catholic, but oh! she is quite *one of us*, she has her Bible, her Gossner's Golden Treasury, and her book of Promises, and she read to us yesterday one of Spurgeon's Sermons!" I should here add that each member of that band of disciples have as their standard library, a Bible, Gossner's Golden Treasury and a book of Scripture Promises—(to which I have added a volume of Spurgeon's Sermons in German)—and wherever the bond is knit to another, these books are subsequently presented.

GREECE.

DR. KALOPOTHAKES.

A Call From Macedonia.—In 1864, a young Greek in Œnoe, (Unia,) a sea-port of the Black Sea, received a number of books from a friend who visited that place. Among them was one entitled, "Apology of Jonas King." He asked this friend, "who Jonas King was?" and received the answer, "Read and you will learn: the only thing I can say to you now is, that the Protestant religion is the only true one, and that all the inhabitants of Athens are ready to receive it!" The friend departed. The young Greek perused the pages of the friendly gift,—his eyes were opened—he believed in the truth as it is in Jesus, and rejoiced with exceeding joy. So great was his happiness, that he thought he had found an inestimable treasure. The truth was burning within his breast, and he sought to communicate it to others. His father, an aged man of sixty—after repeated and unsuccessful efforts to bring his son back to the faith, was himself enlightened, converted, and united with his son in praising God for His unspeakable mercy in Christ Jesus, and in a short time was removed to higher regions of glory.

George, having lost his beloved father, sought to propagate his religious views among his other friends. God inclined the hearts of some of them to listen to his simple exhortations, and to embrace the truth presented through the Gospel. This excited the fanaticism of his fellow-citizens, and raised against him a fierce persecution. He was consequently cast into prison, but even there he would, like Paul of Tarsus, preach the Gospel. At that very time a quarrel arose between the Greek Bishop and some of his people, which terminated in the imprisonment and death of some, and the exile of others; fifteen women among the rest.

While in prison he became acquainted with these unfortunate victims of priestly wrath, and his soul was moved in their behalf. He said to himself, "this is the day that the Lord hath made," commenced to preach to them the Gospel of Jesus Christ, and God was pleased to open the hearts of three of them to receive the truth, and to rejoice in the hope thereof. The movement thus begun, continued after George was released from prison, till at last some 14 or 15 families joined themselves around the Gospel standard. A Protestant community was formed and officially recognized by the Porte, and thus all their troubles ended. They have now a school and cemetery of their own, and a member in the Municipal Council. Rev. Mr. Leonard, a missionary of the American Board, has interested himself in their behalf, and furnished them with a young man, as good as he could get under the circumstances, who preaches to them. But their desire for

solid food, for something higher is so great, that they have written to us imploring us to send them a preacher from Athens. Our hearts swell with emotion as we read the touching appeal for help from these dear brethren. But alas! we cannot do anything for them at present. Our hands are more than full, and we can only pray to the Lord of the harvest to raise up speedily laborers to reap fields which are white to harvest. This is another instance of the mysterious, yet effectual, working of the Spirit of God among the Greeks. We have reason to believe that the time is not distant when we shall see its influence manifested in our midst. Indeed, God's Spirit seems hovering around us since the opening of the new year.

Such has been the effect of a little book written and published in defence of the truth of the Gospel, among the very people by whose church its author was persecuted and anathematized.

Well may Dr. King rejoice in seeing some of the seed which he has for upward of 40 years sown in tears and sorrow—spring up and bear fruit,—and well may the friends of the Greeks be encouraged in their benevolent efforts.

MR. CONSTANTINE.

Sunday before last we had every available seat occupied at our service, and last Sunday, although it was Easter, we had as good an audience. Evidently prejudices are gradually vanishing and the truth is prevailing.

The "Child's Paper" is finding favor among the people to an extent that encourages us to go beyond our original plan and spend more upon it than was at first proposed.

An Interesting Incident:—A young woman who lived with Mrs. Kalopothakes was married to the young man who preaches at the Greek Evangelical Church of Demardesh. Both were Greeks, and the ceremony was performed in Greek, in an evangelical style, in the presence of several Greeks. The simplicity of the Protestant service and the happy way in which Dr. King performed it, impressed the people very favorably. We are sorry to lose the bride, for she has been active in every good work, although young. But we feel that the little church at Demardesh has gained an excellent and faithful helper.

SANTIAGO, CHILI.

MR. GILBERT.

April, 1868.

The Church and School Building is in process of erection. The work commenced March 23. We shall be able to hold service and commence school in it about August. The church will seat 300, and the school-room accommodate 50.

Mr. Trait from *Penn.*, will build it. He is the leading house builder in the city. Last week he received from New York a steam engine, and all the machinery necessary for a large, first-class establishment. The introduction of our machinery, and of our advanced arts and sciences, indirectly, but effectually, prepares the way for the reception of religious truth from us.

The *Cost of building* is $12,000 (U. S. currency,) for site and building. Of this sum *two-thirds*, or $8,000, has already been raised or pledged. More than $6,000 in Valparaiso, through the efforts of the Rev. Dr. Trumbull. $4,000 remain to be provided. This sum, Mr. Merwin and myself have pledged ourselves to pay to the builder within one year after the church is completed, that is, one year from August next. We look for this from the friends of Christ and of our mission in the United States. This is the way it strikes me out here. In the United States there are 25 millions Protestants, and some single Protestant denomination, as the Methodists, number over one million communicants.

As in imagination, I see the almost infinite number of magnificent *farms*, with their countless herds of cattle, their myriad flocks of sheep, their thousands of farm-houses, fit residences for kings—as I think of the untold wealth in stock, bank and government securities in the hands of *farmers*, who profess to love their Redeemer's cause more than all besides,—to you, Christian farmers, I stretch out my hands, and in Christ's name ask you to entrust us

with a helping-gift that we may present this little Church, the planting of the Lord, with a church and school edifice free from debt.

Christian Manufacturers and Merchants of the North American Continent, of you too, whom God has bountifully blessed, I ask aid in behalf of the first Protestant Spanish Church on the Pacific coast of South America.

Ministers of the Gospel, some of whom I count among my personal friends, can you not believe our report? Have we, in Chili, not done our share? Would you not be justified in asking your congregations, or at least some members of them, to aid us?

A good many widows' gifts too, whether larger or smaller, with earnest prayer, would do us a great deal of good. If, Christian ladies, we were asking for the sick and wounded of an American hospital, you would, as you have always done, proudly respond. Intellectually and spiritually, the Chilians of Santiago need the church and school as an hospital in which minds may be fed and souls be made whole through Christ.

Little children, I know that you will be very glad that we are to have a church and school! Such a blessing it will be to the children who come to us for instruction. If they do not come to us, they will be taught to pray to the Mother of Christ, and to other men or women who cannot hear or save them. Will you not try to help us a little?

Comments of the Priestly Press.—Their organ in this city, having discovered that we had commenced to build, felt moved to notice the event for the benefit of the "faithful." The article is headed, "The Protestant Crusade." Some extracts from this abusive article will interest you.

"We are assured that the Protestants are laying the foundations of a church in *Nataniel* street. There is no demand for this church, inasmuch as there are but few Protestants in the city, and they already have a chapel which scarcely any one attends. Then with what end do they build this church? No other than to have a convenient place for promoting their propaganda.

"We are justified in raising our warning against liberty of worship, that we may publicly prevent the teachers of doubt from laying nets for those of good faith, and for the ignorant.

"Those who do not practice any religion are always strongly in favor of religious liberty, and make a great noise about the rights of Protestants, as if we oppressed them. We would have them know that we would give them liberty of conscience if they would not abuse it by an unworthy and corrupt propaganda. The Protestant missionary does not appeal to reason and to the pure moral sentiments, but he only perverts those already perverted, flattering the instincts and passions, pouring out gold with full hands. We will not repeat what we have before said upon the illegality and culpable daring with which the paid agents of Protestantism gain their salary and discharge their mission.

"Already we have been accustomed to see violated with impunity the constitution, and violently attacked the religious belief of the people by the apostle of lying, supported, defended and protected by a mercenary and wicked press. If the existence of Protestant churches is undeniable, if the propaganda is carried on, and is to be carried on publicly, what shall we gain by guarding silence? We believe that the Romanists should be acquainted with the crusade which is initiated against their belief.

"The crusade not only has the Capital as its field of action, but its work is extended to the provinces. Every one knows the scenes which the insolent provocations of the Protestant ministers occasioned in Talca, and, what is more grave and significant without doubt, is the decided support which these hurtful foreigners received from the radical circle in Talca, and from the periodical which serves as their organ.

"This close alliance between the followers of Luther and enemies of the Church with the demagogue opposers of civil authority is easily explained. Both obey the same impulse and follow the same end. They obey the spirit of pride and seek the destruction of civil authority; governed

only by their depraved instincts and base passions."

The writer proceeds to state that Protestant missionaries do not go to the heathen as Catholic missionaries do; that Catholicism though old is still vigorous, but that Protestantism though young already gives evidences of a speedy dissolution. And finally, he consoles his readers with the assurance that failing of accomplishing anything in Chili, we will leave in disgust.

MR. MERWIN.

The little incidents which come to our knowledge from day to day, encourage us to believe that the pure seed of the Gospel does not always fall upon barren ground in this country. On a spur of the Andes, below the region of perpetual snow, we found an old woman, living in a miserable hovel, preparing a scanty meal for some workmen occupied near the dwelling.

With her permission, I read aloud that beautiful tract, "What is it to believe in Jesus?" As the reading proceeded, she ceased from work, and seated on the ground with her hands clasped round one knee she gave fixed attention. It was, she said, very clear and true and good. Though unable to read herself, she wished to have the tract left with her. One of her acquaintance, the only one who could read, would visit her in a few days and thus give her an opportunity of hearing these Gospel truths once more. With the hospitality which characterizes the Chili people, rich and poor, she placed before us a watermelon, brought from the valley, and urged us to call again as soon as possible. Returning home, we saw something which looked very much like adoration of the clergy. As two respectable well-dressed females were taking leave of a priest, one of them took his hand and bowing slowly, almost *knelt* before her spiritual guide. It is due to him, however, to say that he, by an upward pressure of the hand, kept her from actually kneeling.

Passing down into the rich valley of Santiago, we noticed at some distance from the road, a fine, large building with extensive grounds attached. We asked a laboring man to whom this property belonged? and learned that it was owned by the Dominicans. "Very rich?" we observed.—"Yes, indeed," was the reply. "Do they help the poor much?" "Ah! sir," replied he with an emphatic gesture, "Never! not a copper's worth."

Funds from home to aid in the erection of the Chilian Protestant church here, would help the poor amazingly, for unto them is the Gospel preached, and among them is the Reformation spreading, silently, but with power.

MR. SAYRE.—TALCA.

On my arrival here in March, I rented a house in the central part of the city, and although it has long since been declared by the authorities unsafe as a place of habitation, I trust it may prove the house of God and the gate of heaven to many. I have furnished the large room with cheap matting and chairs, in which we have had six regular meetings, with an average attendance of fifty persons. The generality of these are from the artizan class, the majority being young men.

With one exception, there has been perfect order and good attention. Besides the interest manifest in these regular meetings, there are many who call at the hotel to converse with me about the Bible and the religion of the Protestants. In this I am greatly aided by Señor Lerrechedu, a blind man from Santiago, who kindly consented to accompany me here for a month, and aid the work as he had opportunity. It is only a short time since this city was considered the most discouraging field in all Chili. To-day, no other presents a more encouraging prospect. The good seed dropped by Mr. Wetherby, a worthy colporteur of the British Bible Society, and by other servants of our common Master, is now bringing forth fruit. There are many here convinced of the errors of the Romish Church, who are anxious for the settlement of a Protestant minister in their midst; and while few seem to understand what true Christianity is, there is great cause

for gratitude and every encouragement to labor and hope for a glorious ingathering of souls into the fold of our Redeemer. Of course, there is opposition, the priests incite their followers to unbecoming acts and words, but the truth will prevail.

With the consent and advice of the brethren I have decided to remain in this city. As soon as it can be done with advantage, I shall organize a Bible-class for adults, and a Sunday-school. A gentleman from an adjoining district has just called for religious reading; I supplied him with a small quantity, both for himself and for distribution among his friends. Such cases are frequent, and whenever I think it safe I try to make colporteurs of them.

MISCELLANEOUS.

A Word with our Friends.—We are happy to say to our friends that there were recently added to the already efficient Board of Directors several gentlemen, including the Rev. Drs. Prime, Chambers and Hatfield, and Rev. Leonard W. Bacon, whose strong sympathy with and intelligent apprehension of the Society's work will effectively aid the counsels and strengthen the hands of those who are engaged in this great work of Foreign missions.

It is not improper to add that the gentlemen of the Board have determined to expand their work in every proper direction. They have already pledged the Society to support several laborers in France. And it is probable, that, beside their highly prosperous Mission at Monterey in Mexico, they will, in the early Fall, inaugurate a full and effective Mission in the city of Mexico, under the charge of a gentleman thoroughly qualified for a work of such delicacy. This latter undertaking they feel to be imperatively demanded by the condition of Mexico, and to be called for by their entire constituency; and they mean to meet their full responsibility in the effort for the Evangelization of that Neighbor-land. Nor do they doubt that the Churches will sustain the agencies and the men employed.

Plans also have been devised and will ere long be put in execution, to bring the work of the Society more fully and positively before the whole Christian community, to elicit a larger attention to and apprehension of the position, designs, methods and agencies of the Roman Catholic Church with reference to the increase of its power, political and religious, in our own land.

Rev. Charles S. Robinson, D.D., arrived in Paris early in May and, with a cordial welcome from the congregation, entered at once upon his duties in charge of the Chapel.

In accordance with the original arrangement and by express instructions of the Board, Dr. R. has discontinued the Liturgical service on the Sabbath morning. To this change, we understand, the entire congregation cordially assented.

PRESBYTERIAN GENERAL ASSEMBLY.—The General Assembly of the Presbyterian Church (N. S.), at their recent meeting in Harrisburg, unanimously adopted the following Preamble and Resolutions:

"Whereas, the effort to extend the knowledge of the pure Gospel in Roman Catholic countries is justly to be regarded as a vitally important branch of the cause of Foreign Missions, therefore

Resolved, 1. That this Assembly earnestly commends to its Presbyteries the work of the American and Foreign Christian Union, and urges that effort be made to secure for this agency its appropriate share in the contributions of the Churches.

Resolved, 2. That the collections for this object be included in the Sessional Reports to Presbyteries in combination with the amount contributed to the American Board of Foreign Missions.

WE ask attention to the following communication from MR. ANDERSON LINDSAY, a Scotch gentleman, who has been engaged with a commercial house in the city of Mexico for more than four years. On his way homeward to Scotland, here in New-York he writes, on the impulse of an earnest Christian spirit, seeking to impart facts that may help to quicken the zeal of God's people in behalf of that long and sorely afflicted people. The impressions are those of an intelligent, clear-sighted man, and come to us, in the providence of God, at the time when this Society is seriously considering its duty to the Mexican people. Mr. Lindsay says:

"It has occurred to me, that a short statement of what came under my own observation in connection with the work of evangelization in Mexico might be a means of assisting the few already in the field.

The British and Foreign Bible Society have an agent there, a Mr. J. W. Butler, with whom I formed an intimate acquaintance. He has a room in the city, where the Scriptures only are sold, but as the sales seldom average more than $40 per month, he is obliged to travel over the country in the dry season with the books, and dispose of them as he best can. He also employs colporters, who are paid $1 a day, and traveling expenses, which are small. Mr. B. is also doing what he can to establish agencies for the sale of the Scriptures in the various States, his intention being ultimately to settle down in the Capital, making that the centre of his operations, for corresponding with his agents, and supplying their orders.

The circulation, in 1866, amounted to about 14,000 copies of Bibles, Testaments, and portions. In 1867, on account of the civil struggle in the country, when the depot was closed for some months, and business in the city entirely suspended, less than 4,000 copies were disposed of. The circulation this year will probably exceed that of 1866. The cost of such a work is heavy, and quite exceptional, compared with other countries. Not only have the books to be transported from Vera Cruz to the Capital, a distance of 280 miles, but generally to other parts of the country. In addition, there is the cost of the books, salaries, rent of depot, agents' commissions, colporters, wages, &c. In 1866, the expense of the Mexican agency to the London Society was more than £1,100 sterling. Yet the Directors of the Society, so far from wishing to curtail their operations, have expressed their determination to extend the work.

Mr. Butler has in his employment a Mexican named Sostenez Juarez, a simple, earn

est, fearless man, whose eyes have long been open to the delusions of the Romish Church, and who does all that in him lies to open those of his countrymen. With the co-operation of a few friends, he has formed what he designates the "Evangelical Reform Society," the members of which are composed of carpenters, shoemakers, and other artizans. Their meetings are held on the Sunday forenoons and Thursday evenings, with an attendance ranging from 50 to 100, and sometimes more. Señor Juarez generally presides. He reads prayers and a short sermon written by himself. Several chapters of the Bible are also read, each person present reading a verse, and any one is at liberty to offer remarks.

I have attended these meetings, and always felt gratified at the interest taken in them by all present. There is a good work going on, which will bear fruit at no distant date, which is indeed already. There are also other smaller gatherings in the city, concerning which I can say nothing definite, and I understand that they are quite common in the surrounding villages where depots for the sale of the Scriptures are established. Gratifying as this is, there is yet much to do. Let me state in a few words what I consider indispensable, and what will prove an incalculable boon to Mexico with God's blessing. In the first place it is absolutely necessary, if the present movement is to come to any thing, that an American Society, having a vigorous organization, should co-operate with the Mexicans themselves in establishing a native agency, and also a native press, for the diffusion of an enlightened religious literature, in the shape of tracts and books.

Without this assistance it is impossible to look for any great results. The meetings to which I have referred are maintained by well-meaning, and I think spiritually-minded men, but entirely without resources, men obliged to work for their daily support.

Could they be placed above want, they would be only too glad to engage in the work of forming neighboring meetings and colportage. And I may express the judgment here that one Mexican would do more good in this way than a dozen foreigners.

It would be necessary too, I think, that a gentleman, thoroughly qualified for the work, should be sent out to co-operate with them and supervise their labor. Mr. Butler is doing good service in circulating the Bible, but that is not enough. A wide distribution of religious tracts and books is indispensable to prepare the minds of the people and open the way even for the Bible. Mr. B. has often assured me that he could dispose freely of the former, when he could not sell a copy of the latter. When I was leaving, Señor Juarez embraced me tenderly, and asked me to do what I could to supply him with tracts, and if possible to prevail on some Society to send them assistance.

To form a native agency, to scatter broadcast a religious literature, to gather small congregations, and possibly to hire one or more places of meeting in the Capital is the work required to be done in Mexico now. I do not exaggerate when I say, that there never was so opportune a time as the present for preaching the truth in Mexico.

The real cause of the chronic spirit of revolution which has convulsed that beautiful but unfortunate country for the last fifty years has been a struggle for power between the Church and the Liberal party. The former is at last crushed, never, I believe, to rise again. Its vast property, which was valued at two hundred millions of dollars, has all been confiscated to the State. The convents and many of the churches sold, and converted into private dwellings, the priests and other dignitaries of the church are looked upon as ordinary mortals,—perhaps not quite so good as ordinary.

In spite of the immoral lives which many of the priests lead, they still exercise a great influence among the women, and especially the poor Indians. They see well that the power which ignorance and superstition have conferred upon them is fast slipping through their hands; and it is not to be wondered at, if they make strenuous efforts, and use unscrupulous means, to retain it. The Indians have told Mr. Butler often that it was useless purchasing his books, as the Padre no sooner saw them than he took and burned them.

Further than threatening those who do not choose to think and act for themselves, the priests can do little more, as the following incident will show. While Mr. Butler was recently selling the Scriptures in the portal of a town near Puebla, a Padre brought a chair, sat down opposite the stall, and threatened every one who attempte to purchase. Mr. B. complained to the Judge of the place, who ordered the priest to be brought before him. He examined the Bible, said the book was a good one, and bought a copy. He then sent the priest back to his church, telling him he might thunder away there as long as he pleased, but he could not be allowed to interfere with the sale of the book. Vowing vengeance, he returned to his church, and had a notice put up on the outside of the door, warning the faithful to avoid Butler's stall; but the Judge hearing of this, ordered it to be taken down.

I could mention many encouraging incidents of a similar nature, tending to shew that there is an honest desire on the part of the authorities, from the President down, to uphold religious toleration, and a settled determination to curtail and crush the power of the Romish Church.

The first day the present Government came into power, the priests were ordered to lay aside their long hats and gowns, and to dress like ordinary citizens, a command which has been rigidly enforced. The "Host" with the Bell, and the procession of boys carrying lighted candles, has also been done away with, and many of the images of the Virgin set up on the streets, with the view of extracting money from the poor deluded Indians, have been torn down and destroyed.

Suffer me to say again, that if any thing is to be done for Mexico the present is the time. What they want is assistance and organization, with a native agency, and an enlightened religious literature. The mass of the people are ready and anxious for the change, but they are afraid to take the initiative, and wait to be led.

—

In connection with above article, see "A word to our Friends," page 248.

"Our Roman Catholic Brethren." The articles under this heading in the Atlantic for April and May have attracted the attention of a few of our religious journals. The *Presbyterian* of Philadelphia has discussed them fully and well, and we should like to see its articles condensed and put into tract form for wide circulation. We give to our readers, as a just expression of their own sentiments, the chief part of an excellent editorial in the *New York Observer*.

Mr. Parton's articles in the "Atlantic Monthly" on "Our Roman Catholic Brethren" are extremely readable, and doubtless have been widely read. While we take no exception to candor and kindliness, we nevertheless deprecate most earnestly the influence of aught that may blind the American people to what is dangerous and destructive in the system, the principles and the polity of the Church of Rome.

No pleasant consideration of parochial faithfulness, no cheerful pictures of sympathy with childhood, no snowy hoods encircling the placid sweetness of patient devotion to the sick and suffering, are enough to make an intelligent and vigilant people forget that these are only beautiful vines growing around a tree that has a mass of corruption at its heart.

The principles, the practices, the tendencies of Romanism, are the same in all climes and ages. History, that cannot be blotted out, has preserved this record. Whatever may be the errors, or defects, or crimes of other religionists, we have the terribly consistent and unalterably vindictive policy of the Church of Rome written in letters of blood through successive generations. No charity that is not a perversion of the gift will permit an unprejudiced American to ignore the lessons of the present and the past, in regard to what is threatened by the prosperity of Romanism on this continent. Whatever be its successes, its attractions, its virtuous endeavors, there are evils inseparably connected with it as a system that makes it a national danger which, if

not met and counteracted, may yet make it here, as elsewhere, a national curse. It may not bring disunion and brigandage, as in Italy; ignorance and mediævalism, as in Spain; infidelity and demoralization, as in France: but, in its full development and culmination, it will certainly throw a pall of oppression and corruption on the mind and heart and life of a free and happy people. We believe this to be a fact, not merely as the advocates of what we consider a purer faith, but we believe it in common with hundreds and thousands of the most enlightened and independent thinkers of the age. This is not the conclusion of a hostile organization, but the genuine opinion of men who seek for the freedom of the race and the highest interests of humanity. It does not make us uncharitable or unreasonable in regard to any who attach themselves to an interest that seems to us in the main pernicious. But we would be false to all that is hopeful and progressive in the future of our nation, were we to be lulled into any indifference to the advance of Rome by amiable views of others' sincerity and worth.

We have no atom of personal hostility or blind prejudice in our views and treatment of Roman Catholicism. We think of it as a system, just as thousands of others do who have no early education or personal associations to mould or intensify their convictions. If, therefore, we take any exception to an article like Mr. Parton's, we do not take it in regard to aught that is said, but only in regard to what is omitted.—Were the article thoroughly true and just, it could not be silent as to what are the social, political, and spiritual influences everywhere inseparable from this imperial, mysterious, effective system of celibacy, sensuous worship, secrecy and supposed infallible headship and direction. Of course, we do not mean that this ought to be included in every brief view of the subject from the literary standpoint. We only mean that the reader should always bear this part of the subject in mind, that no pleasing features of the landscape make him thoughtless of the fearful precipices and the hopeless depths. Charity for all will not close our eyes to any danger or corruption, but will support the sleeplessness of that eternal vigilance which is the price of liberty.

Anniversary at Boston.—The Anniversary was held on Tuesday, May 26th, at Tremont Temple. Rev. Dr. Kirk presided and opened the exercises with prayer.

The Rev. E. S. Atwood, of Salem, made an admirable address. He said that the great issues that have occupied the world for centuries seem destined to be fought out in the Armageddon of America. Some of these questions are virtually settled.—Slavery has received its death-blow by its destruction here. Democracy is proved a success. But there is one question more formidable than any yet decided. A wily and unscrupulous enemy to all freedom has its agents every where, who are faithful to the death in a bad cause. The Romish Church presents the rare phenomena of a system dying at the root, and still vigorous in the extremities of the branches. In the United States expenditures of this church are on a scale that no other sect cares, or dares, to imitate. The Papacy has taken possession of New-York city, by 50,000 majority, and in one ward of Boston its majority is 1000. The city of New-York has voted $120,000 to Papal institutions the past year. We used to laugh at the possibility of secession till the first gun boomed across Charleston harbor, and even then expected a brief and unequal struggle. We have made some costly mistakes, and we may make more serious ones by undervaluing the danger from the Papacy. We must regain the ground lost.

Mr. Atwood was followed by Mr. Antonio Arrighi, who is preparing at the Boston Theological Seminary for the Gospel ministry, hoping to labor for his native country, Italy. His imperfect English was as intelligible as the words of our best speakers, while having that charm which slight peculiarities usually lend to the words of educated foreigners.

He considered Italy, with all its professions of Christianity, a heathen land. From the Eternal City, alone of all the cities of the world, the Gospel is excluded.

Italy has now the best ruler she ever has had. He has turned useless convents into schools, and is opening the way for the Gospel. Garibaldi is a true believer, and is doing more for the evangelization of Italy than any missionary. Mr. Arrighi was a drummer boy in his army in 1849, he came to America as a drummer boy, and hopes to return to his beautiful land a drummer boy in the army of Jesus.—*Cong.*

From Dr. Bellows' interesting and instructive Letter on the Roman Question, we take the following suggestive excerpts:

Progress Attending Unity.—Other nations have conquered their divisions and destructive separations by bloody sacrifices, but Italy is one from the Alps to the sea, by the will and gift of Louis Napoleon. But so blessed is unity and the freedom that comes with the upspringing of national consciousness, that Italy has advanced more rapidly than any other nation during the last twenty years. She was so far behindhand then that her great progress since does not bring her anywhere abreast of the nations that have breathed freely for a hundred years past. But I can say, from personal observation, that since 1848, when I was here before, the change is something wonderful. Florence has taken on a quite modern air. Her streets are being widened and improved, and a hundred measures for the public convenience are beginning to be agitated. But Florence is not alone. The railroads, which existed hardly at all in 1848, now form a quite extensive and thorough system throughout the peninsula. Many hundred schools have been opened, and the education of the common people is everywhere exciting interest. It is still miserably true that seventeen out of twenty-four millions of Italians do not read and write. And this ought alone to explain the immense difficulties of creating anything like an enlightened public opinion, or making an intelligent freedom. The press here, active, enlightened and patriotic as its editors are, is limited in its influence by the illiterate character of the people. It is a wonder that it survives at all, for it is said that not one newspaper in Florence is supported by subscribers. The press is really a gift of the patriotic citizens of Italy to their country, and were not Italy thus rich in patriots, its hopes would be far smaller, for its people as a whole are degraded by ignorance and superstition to a fearful degree.

The Church in Europe.—The hold which the Roman Church has on Europe is not duly estimated. It is still immense, and only measured by the vast ignorance and habits of dependence which mark a hundred million of its people. It possesses an enormous prestige, in spite of its abuses, and its very theory of sacraments independent of personal sanctity in their duly consecrated administrators, prevents the corruption or weakness and ignorance of its priesthood from forming any substantial argument against its authority. Shaped by the tastes and accommodated to the weaknesses of the Southern character, it associates itself with all the pleasures of the people, and has a holiday flavor in its most sacred rites and serious hours. Considered as a means of elevating, socially, politically, or morally, the people of Italy, the Catholic Church appears to me to be not only not a help, but the chief hindrance to progress. It is an artful substitute for any thing that a human soul ought to desire. It preaches poverty, and contentment with mean and oppressive circumstances; it praises ignorance and surrender of the means of independence and self-respect; it allies itself instinctively with Rulers and aristocratic forces; it encourages, by the most skilful appliances, credulity and unquestioning acquiescence in its own opinions; it crushes self-assertion and individuality, and is the acknowledged enemy of modern liberty and civilization. The earnest men in Italy feel this so sorely, that they hate the very name of Religion from its associations with Roman Catholic priestcraft, and oppression.

Its Power.—From whom.—The Cardinals residents at Rome are little more than politicians in red-stockings, whose chief occupation is outwitting the instincts and aspirations for light and liberty, of the Italian people. In short, there is a conclave of acute, accomplished men of the world, sitting always in Rome, who have the advantage of being thought not men of the world, who devote their entire energies and combined wit and wisdom to balking and resisting every movement of the Italian people to rise above themselves and the superstitions that oppress them, and to drink of the new life and liberty of the nineteenth century. It is not the petty territory of the church that the Italian government is hankering for, but for the suppression of a nest of political intrigue and artful obstacles to all forward and improving measures for the nation's resurrection. Rome is necessary to Italy, because it plots against the nation from its very centre, and with powers that reach under Italy and move France, Spain, England and even the United States.

Its Power.—From whence.—There is still, however, an enormous power in this Roman church, independent of the general doubts

and suspicions which agitate its own bosom. I suppose its most acrid critics are persons still in its nominal or real communion; certainly it is hard to find an intelligent man (not a priest or recent convert) in the Roman Catholic Church, who does not speak sneeringly, despairingly or railingly against it. Judging by the state of public sentiment as expressed by the thinking or talking men and women in Catholic Europe, you would declare the Roman Catholic Church an occular illusion, or at best, a vast ecclesiastical mansion, in ruins, but too big to crumble out of sight, after having been long deserted by its whole inhabitants. But it is forgotten how large a part of Catholic Europe does not think nor even read and write; how far these vast masses are removed from those who do, even when in personal proximity with them; nor how much considered the passions and prejudices of this great mass of ignorance is and must be, by the rulers. Then, it must be remembered how all the political, social and domestic customs of Catholic countries have become, in the course of ages, interwoven with and shaped by the Catholic religion, and how dwarfed and confined and misdirected by its superstitions. The Roman Catholic faith is in the blood of the Italian people, however much it may be denied by their rising intelligence or intellectual convictions. It animates their hearts, dwells in their tastes, their associations and their passions. The most unbelieving of them can hardly keep the hinges of their knees from bending as they pass an altar, nor their fingers out of the font of holy water, nor from the trick of crossing themselves as they hear certain words that from childhood have been used to be followed by this manipulation. Nor must we forget how long a mechanical life continues to animate organizations which are dead in each and every member of them, but still live on, soulless corporations by the mere habit of momentum of a prolonged and once intensely active existence. There is, too, a prodigious power in drill, independent of the strength of the individuals who enter into the mass that is marshalled. Like a mob without much personal passion, but with a common passion that is not a multiple of personal passions, but a kind of contagious heat to which masses are subject (like the spontaneous combustion in the cold fibres of a bag of cotton,) so the Catholic masses have a common faith and common espirit-du-corps, and a capacity for being led and marshalled, which does not spring from personal convictions, but from the force of old names and symbols and associations, and the dead weight of ages and numbers. It will take a great while to get the heat out of the body of the dead Church of Rome! Its huge bulk still warms millions of hearts, and its children nestle to it like an infant to a dead mother's breast, not missing the milk so long as there is animal heat left in the corpse.

OFFICERS OF THE SOCIETY.

The following named gentlemen were elected respectively Vice Presidents and Directors of the American & Foreign Christian Union at the Annual Meeting:

VICE PRESIDENTS.

Rev. Thomas De Witt, D.D.....*New York.*
Rev. Rufus Anderson, D.D.....*Boston.*
Rev. William Adams, D.D.....*New York.*
Bishop E. S. Janes, D.D.....*New York*
John A. Brown, Esq.....*Philadelphia.*
Rev. Edward N. Kirk, D.D.....*Boston.*
Hon. William E. Dodge.....*New York.*
Rev. William B. Sprague, D.D.....*Albany.*
Elijah D. Goodrich, Esq.....*Boston.*
Rev. Leonard Bacon, D.D.....*New Haven.*
Prof. S. F. B. Morse.....*Poughkeepsie.*
Rev. John McClintock, D.D.....*New Brunswick.*
Aristarchus Champion, Esq.....*Rochester.*
Rev. Robert W. Patterson, D.D.....*Chicago.*
Hon. William A. Buckingham.....*Norwich, Conn.*
Rev. N. S. Hutton, D.D.....*New York.*
Rev. Samuel S. Schmicker, D.D.....*Gettysburgh, Pa.*
Julius A. Palmer, Esq.....*Boston*
Rev. John N. McLeod, D.D.....*New York.*
Stephen Colwell, Esq.....*Philadelphia.*

DIRECTORS.

Rev. Hervey D. Ganse.
Rev. T. Ralston Smith, D.D.
Rev. John Dowling, D.D.
Rev. Elbert S. Porter, D.D.
Thomas N. Dale, Esq.
Rev. Edwin F. Hatfield, D.D.
Rev. Talbot W. Chambers, D.D.
A. S. Barnes, Esq.
Henry A. Richardson, Esq.
James H. Benedict, Esq.
Rev. J. Romeyn Berry, D.D.
John Robinson, M.D.
Charles C. North, Esq.
Rev. George W. Woodruff,
Rev. Charles S. Robinson, D.D,
Samuel Holmes, Esq
Rev. Joseph T. Duryea, D.D,
George D. Phelps, Esq.
J. H. Lyman, Esq.
William W. Chester, Esq.
Rev. Paul D. Van Cleef, D.D.
E. Spencer West, Esq.
Rev. Joel Parker, D.D.
William W. Stone, Esq.
Rev. R. Russell Booth, D.D.
Charles Taylor, Esq.
Rev. Leonard W. Bacon.
William A. Hall, Esq.
Rev. William Ives Budington, D.D.
Rev. Ray Palmer, D.D.
John B. Hutchinson, Esq.
Rev. S. Irenus Prime, D.D.
George S. Coe, Esq.
Rev. Samuel D. Burchard, D.D.
Frederick H. Wolcott, Esq.
Rev. William W. Newell, D.D.
Rev. Henry C. Riley.
Jacob D. Vermilyea, Esq.

Prof. S. F. B. Morse.

At a subsequent Meeting of the Board of Directors held at their Rooms, Bible House, the Committees for the year were elected as follows:

COMMITTEES OF THE BOARD.

ON MISSIONS AND MISSIONARIES.

John Robinson, M.D.
Rev. T. Ralston Smith, D.D.
Rev. H. D. Ganse.
Rev. William Ives Budington, D.D.
Frederick H. Wolcott, Esq.

ON FINANCE.

William W. Stone, Esq.
Frederick H. Wolcott, Esq.
John B. Hutchinson, Esq.
E. Spencer West, Esq.
William A. Hall, Esq.

ON PUBLICATIONS.

Rev. T. Romeyn Berry, D.D.
Rev. Henry C. Riley.
Rev. Leonard W. Bacon.
Rev. Edwin F. Hatfield, D.D.
Rev. S. Irenus Prime, D.D.

ON SABBATH SCHOOLS.

Charles C. North.
E. Spencer West.
Rev. Paul D. Van Cleef, D.D.
A. S. Barnes.
Samuel Holmes.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, DURING THE MONTHS OF MARCH AND APRIL, 1868.

MAINE.

Mercer. Eliza Fogg 1 00
Cumberland Centre. Rev. E. S. Jordan 10 00
— 11 00

NEW HAMPSHIRE.

W. Lebanon. Cong. Ch. & Soc 17 59
Derry. 1st Church & Soc'y 20 00
Exeter. 1st Cong. Church & Soc'y 26 00
Wilton. Cong. Church & Soc'y 15 00
Henniker, " " " 60 50
— 139 09

VERMONT.

Castleton. J. Perkins, M. D., for the Protestant Chapel in Santiago, and for L M of Mrs. M. A. Z. Gilbert 30 00
Barnet. Cong. Ch. & Soc. Rev. L. S. Watts, L M 30 00
— 60 00

MASSACHUSETTS.

Lawrence. Lawrence St. Church, Jos. L. Partridge, Tr 90 44
So. Natick. Rev. B. F. Clarke 5 00
W. Hampton. Cong. Church 17 58
Boston. Essex St. Ch. & Cong'n, add. 10 00
Winchester. Cong. Church & Soc'y. 82 15
Boston. J. C. Dimick for L M 30 00

Boston. Perry Trust Fund.....250 00
" Park St. Church, add..... 10 00
North Wilmington. L. F. Manning, for L M..... 5 00
Oakham. Cong. Church & Soc'y.... 28 67
So. Boston. Phillips Church & Soc'y 174 54
Jamaica Plains. Central Cong. Ch. & Soc'y..... 60 00
Waltham. Cong. Ch. & Soc'y, A. J. Hoyt, L M..... 32 00
Boston. Am. Tract Soc'y, Grant of Spanish Publications..... 100 00
Cambridgeport. E. D. Goodrich, for Hungary.....1,000 00
Townsend. Ortho. Cong. Ch. of Christ 4 11
Royalston. Emily B. Ripley..... 5 00
Monson. A. W. Porter, Esq.....200 00
Whateley. Cong'l Ch. by Rev. J. W. Lane..... 2 00
Amherst. Faculty and Students of College, which constitutes W. D. Mosman, L D.....137 50
Beverly. Washington St. Church, A. Stevens, Tr..... 17 80
Boston. Mt. Vernon Church and Congregation, add.....100 00
E. Braintree. Young Ladies' School for L M of Miss R. A. Faxon.... 50 00
Reading. Old So. Church & Cong'n 22 00
Brighton. Cong'l Church and Soc'y.. 27 84
Millbury. 2d Cong'l " " .. 31 50
Beverly. Dane St. Church & Cong'n. 50 18
Charlestown. Winthrop Ch. & Congregation $30 of which makes Miss Mary E. Reed, L M.....172 47
Boston. Old So. Church and Cong'n in part.....214 00
Cambridgeport. E. D. Goodrich, for Miss Rankin's Seminary building, Monterey, Mexico, two notes....2,500 00
Andover. Miss Eliza Pearson..... 1 00
Cambridgeport. Ladies of Prospect St. Church, to educate a Mexican youth in Miss R's Seminary..... 50 00
Housatonic. Cong'l Church, Dr. J. Niles and Miss Sophia Perry, L M's 60 11
Barrington. Cong'l Church, Rev. E. Scudder & Mrs M. Rossiter L M's 60 00
Williamstown. Rev. J. Tatlock..... 3 00
Northboro. Cong'l Church..... 18 00
Westboro. " " 70 63
Stockbridge. " " of which $15 by a friend in part of L M for A. J. Rolster..... 80 49

3,772 21

RHODE ISLAND.

Providence. Mrs. H. P. Hopkins.....10 00
" High St. Church and Cong'n...80 00
" John C. Brown $25, Geo. H. Corliss $30.....55 00
Barrington. Cong'l Church and Soc'y, Mrs. D. A. Waldron, D. A. Waldron & Mrs. T. W. Bicknell L M's 85 70

230 70

CONNECTICUT.

North Branford. Jas. F. Linsley..... 10 00
Watertown. Cong'l Church, add..... 6 00
Fairfield. 1st Cong'l Church, Mrs. C. M. Beers and Dea. Jos. M. Moorehouse, L M's..... 77 06
Southport. Cong'l Church, Benj. A. Bulkley and Miss M. G. Perry, L M's..... 59 48
Willimantic. Cong'n Sabbath-school. 10 00
Reading. Cong'l Church..... 26 00
Georgetown. " " 11 52
Somers. " " and Soc'y..... 39 72
Newington. " " 24 76
New Haven. 1st Church.....270 00
Stratford. Cong'l Church..... 52 75
Greenfield Hill. Cong'l Church, Rev. R. P. Hibbard, L M.....35 00
Madison. Cong'l Church, Rev. J. A. Gallup, L M..... 45 00
Wethersfield. Cong'l Church..... 48 40
West Haven. Cong'l Ch., Dea's S. L. Smith & W. H. Talmage, L M's 60 53
New Haven. College Church 38 00
" Centre Church, add..... 1 00

— 815 22

NEW YORK.

Meriden. T. R. Townsend..... 10 00
Avon. O. Comstock, to constitute H. G. Sheldon a L M..... 30 00
Oppenheim. Henry P. Crane..... 1 00
N. Y. City. N. Chandler..... 25 00
" Geo. D. Phelps, Esq., for Italy.....100 00
" Miss'y Soc'y 14th St. Pres. Sabbath-school for Hungary.....150 00
" "P." for Mr. Bonifas' School..100 00
" U. R. Church, 68th St., Rev. E. Van Akin, part L M..... 25 00
" W. W. Stone, Esq..... 50 00
" J. B. Crosby, Esq., to constitute M. D. Kalopothakes, a L M.... 30 00
" Jas. R. Taylor, Esq., for L M.. 30 00
" W. Paton, Esq., for L D.....100 00
" Crowell Adams, Esq., to constitute Rev. T. S. Hastings, D D., a L D.....100 00
" Dr. Crosby's Church, which constitutes L. P. Cummings & Dr. Harlow L D's.....220 05
" 14th St. Pres. Ch., which constitutes Rev. H. M. Booth, J. H. Peters and Rev. E. W. Hitchcock, L D's.....349 23
" Ref'd Church 23d St, Rev. H. D. Ganse.....183 02
" Broadway Tabernacle, by W. W. Fessenden, Tr.....139 75
" Gen'l S. Casey..... 5 00
" Mrs. Stephen Griggs half yearly subscription..... 25 00
" T. S. Young, Esq.....100 00
" B. H. Vanaukin, Jr..... 10 00
" A. S. Peabody..... 10 00
" H. S. Terbell, to constitute Rev. T. M. Gray, L M..... 50 00
" Henrietta B. Haines, for L M... 30 00
" Wm. Walker..... 30 00
" Dr. Wynkoop $5, Rich'd Booth $5, 10 00
Port Richmond. Quarterly Coll'n in Reformed Church..... 15 00
Astoria. E. J. Woolsey, Esq.....100 00
Geneva. Mrs. Rev. Dr. Squire..... 5 00
Amsterdam. 1st Pres. Church, Rev. M. S. Goodale, D D., and J. W. Sturtevant, L M's..... 70 75
Cherry Valley. A Friend..... 1 00
Po'keepsie. Union Meeting..... 22 75
Walton. Cong'l Church in part of L M's for A. E. Berry and E. St. John..... 44 00
" U. Pres. Church..... 4 56
E. Bloomfield. Cong'l Church, Rev. Dr. C. C. Murphy $5, Others $33 63, to constitute Dea. Cone a L M.....38 63
Lyons. Pres. Church, Benj'n Whitlock L M.....37 72
Homer. Cong'l Church, Mrs. E. Root to make Dr. J. C. Holbrook, L D $100; J. W. Schermerhorn on L M for his son $20, J. H. Hickok $5, Others $45 30, makes Mrs. E. Root a L M.....170 30
Cortland. Pres. Church..... 5 87
Astoria. F. H. Wolcott, Esq., to constitute Rev. Benj. F. Stead, L M 50 00
Jordan. George Barnes..... 18 00
Albany. M. T. V..... 5 00
Henrietta. 1st Cong'l Church, Mo. Coll'n by Rev. Geo. R. Merrill. 7 00
Po'keepsie. Mrs. M. J. Myers..... 25 00
New Hackensack. Ref'd Ch., Rev. H. Ward..... 15 00
Gouverneur. 1st Pres. Church, by G. P. Taitt..... 19 50
Hamilton. A. N. Arnold, for "Star of the East."..... 7 00
Brooklyn. Fannie M. Aikman, L M by her husband..... 30 00
Flushing. Mrs. Jordan..... 2 60

Carlisle. James Boughton---------- 6 00
Flushing. Cong'l Church, R. B. Parsons---------- 20 49
Syracuse. 1st Ward Pres. Ch., John Hartshorn and Dr. H. D. Didama, L M's---------- 37 18
" T. R. Porter---------- 10 00
Geneva. Ref'd Ch., Rev. S. J. Rogers and Erros Kent, L M's---------- 65 52
Livonia. Pres. Ch., W. Dixon L M---- 32 15
Bergen. " " in full of L M for Rev. E. H. Van Auken---------- 20 78
Scottsville. Pres Church, Dr. F. Edson, L M---------- 24 19
——— S. B. Schieffelin $50, Mrs. E. Young's Daughters $136, donations in Florence, Italy, for Mr. Moorehead's work---------- 51 36
——— 2,875 40

NEW JERSEY.

Englewood. 1st Pres.Ch., Dr. Hadley 100 00
Danville. Pres. Church, by Rev. E. Simanton---------- 3 00
Jersey City. U. P. Church, add---------- 1 00
Camden. 1st Bap't Church in part of L M for Rev. F. B. Rose---------- 18 20
" Tabernacle Bap't Ch. in part of L M for Rev. P. L. Davies---------- 14 51
" Mrs. H. Howell $4, Elias Howell $3, Mrs. Shephard $2---------- 9 00
Blackwoodtown. O. S. Pres. Ch. Rev. F. R. Brace and Mrs. J. Livermore L M's---------- 32 00
Newark. 2d Pres S. S. Infant Class in full of L M for Mary E. Mather 15 00
" Jas. D. Vermilyea, Esq---------- 30 00
Elizabeth. 3d Pres. Church, in part for L M---------- 25 00
Mendham. 1st Pres. Church---------- 49 06
Flemington. Pres. Church, J. S. Emery, Alex. Wurts and Peter Nevins L M's---------- 116 00
New Germantown. A. B. Noll---------- 1 00
Mendham. 2nd Pres. Church---------- 27 25
Jersey City. Judge J. T. Randolph---- 10 00
Orange. Mrs. S. H. Fowler---------- 5 00
Newark. 2nd Pres. Church---------- 120 00
Elizabeth. Miss'y Ass'n of 3d Pres. Sabbath-sch'l, to constitute Rev. R. Aikman L M---------- 30 00
" 3d Pres. Sabbath-school in full of L M for Mrs. Mary G. Aikman. 5 00
New Brunswick. Mrs. Dr. Howe---- 25 00
Bound Brook. Pres. Church, Rev. R. K. Rodgers, D D, a L D---------- 108 00
Williamstown. Pres. Church, Rev. C. E. Ford, L M---------- 27 00
Newark. Central Pres. Church, Rev. William C. Scofield, Aaron O. Price, and W. O. Hadley, L M's. 100 00
——— A Friend in Jersey---------- 15 00
——— 886 02

PENNSYLVANIA.

Chester. 1st Bap't Ch. in part of L M for Rev. A. F. Shanafelt---------- 18 00
" John Cochran $10, A. C. Echfelt $5, Jas. Shedwick $5, Others $2-- 22 00
Philadelphia. Mariners' Baptist Ch., Front Street---------- 8 18
" Mrs. Taylor $2, Miss Holland $25, Hon. Jas. Allison $10, S. Colwell $50, Paxton, Scott, Perkins, Pettitt, Wilson, Ross $5 ea.; Wylie $2; Others $5---------- 124 00
Abington. O. S. Pres. Church---------- 42 00
Mechinsburg. Mrs. Lusk, Mr.. Dunlap, $5 each---------- 10 00
Waynesburg. Female Tract Soc'y towards L M---------- 15 00
Doylestown. O. S. Pres. Church, Rev. Dr. Andrews L M---------- 30 00
" M. E. Church in part---------- 18 15
Altoona. Lloyd & Williams $10 each; Campbell, Neff, Logan, House, Bowman, Kerr, Baker, McAuley, Disert & Jagard $5 each; Others $24 50---------- 89 50
Milesburg. McCoy & Linn---------- 10 00
Tyrone. D. Caldwell---------- 5 00
Cross Roads. O. S. Pres. Ch. (Little Mary)---------- 24 60
Manheim. Union Meeting, add---------- 4 50
Erie. A family offering for Mrs. Constantine---------- 20 00
Philadelphia. Mo. Concert, Pine St. Church---------- 25 72
" Whitehead, Martin, Lehman $5 each; Garrett $10---------- 25 00
" 5th U. Pres. Church---------- 5 00
" Collected by Miss M. Gano---------- 58 00
" Mo. Concert in Dr. Shepherd's Church---------- 20 50
Hazelton. "A few friends to the cause," which makes Mrs. A. M. Pardee L M---------- 30 00
West Chester. Church of the Holy Trinity Sunday-school---------- 19 59
Doylestown. Ladies of Pres. Church to constitute their pastor, Rev. Dr. Andrews L M---------- 30 00
" Collection in Church---------- 1 00
McKeesport. Pres. Sabbath-school, for Italy---------- 10 80
New Britain. Baptist Church---------- 7 66
——— 674 20

MARYLAND.

Baltimore. Donation by the Board of St. John's Indep't M. P. Ch. by S. R. Smith, Tr---------- 250 00
" Ladies' Society---------- 103 50
——— 353 50

KENTUCKY.

Louisville. B. F. Avery to make Rev. J. F. Hays L M $30, Morgan, Belknap, Warren $25 each; Amelee & Co., Breden & Co., Dupont & Co. $20 each; R. W. Johnson $15, Mrs. P. Pope $14, Walnut St. M. E. Church for the Cretans $14---- 208 00
" J. S. Wheat in full of L M for Rev A. A. Morrison, Martin, Pitken & Co. Lewis. Lithgow & Co. Dulany, Fink, Dix, Humphry, Sadd, Woolfolk, Hamilton Bro's, Hughes, Huffman, Carter Bro. Pratt & Co. Cannon & Co. Kirth, Trabue & Co. Craig & Co. Months, Johnston & Co. Brown, Morrill & Co. Needham, Kalfus, Richardson $10 each---------- 270 00
" Mrs. Dr. Short in full of L M., Misses Quigley, Short, Richardson, Quigley $10 each---------- 50 00
" Kennedy, Weller, Levi, Atwood, Cooper, Weller, Gheons, Hulings, Young, Duncan, Bangs, Prather, Kendrick, Benedict, Breckenridge, Werne, Bennett, Robinson, Slaughter, Grinsted, Thompkins, Lane & Co. Dick, Waters & Co. Crawford, Barrett, Leonard, Muir, Pope, Maxwell, Snead, Ballard, Middleton, Caldwell, Bullitt, Warren, Way, Speed, Ferguson, Bristow, Mrs. Richardson, Tracy, Thompson, Graham, Evans, Clark, Monday $5 each---------- 235 00
" Messrs. Gaulbert, Carey, Jarvis, Mrs. Anderson, Hallcot $3 each; Mix, McPherson, Andrews, Warren, Fulton, Jarvis, Robinson, Griffin, Tyler, Drake, Williams, Pirtle, Tigert, Pope, Mrs. Thurston, Miss Dupont $2 each---------- 47 00
" Mrs. Griffiths $1 50, Clark, Butler, Griffith, Netherlands, Van Buren, Miner, Trimble, Fritz, Blair, Smith, Pope, Snodgrass, Miller, Stratton, Gathright, Wood, Love, Mason, Ramsey, Bottomly & Mrs. Bayless, Nicholass, Orr, Speed, Rowzee, Wiley, Cochran & Jernee $1 each---------- 29 50

Louisville. Mrs. Parr95c. Mrs. Bennett 50c. Various individuals for distribution to the poor of Miss'n $302 65, Same for material for Industrial-schools $144 25, Same for Mission Sabbath-schools $80 99 ..... 527 25
" Messrs. Kennedy, Kaye, Mrs. Hughes $5 each; Needham, Dibblee $3 each 21 00
——— 1,387 75

MISSOURI.

St. Louis. 1st Cong'l Church Sabbath-school for the Cretans 6 00
——— 6 00

ILLINOIS.

Aurora. 1st Cong'l Church. P. Carpenter $20, J. Denny, Jr. $5, Others $16 27, which makes J. Denny, Jr. L M 41 27
Elgin. Union Congregation 10 83
Sandwich. M. E. Church 9 55
" Baptist Sabbath-school 2 90
Summer Hill. Cong'l Ch. by Rev. Wm. Carter 5 00
Ottawa. 1st Cong'l Ch. by R. O. Black 13 00
Sandwich. Cong'l Sabbath-school 3 78
Galva. Cong'l Ch 6 25
El Paso. Union Congregation 13 65
——— 106 23

INDIANA.

Madison. 2d Pres. S. Sch'l for Mexico 21 67
Greencastle. 1st Pres. S. Sch'l Quart'y 4 77
Laurenceburg. Pres. Ch. to constitute Rev. Joshua R. Mitchell L M 30 00
Princeton. J. D. Paxton 10 00
Putnamville. Mrs. Sarah M. Hawley 2 00
Madison. 1st Pres. Sabbath-school, for Greece 20 00
——— 88 44

OHIO.

Dayton. Cooper Female Seminary for Greece 10
Oxford. Western Female Seminary for Miss Rankin 17 05
Chillicothe. 1st U. Pres. Ch. J. M. Cague $3, H. Howson $1 50, Messrs. Bonner, Bartlett, Beach, Welch, Thompson, Welch, Mrs. Ross & Ghormley $1 ea; Mrs. Carson 50c. 13 00
Chillicothe. Rev. Mr. Hanna 1 00
" 1st Pres. Ch. Mrs. N. Wilson $10, McCoy, Blackford, Renick, Denny, Mrs. McLandburg, Dunn, Smith, $5 each; Fullerton, Waddle, Biggs, Mrs. Cochran, Williams $2 each; Reed, De Few, Lamb, Rurah, Whittemore, Spitnagle, Snyder, Wilson, Cutter, Carlisle, Franklin, Warner, Searce, Mrs. Ray, Waddle, Schreader, Mead $1 each 72 00
" Prot. Epis. Ch. Dr. Douglass $5, Messrs. Madeira & Smart $2 each, Lansing & Smart $1 each 11 00
" L. W. Foulke, M D to const'e Mrs. E. M. Foulke, Mrs. Carrie J. McCulloch and Miss Harriet M. Foulke L M's 100 00
" North Fork Pres. Ch. Tho's Steele, Wife and Son in part L M's 18 00
Cincinnati. Lane & Bodley $10, Mr. Landon $3, Chamberlain & Greenwood $2 each; Smith, Kidd & Holden $1 ea. E. Phillip, N. Purller, Gloves, Coat and Shoes for poor of Industrial-schools 20 00
Columbus. C. N. Olds for part of $2,000 bequest of D. T. Woodruff 469 40
Cleveland. O. M. Oviatt to make O. M. Oviatt, Jr. L M 30 00
Gustavus. Elam Linsey 2 00
Cincinnati. L. H. Sargent for Greece, 11 Large Cuts, 20 Small Cuts for S. S. Paper 150 00
" Young Men's Christian Association 100 papers. 46 cards "Look to Jesus," and Tracts 5
Cinn. A Friend, 200 Sunday-sch'l papers; Mrs. C. Knight, 1 Jacket; all for distribution ..... ——
Cincinnati. Messrs. Chamberlain & Co. $30, Shilleto & Anderson $25 ea. Miller & Bro, Sellew & West $20 each; Chatfield & Wood $15, Messrs. Perrin, in full of L M for Geo. Perrin, Falles, Grosvenor, Riggs, & Co. Barker & Co. Minor, Perry, Baldwin, Hill, Roots, Addy & Co. Glenn & Son, Keys, Brown & Co. Holden, Lyttle & Co. Brooke, Harrison, Keys, Hooper, Hinkle, Thompson & Co. Foote, Wright, Esta, Ogden, Perry, Mitchell. Sellew, Allen, Snowden & Co. Webb, McBurney, Davis, Horne, Phipps, Kemper Bro's, Williamson, Mrs. McAlpin, Swift $10 each 555 00
" Mrs. Harrison $6, Vandusen, Hale, Hurlbert, Jouvet, Clark, Kidd, Morton, Ferry, Neave, Emerson, Lewis, Bullock, Laws, Coe, Bennet, Johnson, Bradley, Burton, Waters, Howe, Pogue, Proctor, Maddux, Moore, Shaw & Co. Burton, Chambers & Co. Burnet, McNeal, Healey, Allen, Kinney, Devenny, McGuffy, Thompson, Cheever, Church, Howe, Fagin, Lehmer, Bennet, Dale, Huntington, Hollister, Sprague, Hedrick, Fares & Co. McHenry & Co. Smith, Pfaff, Smith, Rowland, Woodruff, Fisher, Peebles, Powell, Williamson, McCurdy, Ramsey, Fay, Stewart, Neff, Short, Haughton, Armel, Herron, Griffiths, Richardson, Colburn, Avery, Riddle, Cist, Breed, Mrs. Worthington, Wiggins & Emerson, Kohl, $5 each 391 00
" Scott, Rankin, Easton, Mrs. Wright & Wilson $3 ea. Beeson, Hutton, Fuller, Frazer, Olmstead, Burt, Richardson, Forbes, Foot, Martin, Nelson, Isham, Leslie Tudor Bro's, Stratton, Crosby, Mrs. Greuer, Williamson & Goodhue $2 each ... 53 00
Cincinnati. Bradley, Wells, Smith, Hutton, Spencer, Evans, Yeagerson, Smith, Stevens, Shepperd, Williamson, Price, Slane, Mrs. Foster, Bishop, Lupton, Misses Burnet & Lupton $1 ea. Mrs. Warren 95c. A. Fay 25c. 19 20
Jamestown. U. Pres. Church 8 00
Oxford. Alex. Guy, M D. in part L D 20 00
Brownhelm. Cong'l Church Rev. S C. Leonard 15 92
Cleveland. U. Pres. Ch. S. Findley ... 46 00
———— 2,026 57

MICHIGAN.

Tekonska. Pres. Church. by Rev. J. Walker 3 80
Niles. Pres. Ch. which makes Rev. T. D. Hunt L M & N. Bacon part L M 45 90
" A. M. Lampierro $1 50, W. Dillon 60c 2 10
——— 51 80

IOWA.

Vinton. L. H. Fellows to constitute L. P. Uttley L M 30 00
Iowa City. Benjamin Talbot 5 00
McGregor. Cong'l Ch. & Soc'y 7 15
Dubuque. 1st Pres. Church 10 50
——— 52 65

MINNESOTA.

St. Peter. Mrs E. W. Marshall 5 00
Minneapolis. Westminster Pres. Sabbath-school by C. E Vanderburgh 12 00
——— 17 00

Total, $15,553 78

THE

CHRISTIAN WORLD.

VOL. XIX. AUGUST, 1868. No. 8

ROMANISM ABROAD AND AT HOME.*

THE providence of God seems to have shouldered this age and nation with the responsibility of settling a good many vexed questions. Causes that have been tried for centuries before other magistracies, with doubtful or partial issue, are brought before this supreme judicature to be pressed to a final decision. This continent is the battle-field on which the world fights out its Armageddons. We are heirs to the *conquests* of the past—we inherit, also, its *unsettled quarrels*. The old conflicts between freedom and slavery, between feudalism and democracy, between ecclesiasticism and liberty of conscience, between the kingdoms of this world and the kingdom of Christ, have been handed down to this generation along with the art, the science, the literature, and the ripest fruits of a progressive civilization. That which is done, and that which is yet *to be* done, are both committed to our hands, and we can refuse neither the one or the other.

In these conflicts, America is not able to stand by as a simple spectator. The adjustment of the points at issue is not left out to her as a disinterested referee. In every phase of the battle her *personal* interests are at stake. The focus of converging lines of emigration, her nationality a concrete of all others, nothing affects the welfare of any country, without touching her. Ireland believes herself oppressed, and Fenianism is rampant in America. The interests of the Germanic confederation are in question, and the thousands of enthusiastic Teutons in the West raise the rallying cry for Fatherland. France is disquieted, and the "tri-color" is flung out in the clubs of New York. Some fancied good fortune befalls the "Flowery Land," and the Chinese of the Pacific coast light their joss sticks and burn them before their idols. We are part and parcel of all humanity, and nothing human can be foreign to us.

But furthermore, the liberal theories of America, which put the lightest possible restraint upon the individual, make every error, as well as every truth,

* Address delivered at the Anniversary of the American & Foreign Christian Union, Boston. By REV. E. S. ATWOOD, Salem, Mass.

welcome to a fair field, on which to strive for supremacy. In this professedly *free* nation, the most atrocious form of human slavery existed for almost three quarters of a century, and there was no power that could or *would* put it down. In this professedly *Christian* nation, no form of religion lies under legal disabilities. A man may preach Boodh or Jesus, which ever he pleases, and there is nothing to hinder the heathen temple and the Christian Church from being built in the same square, and Atheism, if it will, may overshadow them both with its lecture-room. The consequence is, error will triumph, or truth must *fight*, fight long, fight hard, fight always. There is no discharge in this war. With our nationality in this chaotic, embryonic state, light and darkness struggling for the mastery—the man who thinks of peace, until certain great questions are settled, is dreaming a dream, from which, bye-and-bye, there will be a sharp and sorrowful awakening. And then again—it is said in no spirit of boasting—America is the cynosure of all eyes. We are the latest born of the nations, and older lands are looking to see what *we* will do with problems for whose solution they have striven so long, and which, perhaps, they have failed to effect. We have the experiments, and mistakes, and triumphs of centuries from which to learn wisdom. We have ample room to manœuvre our forces. We have the inspiration of an on-looking interested world to cheer us. If with all this, with the experience of the past to guide, and the vigor of youth with which to work, truth and righteousness are defeated in our hands, then a long good-morrow to success. Hope dies out of every heart, and darkness that may be felt shuts down upon the world.

These truths have in part been recognized, and the accompanying responsibility accepted. On the *civic* side, certain important questions have been put to rest. The wrong of *human slavery* has been confessed, and it has been buried so deep, that so far as this land is concerned, it can have no resurrection. *Democracy* has been vindicated, and by the sharpest tests that could be applied, it has been proved that men are able to govern themselves without help from aristocratic orders or hereditary monarchies. The world may wrangle hereafter about the comparative *expediency* of different forms of national life, but the safety and strength of the *freest* has been abundantly shown, and a precedent established for all future throne-builders.

But another and a greater question than any of these that have been settled is looming up portentously before us. In the American Republic to-day, there lives and smiles and grows strong apace, the most dangerous foe of free institutions and vital godliness—that malignant power that has written its flaming autograph in so many martyr piles, and chronicled its history with the blood of the saints—that power that once reduced all Europe to barbarism—that blights every good thing which it touches—that intends to bring this land, baptized of God to liberty, into spiritual thraldom—that mighty power of *the Papacy* that has always arrayed itself against the best interests of humanity. Matchless in its organization, wily in its methods of approach, comprehensive and yet cautious in its plans, indomitable in its power of resolve, with a morality so flexible that truth and falsehood are interchangeable terms when either will serve its ends; with a pomp of ritual that bewilders the sense, magnificent in

pretensions, benignant in professions, affluent in promises, with meekness on its lips but *conquest* in its heart, there is everything to fear and nothing to hope from its presence and power in any land. Individual exceptions must, of course, be made to these strictures. There have always been some pious souls, some sweet lives in the Roman communion ; the fact is freely granted. But Catholicism as a system, the Papal hierarchy as a hierarchy, the Roman Church as a church, is the enemy of God and man. Speaking of the Papacy, Mr. Disraeli said in 1835, and let all mark well his words—"What is this power beneath whose sirocco breath the fame of England is fast withering? Were it the dominion of another Conqueror—another Bold Bastard with his belted sword—we might gnaw the fetters which we could not burst. Were it the genius of Napoleon with which we are again struggling, we might trust the issue to the God of battles, with a sainted confidence in our good cause and our national energies. But we are sinking beneath a power before which the proudest conquerors have grown pale, and by which the nations most devoted to freedom have become enslaved—the power of a foreign priesthood. Your empire and your liberties are in more danger at this moment, than when the army of invasion was encamped at Boulogne."

These are strong words. They aptly set forth the animus and the influence of Romanism. They are worth remembering, for however true they may have been in Great Britain in 1835, they are truer in America in 1868.

We of to-day are witnessing the anomaly, of a system dying at its roots, and yet flourishing in its outermost branches. In almost every part of the Continent there are unmistakable indications that the power of the Papacy is broken. Begin with Rome itself: it is this very hour the most unquiet spot in Europe. The man whose heart is the fullest of dismay is the Infallible Pope of an Infallible Church, that boasts that even the gates of hell can never prevail against it. Things have changed in Rome since 1300, when Pope Boniface VIII. entered the city on horseback, with two kings holding his bridle. No monarchs are found now-a-days standing barefoot in the snow outside the Holy Father's doors. Matters are reversed, and the Pope has become the suppliant hungering for the crumbs that fall from the palace tables, pleading poverty and begging his Peter's pence from all the world ; purchasing the respect he cannot command, trading in ecclesiastical dignities, buying with a cardinal's hat the favor of an Emperor, who he very well knows would laugh at his threats. In spite of French lines guarding the port of Civita Vecchia, and Pontifical Zouaves, gathered from all nationalities, garrisoning the fortifications of Rome, there is no feeling of security. There is a spell in the name of Garibaldi that frightens sleep. The prowess of the mighty leader is nothing, the trouble is, he is head and representative of an *idea*. Let him ride up the Appian way, and the prayers and wishes of the masses of Italy ride after him. That old red blouse and slouched hat are backed by a host such as no king can muster. "Were the question," says a late writer from Italy, "of the Temporal power to be solved by a universal and untrammeled vote in Italy, there is not the least doubt but that twenty-three millions would cast their ballot against, and *perhaps* two millions, for it. And twenty millions of Italians

would to-morrow vote for the removal of Pope, cardinals, and all their crew, to Malta, or Jerusalem, or China! So much as to the sentiments of the vast majority of the Italian people." It is equally true of the king. Victor Emanuel may be a son of the Church, but he most certainly is a prodigal son, and *as* certainly he will never complete the parable by coming home and saying, "Father, I have sinned against heaven and before thee, make me as one of thy hired servants."

The present position of France, as the bulwark of the Papacy, is easily understood. The Empress is an earnest believer, but Napoleon is not a Catholic devotee. When he seems to put forth his hand to support the tottering chair of St. Peter, he is really, chiefly bent on strengthening himself. It is his policy to make Rome a part of the French Empire. For this, the Papal troops are to be commanded by French officers. For this, the new telegraphic line is to be laid between Toulon and Civita Vecchia. For this, there is so much rejoicing in the royal house of France, that prince Lucien Bonaparte is made a Cardinal. It is but a step more to the Papacy. If Pius IX. will but die soon enough, Napoleon may live to see himself in a position to dictate terms to Europe.

And yet, with all their love of glory, the French *people* do not take kindly to this policy. When the invasion of the Roman States was announced in Paris, it was received with the utmost disfavor. On the Bourse, in the streets, in cafés, people threw up their hands, and fearless of spies, loudly proclaimed that the Emperor was precipitating the ruin of France. The attempt to caricature Garibaldi in the circus was met with a storm of hisses. Bismarck is the recognized rival of Napoleon, and the champion of Protestantism, and yet last summer I saw the French Emperor ride through the streets of his own Capital hardly honored by a cheer, while close behind him, when his great rival came, the air was rent with shouts of "Vive Bismarck." The silence and the tumult were alike significant. I do not say that France is ready for Protestantism; it certainly is not enough in love with Romanism to be willing to subordinate every interest to its advancement.

The position of Austria is still more interesting and surprising. In 1842 there were in that empire 766 monasteries with 10,354 monks and 157 nunneries with 3,661 nuns. In September 1855, the famous "Concordat" was concluded with the Holy See, by which the Roman Catholic Church in Austria became a power entirely independent of the temporal government. By this treaty the "Placitum Regium" was abolished, thus rendering all decrees and ordinances of the Pope valid and binding upon Catholics without previous sanction of the government. The bishops were empowered to prohibit all books which they deemed injurious to the interests of the church. They were to have full control of the public schools. All matters of marriage and divorce were given over to the church, without limitation or appeal. The bishops were authorized to inflict the penalties the church might pronounce on all who should offend it. New convents and nunneries might be founded anywhere and in any number, without the approval of the Emperor; and the right of the church to obtain and accumulate property was to be unlimited, and its estates

inviolable forever ; and upon the publication in all the Austrian States of this decree, surrendering to a hierarchy at once the independence of the throne and the liberties of the people, the infatuated Emperor sent from his bankrupt treasury 250,000 francs as a thank-offering to the Pope, to be used in building a monument in honor of the immaculate conception of the Virgin !

Barely twelve years have passed, and mark the change. The thunder of the guns at Sadowa seemed to clear the air, and the defeat of Austria was better for her than any victory she ever won. The nation began at once a most vigorous reform. The Council of the Empire has on the motion of the government itself, emancipated the consciences of the people from the priesthood. The press is more free than it has been for many years. Public schools have just been established, under the control of the State, in which no form of religion shall be taught, without the free consent of parents. A new ordinance has been enacted by which marriage is made a civil contract, and the parties are free to solemnize it under what religious forms they will ; and we learn by a telegram, dated Vienna, May 20, that " the Emperor of Austria has given his assent to the law passed by the Reichsrath, establishing a legal equality of religious sects."

Such particulars might be multiplied indefinitely, but let these suffice, as proofs of the great awakening. The masses of the continent are not deficient in intelligence, and God has given this generation a lesson which even the dullest can read. They have seen the Protestant nation of Prussia rising from a third or fourth-rate, to a first-class power, and haughty Austria degraded from the first rank to somewhere near the foot of the class, and they know that Protestantism has given sinew and strength to the one, and Catholicism has enervated and destroyed the other. They have seen Italy under the liberal rule of Victor Emmanuel, which guaranteed religious liberty, rising with a rapidity almost unexampled in history. They have the standing argument of Great Britain, that from the day she finally rejected and trampled upon the Papacy in the overthrow of the Great Armada, down to the present, has stood unawed and unsubdued; supported by the hearts and heads and hands of her Protestant population. In the face of facts like these the old cry of " heresy " has lost its power—the threat of excommunication is shorn of its terrors, and the dogma of an infallible church is useful chiefly to point a jest, or give spice to a caricature.

But when we come to look at home, we find a different and far less hopeful state of things. Here, in Protestant America, Catholicism is striding on with a conqueror's tread. The shrewdest minds in the Roman church have given up the old world. They see, as well as we, the handwriting on the wall, and all their energies are set upon building up the old empire in the new world. They have hitherto succeeded beyond their best expectations ; how well, even facts and figures fail to adequately set forth. In 1800, there were in the United States : 1 bishop, 100 priests, and about 50,000 laymen ; now, the Romanist can point to 44 dioceses, 3 vicariates-apostolic, 45 bishops, 3,795 churches 2,317 clergymen, 49 ecclesiastical institutions, 29 colleges, 134 schools for girls, 66 asylums, 26 hospitals, and a communion of 5,000,000. In the older States

the Catholics are a confessed power of great magnitude. They secure the choicest sites for their building, they erect churches at a cost at which Protestants would shudder, they make themselves seen and felt as no other sect can or cares to do. But they do not stop here. The energy of American Romanism is boundless. It outruns the advancing tide of our civilization, so that we learn by experience the truth of the European proverb, "Discover a desert island, and a priest is waiting for you on the shore." It is dotting the Western prairies with churches and convents and religious houses. An article in a recent magazine informs us that an American, "saw two years ago, at Rome, a better map of the country west of the Mississippi, than he ever saw at home, upon which the line of the Pacific Rail-road was traced, with every spot dotted where a settlement would naturally gather, and a conjecture recorded as to its probable importance." The 4,000,000 of blacks in the South, just in the transition state from slavery to freedom, susceptible to any influence that comes clothed in the garb of kindness, offer an inviting field, and Romanism is not slow to recognize the fact and turn it to account. A teacher of the American Missionary Association in Texas, says that the greatest evil he has to contend with, is the Catholic influence at work among the people. A biography of Peter Clavers, a Jesuit missionary, has recently been published, detailing the wonderful sacrifices he made to preach the Gospel to the blacks, as a proof that the Catholic Church was the earliest and is the truest friend of the negro.

Perhaps, on the basis of facts like these, the Romanist is not so far wrong in drawing the conclusion, which an able writer in the "Catholic World" for October, thus expresses: "The question put to us a few years since, with a smile of mixed incredulity and pity, 'Do you believe that this country will ever become Catholic?' is now changed to '*how soon* do you think it will come to pass?' Soon, very soon," he continues, "we reply, if statistics be true, for it appears by the calculations of a late Protestant writer, that the rate of growth of the Catholic religion has been 75 per cent. greater than the ratio of increase of population; while the rate of the increase of Protestantism is 11 per cent. less."

With change of fortune, there has come, as might be expected, a change in the *attitude* of Romanism on this continent. Once it was very well contented with "leave to be;" now, it is the most grasping and defiant of denominationalisms. The enormous influx of emigration, and the easy conditions of citizenship, have made it a first-class political power in a country where, next to dollars, votes are omnipotent. It has taken possession of New York city by fifty thousand majority, and, remembering its majority of a thousand in one ward of Boston last autumn, it would not be safe to deny that it is soon to control this city. Indeed, it looks now as if nearly all the cities and large towns of the country were, by naturalizing of voters, to be given over to it. And it is the problem, which may be the next to solve in this country, whether the civilizing influence of free institutions will be able to keep pace with the influx of ignorant foreign voters, so as to keep the balance of power on the side of freedom, virtue and good government.

To purchase that vote, unscrupulous politicians are willing to pay any price, and those who control it are by no means scant in their demands, always asking and receiving that which will inure to the advancement of Catholicism. In 1866 the legislature of New York voted for Romish institutions over 124,000 dollars, and to like institutions of Protestants and Jews combined 4,000. Between January and July of last year, New York city granted to Romish institutions 120,000 dollars. This very month an attempt was made to pass what was known as the Assembly Bill, No. 606, by which the State was to appropriate some 70,000 dollars for the churches of St. Bridget, St. Michael and a long list of sanctified impostors. That bill failed, but the same day what was known as the "City Levy Tax Bill," passed by a large majority, giving them an even larger amount. They hold, by special grant, a lease of land on 5th Avenue, valued at nearly two millions of dollars, for 99 years, at a ground rent of one dollar a year. You say this is New York, but go as far West as Idaho and Colorado, and you find the Legislatures of each appropriating 30,000 dollars for Catholic schools. The Catholics themselves are mostly of the poorer laboring classes, but they find themselves in a position to demand, and do demand and receive from the Protestants of America vast sums to defray the enormous expenses of their growing establishment. They find money for foreign needs, sending as they did last year to the Pope nearly 3,000,000 dollars. When legislatures fail them, they search out other ways of bleeding the community. They placard the streets with notices of proposed charities, and call upon all to aid them in building their hospitals, and asylums, and refuges—and failing in voluntary subscriptions, they bully men with threats of withdrawal of patronage if their demands are not met. And yet every sane man knows, or *ought* to know, that every dollar given to that cause goes as really to the upbuilding of *Romanism*, as though he dropped it, with Peter's Pence, into the Pope's strong box. But the Catholic wants money, and money he must have, and the money *he gets*, and in such profusion that the Church has always something laid by in store for anticipated wants, till "it has become a question of no small moment as affecting the public interests, to what use this vast property, growing so rapidly, is bye-and-bye to be put?" In a land where so many public men are vendible commodities, always up to the highest bidder, the gravest changes in the social order, are by no means impossible.

The growing aggressiveness of Romanism has been perhaps most distinctly marked in its attempted interference with systems of public education. Commencing with the outbreak in the Boston schools in 1859, there has been ever since a constant clamor for sectarian schools, or at least a banishment of Bible reading and prayer from the list of school exercises. The disgraceful measure of success which has attended this movement is too well known. No scholar now need commit the sin of reading from the Word of God, or joining in the recitation of the prayer which our Lord taught his disciples, if priest or Catholic parent forbid. The Protestant child may be compelled to this exercise—the Romanist is a privileged character, and may do as he pleases. The effort is to be continued till all recognition of God is banished from our schools: some of which, here in Massachusetts at least, were established for the very purpose of

guarding against the wiles of the Papacy, a fact which those who are interested may find by referring to Paper 682 of the Colonial Record.*

Yet judging of the future from the past, Catholicism will probably carry its point—if not immediately, sooner or later. For they are full believers in the truth of the saying, "Patient waiters are no losers." All the signs of the times point to a day, and that not far distant, when the great bulwark of the Papacy will be free, Republican America. I am quite well aware that to some the statement will seem absurd. One who ventures to make it will hardly be credited with the gift of prophecy. But taking the facts as they already are, and the declared intent of Romanism, with things continuing as they are, what more will the supremacy of the Papacy be than the logical result of these acknowledged premises? It is not to be barred by calling it an impossibility, and styling those who fear it alarmists. Men ridiculed the idea of secession, and while they laughed disruption came. They scoffed at the idea of civil war, and even while they scoffed the signal gun thundered, waking the echoes from Maine to California, till the land trembled as though shaken by the right arm of Omnipotence. They sneered at men who spoke of prolonged conflict, and yet battled four years, crimsoning the sod from Virginia to the Gulf with precious blood. We have already made some costly mistakes. We need to take care lest we make another costlier still.

But, says the Protestant indifferently, and the Catholic sneeringly, "What are you going to do about it?" There is but one answer to be made to both: Fight it every where and always—in all lawful ways—with every legitimate weapon: Fight it, till Antichrist loses heart and hope: Fight it, till it is settled beyond the possibility of reversion, that Protestantism is to rule America.

And the first step in this conflict is, to *realize* the situation. A caustic writer says that a Frenchman has no hesitancy about eating, drinking, or making his toilet in public, because he cannot conceive it possible that he should ever *appear* at a disadvantage. An American never thinks he can be *taken* at a disadvantage, and so is careless and patient of evils that result in deadly mischief. It is not a safe attitude to assume towards Romanism. The Church of God must be aroused to a comprehension of the threatening peril, by public address, by books and tracts, by constant appeals and warnings from organizations like this, which meets here to-day. The press, that mighty agency in a free land, should lift up its powerful voice, and like a true watchman publish the approaching danger to all the land. Our journals will more worthily fulfil their mission as guardians of the common weal, by waking up the community to the solemn issue before them, than by sending their reporters to tail off a procession of priests, and take accurate note of the man-millinery that graces

* Extract from Colonial Records, Paper 682:—"It being one chief object of yt ould delader, Satan, to keepe men from the knowledge of ye Scripture, as in former times by keeping ym in an unknowne tongue, so in these lattr times by persuading from ye use of tongues, yt so at least ye true sence and meaning of ye originall might be clouded by false glosses of saint seeming deceivers" (a palpable allusion to the Douai version) "yt learning may not be buried in ye graves of ye fathrs in ye church and commonwealth, ye Lord assisting our endeavours.—It is therefore ordered that every township," &c.

the occasion. We have slumbered too long already. The people need *light* and *knowledge*, and when that comes the battle is half won.

And the second step is *determined resistance* to any further encroachments of the Papacy. If Catholics want to build and support churches, let them do it, but do it themselves. If they want their catechism taught, let them pay their own bills. If they wish to erect ecclesiastical hospitals and conventual asylums it is their right, but the dollar *you* give is a wicked dollar, and were better cast into the sea. And there is some ground already yielded that needs to be reclaimed and held. Put back the Bible and the prayer into every place from which it has been ejected by Romanist opposition. Without doubt there will be men enough with loose ideas of liberty, and without religion, who will join in the priestly cry of intolerance, and talk about the wrong of coercing conscience. It is time that the doctrine was broached, that *Protestants* have consciences, and some *rights* which Papists are bound to respect. This is *Bible* land, was so in the beginning, must be so forever. Out of a free Gospel has come all of grace and strength we possess. Its spirit lives in all our good laws—our educational facilities, our institutions of benevolence, making life and property secure, giving every man a fair chance, lifting up and blessing the downtrodden and oppressed. Put that Bible in bonds, and you do deadly hurt to all that is best in our national life. We have a right to it in our legislatures, our schools, our homes. Let the people rise up and say, "Woe to the man or church that thinks to take it from us, in any of our relations or interests." Let them swear a solemn oath, that that Word which we studied at our mother's knee, which some friendly voice shall read over our new-made grave, that that Word shall never be removed from the places of power in this land, while a voice is left to plead or a hand to strive. *Intolerance* forsooth! It is a grand argument to be pressed by a church that imprisons men for reading the Scripture, that suffers no heresy to lift its head within the limits under its control, that refuses to the American residents at Rome the poor privilege of meeting for worship within the city walls—that for centuries has swung the scourge and lifted the sword over those who denied its infallibility. Let them style it *intolerance;* the word is harmless. We can hear it and still live, especially when it comes from the lips of such pure and disinterested judges.

And the last step to be taken is in the direction of *aggressive* work. Borrow wisdom from the enemy, and meet Romanism on its own ground. The great secret of its success is its perfect organization. Let the church clothe THIS organization with a hundred-fold power, and urge it to a hundred-fold efficiency. Romanism buys many triumphs with its ample *wealth*. Let the church oppose dollar to dollar to the full extent of its resources. Romanism scatters broadcast its false dogmas—let the Church with an unsparing hand disseminate religious truth, with special reference to their overthrow. Mere human knowledge is not enough. The *intelligence* of the country will not save it. But with the enlightenment of the *Gospel*, Romanism does not consist. Christ is mightier than anti-Christ. Let his apostles be beforehand with his enemies. Fill the whole land with Gospel truth, and then, but not till then, the victory is sure.

And there are other and far mightier pleadings than mine, that call you to

this work. From the multitude of the long gone ages, voice after voice rises, swelling up into one agonizing cry. It comes from the dungeons of the Inquisition—from the Piedmont valleys—from the crushed and broken Waldenses—from the streets of Paris running red with Protestant blood—from Huguenot hearth-stones, all white with the ashes of despair; from every century and clime that has felt the blighting power of the Papacy,—a voice that cries to this generation: "Quit ye like men, be strong." This Society is girded and ready to respond. May God and every good man help it to its work.

"IS IT HONEST?"

MR. BACON'S THIRD SERMON.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—*Phil.* iv. 8.

In the few words which I shall speak to you this evening, I hope to finish the task to which we have been so importunately and publicly urged in behalf of the Roman Catholic Church in America. The task was not a profound or difficult one—the answering of certain questions of fact concerning the practices and teachings of that Church, and concerning the practices and belief of its adherents. The question of the right or wrong of these tenets and practices was not submitted to us. It was fully conceded in the appeal that has been presented to us, that they were altogether wrong. We have confined ourselves, therefore, with entire simplicity, to the question of fact; not suffering ourselves to be drawn aside into the discussion of principles or of persons.

Thus far, you will agree with me that although we have openly besought for explanatory and exculpatory evidence, we have been able to find no reason for reversing the common judgment of the public which has been challenged as unfair. I speak for one at least, when I say that there has been no indisposition on our part to be convinced to the contrary. The temptation has all been in the other direction. The satisfaction of proving over again to the public what they believe to begin with, is nothing to the satisfaction of setting them right where they have been in the wrong. The pleasure of agreeing with my Protestant brethren in reprobation of the Roman Church, is nothing to the pleasure with which I would stand up against every Protestant in Christendom, to demand fair play towards an antagonist who had been misrepresented and injured. It matters not if that antagonist himself is the sturdy misrepresenter of his opponents' opinions. It matters not, if he who stands at the corners of our streets demanding that we should hear *his* side of the question, is the same who, wherever he has the power, makes it a penal offence to hear any side of the question *but* his. Americans—Protestant Americans—like Protestant Englishmen, and Protestant Germans, and Protestants generally, "love fair play," and they mean to grant it; whether Spanish, or Austrian, or Italian, or Roman Catholics permit it in return or not. But we must not think it altogether strange, if those who have been clamoring for "fair play" and for

free discussion, are just as much dissatisfied when they get it as they were before: and if the same people who have been besieging us in the streets, and the stages, and the ferry-boats, for an answer to the question, "Is it Honest?" —should, when their importunity is complied with, and the answer is given, be just as loud in censuring our compliance, and in deprecating "agitation." Those who have not been brought up under our American rule of "fair play" and open discussion, are sometimes very much surprised and disgusted to find that it is a rule that works both ways. In such moments of disappointment, it would be ungenerous to the infirmities of human nature to deal too strictly with a little irritation of feeling, or inconsistency of speech.

I hasten now, to a more pleasant part of my task: the answering of the fifth question of the tract, which I am happy to be able to answer somewhat in the sense which the writer desired:

"IS IT HONEST *to assert that the Catholic Church grants any indulgence or permission to commit sin*—when an 'indulgence,' according to her universally received doctrine, was never dreamed of by Catholics to imply, in any case whatever, any permission to commit the least sin; and when an indulgence has no application whatever to sin until after sin has been repented of and pardoned?"

It would be altogether hasty for us to infer that because we have found this Tract so utterly untrustworthy and false in its statements and suggestions thus far, it must therefore be altogether false in this and those that still remain. Whether there have ever been any honest people who have accused the Roman Catholic church of granting pemissions to commit sin, I do not know. If the charge is made, it does not seem to be sustained. I believe that the *form* of the indulgence as drawn up at Rome, and sold for money, in one age or another, has always been retrospective and not prospective. That you may judge concerning this, let me refer you to the document itself, in the form in which it was sold by Friar Tetzel, in the sixteenth century, in the market-places of Germany:

"May our Lord Jesus Christ have mercy upon you, and absolve you by the merits of his most holy passion. And I, by his authority, that of his blessed apostles Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve you, first from all ecclesiastical censures, in whatever manner they have been incurred; then, from all thy sins, transgressions and excesses, how enormous soever these may be, even from such as are reserved for the cognizance of the Holy See, and as far as the keys of the holy church extend; I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism; so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened: and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost." *

You will perceive that the application of this paper is not to future crimes, but to those that are past.

It is further true that the grave and cautious theologians of the Roman Church, have always, as far as I know, insisted that the indulgence was applicable for the remission of those sins only for which contrition and confession

* Encyclopædia Britannica: article, *Indulgence.*

has been performed. The only sense in which the Roman Church has ever sold licenses for crime, has been this, of announcing (not in America, in this century) a tariff of cash-prices at which, *(with* contrition,) all evil consequences of certain sins, whether in this world or the world to come, would be cancelled. The price-current in Germany in the sixteenth century, ranged as follows: for polygamy, six ducats; for sacrilege and perjury, nine ducats; for murder, eight ducats. In Switzerland, at the same period, the price was for infanticide, four francs; for parricide or fratricide, one ducat.

The vending of any further license to commit sin than this, it is not just to impute to the Roman Church. She has never issued papers authorizing persons to commit murder or robbery. She has only published a general announcement, through her authorized agents, that if a man should so far yield to temptation as to commit murder, she would undertake to relieve him from all ecclesiastical censures and from the pains of purgatory, on due contrition and the payment of eight dollars, cash. Even this advertisement, when it was announced and pressed on the public of Germany in the days of Luther, was felt to be an outrage too dreadful to be borne. Not only did it materially affect the national resources, by draining away vast sums of money from the credulous multitude, but it was felt to be poisoning the public morals and bringing the state to ruin through the prevalence of crime. The assembled princes of Germany, Catholic and Reformed together, protested against the infamous trade. And a Roman Catholic divine, Claude Espence, declared of that strange document, the "*Taxa Cameræ seu Cancellariæ Apostolicæ*"—a full tariff of prices at which absolution could be purchased for all possible or imaginable crimes, from the holy apostolic See—that "more crimes would be learned from it than from all vicious books together."

I think, therefore, that the author of this Tract is right, in claiming that it is not just to assert that the Catholic church grants any indulgence or permission to commit sin. I stand by his side, in this matter, to challenge from all gainsayers the proof that she has ever done any thing more than to intimate beforehand her willingness, in case such and such crimes should be committed, to make it all right with the malefactor, both in this world and in the world to come, for penitence—*and* CASH!

But when he goes further, and asserts that the contrary doctrine "was never dreamed of by Catholics"—he goes too far. The bitter protest—alas! the unavailing protest—of those Catholic princes at Nuremburg, that their people had been demoralized and corrupted by purchasing, as they supposed, indulgences for prospective sin, the horrible recorded blasphemies with which these documents were hawked about from city to city by the Pope's commissary Tetzel, and the absurd but dreadful crimes and follies of the people which were the natural and inevitable abuse of that system which was itself a monstrous crime against humanity and against religion—these all show how unsafe it is to infer what is the current belief of the people, from a study of the diplomatic statements of theologians.

In the light of this piece out of the true records of the Roman Church, it is hardly necessary to give any special attention to the following outcry of indignant virtue:

3. "IS IT HONEST *to repeat over and over again that Catholics pay the priests to pardon their sins*—such a thing is unheard of anywhere in the Catholic Church—when any transaction of the kind is stigmatized as a grievous sin, and ranked along with murder, adultery, blasphemy, etc., in every catechism and work on Catholic theology?"

We may only remark that in his method of proving the crime of simony to be "unheard of in the Catholic Church," from the fact that it is distinctly set down by her in the list of punishable offences—the writer reverses the ordinary rules of logic. Among the ancient Romans the crime of parricide is shown to have been unheard of, by the fact that it was not so much as named among the laws. Simony is proved to be unheard of among the modern Romans, from the fact that it is distinctly mentioned and forbidden.* Judging the Church of the nineteenth century by the Church of the sixteenth (and in the case of an infallible Church, is it not just so to judge?) it does seem, does it not? as if one might *honestly* conclude that the forgiveness of sins was a thing that might be paid for in money. We have from both sides a proof that the fact that a thing is prohibited, does not show conclusively that it is not practised. The use of the Bible is expressly prohibited among Catholics;—but it is practised—wherever the Church cannot help itself. The demanding of money for the celebration of masses is distinctly forbidden by decree of the Council of Trent.—But will any one pretend that it is not practised? And now when we understand that fees are paid to the confessor on the occasion of his granting absolution, if we infer that the fee is paid *for* the absolution, are we to be charged with *dishonesty* on this account, simply on the evidence that the transaction is prohibited? Our neighbors have themselves demonstrated to us, by their own eager declarations on the Bible question, that it is one thing to prohibit, and quite another thing to prevent. What the facts in the present case may be I do not know. I never have made the charge myself, and I do not know any one who does make it. "*Qui s'excuse, s'accuse.*" If true, it adds nothing, in comparison, to the horrible history of the indulgence-trade, the infamies of which even Roman Catholic historians shrink from excusing, though they cannot rid their Church of the entire and exclusive responsibility for it.

We are further, requested to answer this question:

"IS IT HONEST *to persist in saying that Catholics believe that their sins are forgiven merely by the confession of them to the priest, without a true sorrow for them, or a true purpose to quit them*—when every child finds the contrary distinctly and clearly stated in the Catechism, which he is obliged to learn before he can be admitted to the Sacraments? Any honest man can verify the statement by examining any Catholic Catechism?"

Nothing could be more conclusive than this logic, if we could constantly presume that the belief and practice of the people always coincide exactly with the teaching of the Catechism. Far be it from me to call in question the good faith with which the formularies of the Roman Church have often sought

* The degree of condemnation in which it is held by the Head of the Church, may be estimated with mathematical exactness. In the tariff of prices for Pardons and Absolutions issued by the Pope, in the beginning of the sixteenth century, "a Pardon or Absolution for a Priest for the vice of simony," is rated at about *ten shillings and sixpence!*

to guard the interests of personal religion and common morality from the hazards involved in the teachings and practices of the Church. As little can we doubt the conscientious fidelity with which good men in the priestly office, such as we ourselves know and honor, and are proud to call our fellow-citizens—nay! whom we will not be debarred from calling our brethren in Christ, albeit they may not own the kindred—will seek to secure the penitent in the confessional from the perils of license, or hypocrisy, or self-deception. But are we to be charged with *dishonesty*, if we believe, after all, that among these thronging masses of tempted, sinful and unintilligent men and women that bring their confessions to the priest, and hear from his lips those awful sacramental words, "*Ego absolvo te*," great multitudes, with sin still hidden in the heart, deceiving themselves, or thinking to deceive God, go away lightened of their sense of responsibility, and led deeper and deeper into the deceitfulness of sin? Have we had no opportunity of personal observation in this matter? Have we seen nothing of the practical operation of the confessional, and of the sweet casuistry of Dr. Dens, in the matter (for instance) of the sin—the "*venial*" sin of falsehood? And is it *dishonest* in us if we do not permit our own personal eye-and-ear-witness for thirty years, to be rebutted by a clause in the Roman Catechism?

And indeed, notwithstanding the warnings of the catechism, one might easily be excused for some confusion of mind on a question on which the acutest of Roman theologians do not always see their way clear to reconcile the assumptions of their Church with the interests of morality.

"*I absolve thee.*" In the utterance of these words (we are informed) is transacted the sacrament of penance. This is, to borrow a phrase from the language of the law, the "operative clause" of the sacrament. What does the declaration mean? Is it absolute? Or, is it only, as this Tract would have us think, a conditional announcement that *if* contrition has been sincere, and resolution of repentance thorough, and confession unreserved, and if "satisfaction" shall be adequate, in that case the sin will have been pardoned?

If the declaration is absolute—if, on the utterance of those sacramental words, they are ratified at once in the court of heaven, then where is the necessity of the penitent's sincerity?

If, on the other hand, they are only conditional, where is the authority of the Church?—and where is the income of the clergy? And wherein is this penitent who goes away from the confessional with the priest's assurance that *if* his repentance is true and hearty his sins are forgiven him, any better off than the unfortunate Protestant who has God's own assurance of the same thing?

But after all, the question put before us is not so much what this declaration means, as what in the current belief as to its meaning on which Roman Catholics, in this and other countries, are accustomed to act? And this is a question to which the Catechism affords no answer.

We pause, for a moment, with a sort of awe before the sublime impudence of the concluding question:

"Is it honest *to make these and many other similar charges against Catholics*—When they detest and abhor such false doctrines more than those do who make them, and make them too, without ever having read a Catholic book, or taken

any honest means of ascertaining the doctrines which the Catholic Church really teaches! AMERICANS LOVE FAIR PLAY."

I may not comment at length on the enormous effrontery of these complaints coming from such a source. But we cannot cease to admire at it! How many Protestant religious books are sold in the bookstores of Rome, to enable the Pope's immediate subjects to make up an impartial opinion concerning the doctrines of Protestantism? Let the *Index Expurgatorius* answer! Compare the number of Protestant books sold to Catholics in a century in Rome or Madrid, with the number of Roman Catholic books freely bought and fairly examined by Protestants in London, Berlin, or New York, in one week, and then see at whose door this charge of "dishonesty" will lie. "Without reading Catholic books!" You who hear me will bear witness from what sources I have dragged forth the unwilling witnesses that convict this brazen "confidence-man" before the bar of the public! What public theological library among Protestants is lacking in the *Acta Conciliorum*, and the other official documents of the Papal Church? Of the few substantial contributions to theological science which in recent times have proceeded from Roman Catholic pens, the works of the Moehlers, the Wisemans, the Doellingers—where have been the largest sales and the most attentive students, among Romanists, or among Protestants?

We deal not unkindly but leniently with the Roman Church when we forbear to explore the recesses of her literature. Her apologetic works, presented to the outside gaze, are fair and plausible, like this tract. But the inner places are often found to be full of all uncleanness. The publication in English of Dens' Theology, or of the Pope's *Taxa Cameræ* would call for the interference of the police in the name of common decency. The open circulation of quotations from the devotions recommended to be practised before the shrines of deceased persons, would be bitterly complained of by Roman Catholics as a device to shock the sensibilities and repel the respect of their neighbors.

We deal most gently by the Roman Church, when we judge it by its manifestations in our own land and age. Wherever and whenever that Church has borne supreme and exclusive dominion, its record has been a record—must I say it?—of infamy. Never in history—nowhere upon the globe—has it been so little corrupt in teaching and in practice, so effective for good, so limited for evil, as now, and here. Never has it been able to point with more of pride or less of shame, to the character of its clergy and its laity than now, and here; here, where the Word of God is accessible to the people, in spite of the rule of the Church, so reluctantly relaxed;—here, where the free Christianity of the Bible, breathing all about it, like a healthful breeze, tends every moment to sweeten and purify it from the corrupt infections which it has brought down from ages of darkness and cruelty.

We have been reluctantly compelled, my friends, by the folly of her own advocate, to turn our attention to some of the most disgraceful and indefensible points in the doctrine and practice of that great religious communion. I am glad now, in the spirit of the Scripture which I read at the beginning, to think on the things which we may discern in her which are honest and of good

report. It is on these things that I love rather to think. In these is our hope of deliverance from the perils which the fathers of the republic have foreboded from the growing influences of Jesuitry, and the power of priestcraft. I do not grudge them the acquisition of thoughtful and conscientious men, trained in the Protestant theology and under the American polity. I do not tremble at the growth of the second generation, not of Irish, nor German, nor French, but of *American* Romanists. These varying elements will not always dwell in peace. Even now the signs of approaching internal trouble for that church begin to show themselves. And when, at last, these gathering clouds, foreboding tempest, shall break in stormy collision between old and new, darkness and light, bondage and freedom, falsehood and truth, those who are found in that institution, standing for the right against foes of their own household, will not look in vain for friends among free and Christian men that stand without.

BRINGING OUR SHEAVES WITH US.

The time for toil is past, and night is come,—
The last and saddest of the harvest eves;
Worn out with labor long and wearisome,
Drooping and faint the reapers hasten home,
Each laden with his sheaves.

Last of the laborers, thy feet I gain,
Lord of the harvest! and my spirit grieves
That I am burdened not so much with grain,
As with a heaviness of heart and brain;—
Master, behold my sheaves!

Few, light, and worthless,—yet their trifling weight
Through all my frame a weary aching leaves;
For long I struggled with my hapless fate,
And stayed and toiled till it was dark and late,
Yet these are all my sheaves.

Full well I know I have more tares than wheat,
Brambles and flowers, dry stalks, and withered leaves;
Wherefore I blush and weep, as at thy feet
I kneel down reverently, and repeat
Master, behold my sheaves!

I know these blossoms, clustering heavily
With evening dew upon their folded leaves,
Can claim no value nor utility;—
Therefore shall fragrancy and beauty be
The glory of my sheaves.

So do I gather strength and hope anew,
For well I know thy patient love perceives
Not what I did, but what I strove to do;
And, though the full, ripe ears be sadly few,
Thou wilt accept my sheaves.

THE REVOLUTION IN AUSTRIA.

On the cover of The Christian World for the last month, was briefly announced the momentous fact that the great politico-religious revolution which has for many months been quietly preparing in the Austrian cabinet and parliament, has been consummated by the act of the Emperor. By this act, Austria, so long the terror of all lovers of freedom, and the bulwark of the papacy, has become the foremost of the liberal nations of the continent. This great fact has come to pass with so little of observation, that very few either of the political or of the religious journals are found prepared to speak at large on its relations either to the past or to the future. We are glad to refer our readers to the earnest words with which it is mentioned by Mr. Atwood in his speech, printed in this number of *The Christian World*. It is our hope to make some record in these pages from month to month, of the impression which this great event makes upon the most thoughtful minds on either side of the ocean. For the present, it must suffice us to give expression to two thoughts:

1. The very event over which, but a few months ago, the friends of the papacy were exulting, and the enemies of that great oppression feeling most cast down, has been made, in part, the occasion of wresting from the absolute spiritual dominion of the Pope the strongest, and (after Spain) the most servile of all his provinces. The battle of Mentana, under the pretence of maintaining the independence of the Holy See, placed it under the protectorate of France. Such "independence" was too dearly bought. It was impossible that a dependant of the French empire should continue to administer, unrestricted, the religious affairs of the rival empire. The bloody interference of Napoleon saved to the Pope his petty Italian province, and lost him Austria. God has made man's wrath to praise him.

2. This great achievement of the kingdom of heaven must needs be a costly one to the Churches of America. In the work of missions, there is nothing so costly as success. The empire of Austria is suddenly opened to the free and unrestricted work of the Gospel. The millions of her population are calling, in all their diverse languages, for the Word of God. The missionaries of the Christian Union are even now beyond her frontier, among that Hungarian people who cherish towards America so peculiar a feeling of gratitude and respect. We long at once to enter this ripe harvest-field with a multitude of laborers.

Make good use of time, if you love eternity; reflect that yesterday cannot be recalled; to-morrow cannot be ensured; to-day is only yours, which, if you procrastinate, you lose; which lost, is lost forever. One day present, is worth two to come.

FOREIGN CORRESPONDENCE.

HUNGARY.

We have an interesting letter from the Rev. R. Koenig of Pesth, who has superintended our work in Hungary for some time. Mr. K. has eight colporteurs under his supervision, who report as (chiefly) sold 10,000 copies of the Scriptures, in whole or in part, in ten different languages, and also, 70,000 religious Books and Tracts.

Mr. Koenig has sent, in pamphlet, a summary of the Gospel history in Hungary, one of the many chapters of that history which read as if woven by the romancer, yet no facts are truer or more simply stated.

Of our own three laborers he speaks as follows :

Mr. Riedel, who was for several years a much respected member of my congregation in Constantinople, and after that, Bible Agent for the British and Foreign Bible Society in Albania for three years, has had his field of labors in Transylvania, a country which had never before been trodden by the foot of a missionary or colporteur. His success I consider highly encouraging. Mr. Friklich has been employed as evangelist. He has studied for the ministry two years of the term in Basle, the well known centre of missionary interest, and after passing his theological examinations is now a candidate for the ministry. He has had his work in several of the southern counties of Hungary as traveling evangelist, preaching (in Hungarian), forming acquaintances with pastors, teachers, etc., and seeking channels for the spread of religious literature. I have, through him, become acquainted with a number of ministers, several of whom have already become very efficient co-operators. The labors of a decidedly pious young man, like Mr. F., and thoroughly trained and furnished as an evangelist, are very valuable in a country where sound Gospel views and sound plain Gospel preaching are of rare occurrence.

Our third employee is a deaconess of the well known institution of Kaiserswerth on the Rhine, founded by the late Rev. Dr. Fliedres. She is emphatically a Home missionary in all branches of detail, visiting the poor, the sick, the blind, and cripples of all classes and creeds, and laying hold of such destitute poor as have no care extended to them from any other denomination. She has further succeeded in gathering an interesting Sabbath-class of 35 to 40 children, mostly Roman Catholics belonging to the district in which she lives. She has been requested by Roman Catholic families to establish a day-school ; this, however, is impracticable as long as we have only one laborer of this class. Several Roman Catholics, with whom she has become acquainted, have given up their connection with the Popish Church and joined our congregation. Among them there are several cases of decided conversion. She has learnt the Hungarian language, and continues to study it, and is a person of such character and attainments that she is equally welcomed in the houses of the wealthy and well educated, and the poor.

These three agents represent three altogether different classes of evangelistic agency, and in my estimation, each of the three departments ought to be strengthened by additional laborers.

GREECE.

One of the Greek brethren speaks of another "call from Macedonia" in addition to that reported last month.—He says :

You will rejoice with us in hearing that we have had another appeal for help from Kassandra in Macedonia. There are there several Greeks who wish to have a preacher. The result of a visit to Kassandra in 1859, was the coming into one of our households of Polyxene, the girl whom we married to the native preacher at Demardesh. Formerly they had a preacher supported by the Established Church of Scotland ; and it seems they are attached to him. We have

written to find out if he can be obtained again : if so, we will propose that he should be sent them by our Society.

God is causing his light to break in here and there among the Greeks; and as they turn their eyes to us, we cannot but hope that our Society will one day take under her patronage the whole of the Greek field.

Another thing that interests us here is the erection of a church. You will rejoice with us to hear that our veteran brother in the field, Dr. King, has opened the subscription for that end. Dr. K. says that if he could only see such a church erected and hear us preach therein, he should regard his work done, and be willing to say with Simeon, "Lord, now lettest thou thy servant depart in peace." His heart is bound up in the field of his life-long labors, and he rejoices in all that is done by us.

Another brother from *Athens* refers to the "tender interest in behalf of Hungary," especially now that

She has become an open field, and the people can freely return to the principles for which John Huss testified with his blood; to the religion of their fathers, to the Bible, and to the cross of Christ.

But (he continues) there is an to East be conquered as well as a West. As things move on now, you will soon be *troubled* with appeals for *reinforcements* both within and without the kingdom of Greece.

At Athens the work has taken a long step forward. On the 28th, a council of war was held, as it were, on the "Plains of Moab," just before the crossing of Jordan. Dr. King invited a few Christians to celebrate by prayer and praise the fortieth anniversary of his leaving America. He read the 31st chapter of Deuteronomy, and told of the past, its trials, sorrows, disappointments, and hopes. He stood like Moses, viewing the promised land, yet for reasons of age and feeble health did not expect to enter it himself. In view of the past, and of what is going on at present, we took courage and decided upon a forward movement.

The Nicene Creed, the oldest and least objectionable of all Creeds for fifteen hundred years, has been kept in the same state in which it was originally written. No Synod ever dared add or subtract a word, while the Eastern Church preferred to see herself denationalized and an outcast, to lose her capital of Byzantium, and see St. Sophia defiled by the Moslem, rather than adopt another and be saved. This Creed is still held dear by the Church; and a Creed so evangelical we do not hesitate to accept as the basis of the Reformation of the Greek Church, and the basis upon which all Christendom may be united, as the different companies wearing different uniforms and practicing different tactics in the one strong army of the Lord God of Hosts,—a union that accepts all the elements of salvation, but forbids none of the denominational peculiarities of the Evangelical branches of the Church militant. While it does not require uniformity in form, it insists upon uniformity in principle, inasmuch as there is but one door, one narrow gate, one strait way to salvation, as there is but one Saviour, one Spirit, one Father. Faith without works is the only condition for justification, and works form the evidence of faith. It is the basis on which our Society operates; it is not denominational, but evangelical.

Now that, in accordance with Dr. King's counsel, we have formally adopted this Creed, we feel more hopeful and stronger. Our step is lighter as we march on bearing the standard of the Cross and the sword of the Spirit, to possess the East for our Lord and Master.

CHILI.

From *Valparaiso*, we receive the *Seventh* Annual Report of the Valparaiso Bible Society, with proceedings (in brief) of the annual meeting. Addresses were made by the President and by Dr. Trumbull.

The address of Mr. Alexander Balfour, the President, is admirably compact, thoughtful and useful. He refers severally to our brethren in Santiago and Talca, and at particular length to their work. He also speaks of the Rev. Mr. Gardner, at Lota, of Mr.

Keller, to be stationed by the South American Missionary Society at Lebra, of Mr. Stuart, of the same Society, at Coquimbo.

In a few fit words at the outset, he thus states for South America, what we think there is need to be plainly restated, here and now, in this land, as well as in the old world.

Glancing back to the period when this Society was founded, seven years ago, we must note with congratulation the advance that has taken place in public opinion amongst ourselves, regarding the duty of affording to the people of this country and of all other countries the enormous privilege of reading God's Word in their own tongue. Discussion has tended still more deeply to confirm convictions regarding our responsibility in this particular, and to assure us that where human legislation, instead of being a reflex of the Divine law, contravenes it, the latter, and not the other is binding on the conscience and ought to be obeyed. And should it ever happen that those of the Roman Catholic persuasion dispute the propriety of our attempts to convey God's own Scriptures of truth to their fellow countrymen now ignorant of them, we must bring before their minds the principles which have been accepted by us and have determined our own conduct. These are, that in circulating the Word of God and calling attention of individuals to its truths, we do no injury to any man, but on the contrary aim at distributing to others a source of light which, however inadequately we ourselves may prize it, we are nevertheless conscious, in this world of darkness, is of unspeakable, inestimable value. We entertain hostility to no one, but would seek to be helpful to persons of every class, and of all forms of religious belief.

The Report speaks thus of our friends:

Your Directors cannot refrain from speaking in the highest terms of the disinterested and noble efforts made by the Rev. Mr. Gilbert, of Santiago, to diffuse the truths of the Scriptures amongst the native population in the capital, and also in Talca, which place he visited lately. In Talca strong opposition was shown at first, and it was even with danger that Mr. Gilbert could appear in the streets, but it is encouraging to know that there are in Talca many who are willing to receive him amongst them and who support him energetically in his labors.

While the work in which Mr. Gilbert is engaged is not directly in connection with the Valparaiso Bible Society, it nevertheless opens a door for that Society's influence, and many of our Scriptures and publications have been put into circulation through his agency.

Your Directors would also refer to the efforts of our Rev. friends, Messrs. Merwin and Sayre, in the capital. They have been sent out by the American and Foreign Christian Union to labor amongst the native population in this country. In the last annual report of your Society, mention was made of the formation in Santiago of a class of intelligent artizans for the study of the Scriptures. This class has been most successful, and is continued under the superintendence and management of the three gentlemen already named. It is hoped that ere long an Evangelical Chilian Church may be erected in that city.

Talca.—In the fresh news from the new station, the chief point of interest to our readers respects our, we may already call, old friend the Artezano. Strenuous efforts, says Mr. Sayre, have been made to crush this little weekly paper, but it still lives, and more strongly than ever advocates religious liberty and the interests of our cause.

Another item of a personal character from our friend, Mr. Merwin. It is to the effect that Mr. Sayre has added another to our missionary force—by marriage. He was married on the 14th day of May, in Santiago, to Miss Emma Laroze, a native of France, a

lady of earnest piety and in every way qualified to aid him in the Master's work.

MEXICO.

In answer to the question often asked of the character and attainments of the "Bible Readers" employed in Mexico, Miss Rankin translates the following letter recently received from one of the native converts laboring in Cadareyta. Miss R. adds—"It may serve to show somewhat the spirit by which they are actuated, and to exhibit the interesting state of evangelization in Mexico at the present time."

My dearly beloved brother in Christ Jesus:—

Great is my desire that this letter will find you, with all the brethren, in good health, and in the union and peace of our Lord and Saviour, in whom we trust and hope for all spiritual and bodily aid; for in His hands is put all power in heaven and earth for ever.

Dear brother, I cannot but notice to you of what my heart is full, and communicate the great movements which are taking place in this city concerning our faith. The people have heard, through the advertisement, of our meeting at the house of Don Santiago Diern, and very many have come asking for instruction; some annul liberty, others refuse the Bible entirely.

The opposers have been sent by the priests; and to meet their opposition we give answer, after asking the aid of the Holy Spirit, and the presence of Jesus Christ, who is the Head of the Church. We need your aid: please come and help us in bearing testimony to His Holy Word. Do not fail, because we must spare no means.

We are under the necessity of giving instruction every day. Not many minutes ago, we had 35 persons asking for instruction. We greatly need your aid, as you are older in the faith.

You will do me the favor to place this letter in the hands of my sister in the faith, Doña Chona Renteria, that her joy may be full as it is with us, and that she may come without excuse, not hiding the banner she has received from our Lord, so that our triumph may be complete. If we can gain the few that contend against us, we shall have obtained the people, and the Word of God will prevail.

JOAQUIN FLORES.

THE CATHOLIC WORLD, in a recent article on the religious aspects of Paris, says truly—

Paris is not a Catholic city, but a city which was Catholic and which Catholics are striving to reconquer. The Revolution abolished the Catholic Church and exterminated its clergy; and with all the efforts and zeal of the Catholics they have only gained a large minority of the people to any real faith and connection with their establishment.

As of Paris, so of France, Italy, and all the Romish countries of the Continent, it is true they are not Catholic. They were, and now the work of the Roman Church is the re-conversion of the people to its faith.

A ROMISH BISHOP ON THE RIGHT SIDE. While the effort is making here to turn our Anglo-American Sabbath into a French and German holiday, it is curious to notice that the best class of religious men in Europe are earnestly desirous to introduce our holy day there. We might expect that evangelical Protestants would have this desire. It was especially pleasant to read on the walls of a Catholic church in France a pastoral from the Bishop in furtherance of this object. A recent traveler reports that he read such a pastoral on the walls of the much admired church at Rouen, in France. The Bishop laments as seriously and earnestly as does the Bishop of the Protestant Episcopal Church in California the dissipation and secularity observable on the Lord's day. He even, greatly to the praise of his candor, points the argument by referring to Protestant lands. He declares that England's riches and prosperity are owing to the general observance of the Sabbath. He does not hesitate to trace much of the misery and crime in France to the neglect of the Sabbath.—*Pacific.*

THE HOME FIELD.

THE PLANS OF THE CHRISTIAN UNION.

We do not doubt that there are many wise and earnest Christian men in our country whose deep conviction is that the *primary* duty of the Christian Union is to see to the protection of America from the inroads of Romish corruption; that it is from its bearing upon this duty that the work of preaching the Gospel in Romish countries, grand and hopeful as it is as a work of foreign missions, acquires its greatest importance. Some of those who are accustomed to look deepest and see clearest into the operations and resources of the Papal power, are first to recognize that as a measure of self-defense, the war must be carried on in the enemy's country.

But nothing can excuse us for the neglect of any hopeful effort in our own country; and if there is any uneasiness and impatience in the public mind concerning our Home Field and our Home Work,—if there is any craving for larger and more effective operations on the part of the CHRISTIAN UNION as the representative of pure American Christianity in this thickening conflict with Rome; if there is any dissatisfaction with us as if our past labors had been far behind the exigency of the times, we do not complain of it, but rather "thank God and take courage." It is in such indications of a quickened apprehension by the Church of the present serious exigency that we find, under God, our best hope of advancement and success in that supremely important work in which the Church must be the principal, and we only the agents.

We have no apology to offer for past deficiency (if any be needed,) except an effort for the future which shall keep full pace with the zeal and faith of the churches.

The Board of Directors of the CHRISTIAN UNION have recently adopted a series of measures, of which we do not deem it best to speak publicly in detail, but which, being submitted to the consideration of a recent meeting of the evangelical clergy of all denominations of New York and vicinity, were unanimously pronounced to be "wise, hopeful, and worthy of the great exigency for which they were devised." These measures will be known by their results. They cannot be carried out without expense. But we enter upon them in full confidence that when the churches shall see in progress the diffusion of authentic information in the place of ignorance; the reinforcement of ministers of the Gospel everywhere with the help that they need in combating the fatal heresies and the insidious designs of the Roman priesthood; the defeat of the plausible but deceitful tracts with which it is attempted to flood the country, by opposing to them the truth of God's Word and of history; when the churches shall see the minds of children in our Sunday-schools, now so peculiarly exposed, to the misleading artifices of Rome, fortified by full instruction in the Sunday-school libraries, under a form at once attractive and authentic; when our Christian people shall see the political machinations of this enemy of our country, which are most perilous to our safety when they are kept most secret, assiduously investigated and exposed and the desultory efforts of good men in various parts of the country to advance the standard of the Lord against the incoming flood of superstition, brought into correspondence and combination;—that when the churches shall see this work in successful progress, they will not fail us when we come to them for the means of carrying it forward.

CONCERTED VIOLATION OF THE SABBATH AND OF THE LIBERTY OF WORSHIP.

It is no fault of ours that the present issue of the CHRISTIAN WORLD bears the record of two characteristic transactions of the Romish priesthood that must deeply move the indignation not only of Protestant Christians, but of all true American citizens—the concerted violation of the Lord's day, and disturbance of worshiping congregations; and the bold abduction and imprisonment of a Christian young woman in a Popish asylum for prostitutes. It is not that we love to dwell upon such facts;

it is that with a boldness that grows daily more defiant they are perpetrated before the face of the public, so that we cannot be ignorant of them if we would.

When we speak of *concerted* action on the part of the Romish hierarchy, we speak inferentially. We have no knowledge of the designs of that body, except as we see what they execute. But when we see a series of outrages, all of the same class, almost simultaneously perpetrated in many different places, it is reasonable to recognize in it a result of that concert and combination with which it is the pride of the Romish system to operate.

Within the period of three or four weeks, in New-York, Brooklyn, Newark, St. Louis, and other cities, near and far, there were displayed on the Lord's day great processions, flaunting with banners, and noisy with brass bands. These were put in occupancy of the streets at the customary hours of worship, delaying or absolutely hindering those who desired to go to church.—They were led, in some instances, out of their natural course, for no apparent purpose but to obstruct and disturb streets almost exclusively occupied with Protestant homes and churches. In all cases, so far as we can get information, they insulted the common sentiment of Sabbath decorum by the ribald music of Irish dances and comic songs. They were rallied about the doors and windows of Protestant places of worship until congregations and Sunday-schools were compelled by the outrageous din to suspend their exercises. And they dispersed, at last, in more or less orderly companies, to quarters of the city as yet undisturbed, in time to serenade churches gathered for evening worship with "Lanigan's Ball" and "Rory O'More."

One Protestant church in the city of Brooklyn, with a meekness and courtesy that might have softened even the arrogance of a Roman ecclesiastic, sent to the Roman Catholic Bishop of that city, some days before the appointed Sunday for one of these demonstrations, and entreated that the arrangements for it might be so ordered as not to break up their religious worship. The gentlemen of the church were politely answered by the prelate that much to his regret it was impossible for him to alter his arrangements for their accommodation; and their peaceful assembly was broken up by the roar of a "religious" mob, gathered with the distinct and express expectation of accomplishing that very result.

We do not know that any thing is to be done about this. It may be true, probably it is, that the Roman Catholic Church is strong enough, in numbers and in political confederation, to override law, and to trample on the principle of the liberty of worship, and yet go unpunished and unrebuked. But if we can do no more, we certainly can do no less, than sadly to record this new and bold step in its course of usurpation and demoralization.

AN AUDACIOUS ACT OF RELIGIOUS PERSECUTION.

From time to time, the consciousness of growing power betrays the Romish priesthood from their accustomed cautiousness into some act in which the real spirit of the Jesuit and Dominican is nakedly revealed to the public. Such an act—the kidnapping of a Protestant girl, and the imprisonment of her in a Roman Catholic Asylum for abandoned women—has just been perpetrated in this vicinity. The facts, which have been diligently sought out by the Rev. Dr. Mattison, one of the officers of this Society, are as follows:

About the middle of last January, a young girl, then in her fifteenth year, living at service in a Christian family in Newark, attended on the services of a Methodist church in that city, and was deeply moved to repent of her sinfulness, and believe on Jesus Christ as her Saviour. She told the story of her conversion with simplicity and godly sincerity, and was received to the communion of the Church.

She was of American birth, but of Irish parentage, and a person of more than ordinary attractions. Her own mother is dead, and neither her father nor her step-mother can read or write. And this young woman, growing up in the midst of free schools, was learning to read in the family in which she lived at the time of her conversion.

It is in evidence that she is a modest, industrious and excellent girl, who has earned her own support since she was nine years of age. It is also in evidence that soon after her joining the Church, an unsuccessful attempt was made by "Father Doane," a young priest of the Romish Church, to procure a writ of *habeas corpus* by which she might be removed from the protection of her employers. This fact appears on the testimony of Doane himself.

She was decoyed, at last, from her home, by false representations of the death of a cousin, and by the story that a child which she dearly loved was sick. She went to the house where the child lived, and was met there by Father Doane, who finding her unwilling to renounce her faith, advised her father to keep her secure until she could be sent to a nunnery in New-York. She was accordingly put in close confinement, under lock and key. Doane himself was compelled to testify that he so advised, and in an article which he published, and was reluctantly obliged to acknowledge under oath, he declares that all this was done on account of her religious belief.

To get her from Newark to the nunnery, they persuaded her to "go and *see* the place," under the solemn promise that if she did not wish to enter the "institution" after she had seen it, she might come home with them. But once there, they turned the key upon her, and for weary months she has been confined behind the iron gratings of an ecclesiastical prison. Her friends, alarmed at her sudden disappearance, made inquiries for her, and were deluded with lying answers. "She was in Jersey City," or "she was in Brooklyn," or "she was with her friends." But all the time she was behind the bars of the "House of the *Good Shepherd*," at enforced labor and on coarse diet, and compelled to endure the company of abandoned Roman Catholic women. This was the penalty of her Protestantism.

By the prompt action of the Methodist preachers of Newark, measures were taken to sue out a writ of *habeas corpus* before Judge Ingraham, of New-York, where the nunnery is located. On the 15th of June the "Lady Superior" was brought before his Honor, to show why Mary Ann was thus detained in confinement against her will. After a portion of the testimony had been taken, the counsel for the defense moved a dismissal of the case on the ground that she was a minor and her father had a right to place her where he pleased. The Judge told him that it was in evidence that she was a pure-minded young girl of sixteen and that the "House of the Good Shepherd" was filled with abandoned women, among whom she is obliged to work and sleep,—that no father has a right to place his child amid such corrupting associations,—that Mary Ann was taken there and kept there against her will; and unless these facts could be lighted up in some way, she would not be remanded into such a prison.

At the time of this writing (July 8th) the case is still pending. Meanwhile the poor girl is still in her prison, although promised by her father that she shall be released whenever she will "renounce her heresy." This she declares she can never do.

One of the pitiful and painful things in this case is suggested by the *name* of the person who represents in it the Romish priesthood. It is a name once borne with distinction, and not without dignity, by an *American* citizen of New Jersey. Is it possible that the influences and associations of the Romish priesthood can, in these few years, have brought a son of Bishop Doane to that point at which he is willing to join in the persecution of a humble and innocent Irish girl, and in getting her imprisoned among prostitutes, for the offence of accepting the faith from which he has apostatized?

—

P. S. JULY 10th.—Judge Sutherland made the following decision:

"This is an embarrassing case, and not free from doubts: but upon the whole I think the writ must be dismissed, and the prisoner remanded to custody."

The counsel for the plaintiff then asked the Court to make some order for the disposition and custody of the child until the case could be reviewed on appeal. But this the Judge refused to do, on the ground that he had no power to do it, his former order having terminated the proceedings.

"Not free from doubts." O Judge! and who is to have the benefit of these doubts? The innocent motherless child—or the stepmother Church, which, while it had her in its charge, suffered her to grow up without the knowledge of the alphabet, and now that she has escaped from that darkness into light and hope and intelligent Christian faith, shows its love for her by imprisoning her at hard labor, and by procuring infamous men to defame her character? Cannot the law lean to mercy?

THE REPORTS AND COMMENTS OF THE SECULAR PRESS.

From the New-York Times—Editorial.

Imprisonment of a Young Woman in New-York for Turning Protestant.—A case of the deepest interest to Protestants as well as Catholics, and involving principles of religious liberty as well as of parental jurisdiction, was decided by Judge Sutherland, in the Supreme Court of the State, in this city, yesterday. The circumstances will be found reported in detail in our legal columns. A young woman of Catholic paternity and training was converted from the Roman Church to the Protestant faith. She was a person of good character, excellent conduct, intelligence, and strong convictions.—Shortly after she had become a member of the Methodist denomination, her father had her arrested for the offence, and incarcerated in a Catholic institution, known as the "House of the Good Shepherd,"—an institution which has a department called the Reformatory Department, the inmates of which are forcibly detained and disciplined for the benefit of their souls. A few days ago, some friends of the girl attempted to secure her release on a writ of *habeas corpus*; and she was brought from the institution to the Court. She reiterated her renunciation of Catholicity and her adhesion to Protestantism, and expressed her anxiety to return to the friends who had protected her. Her father, however, declared she was a wayward girl, and that it was to keep her from evil that he had put her under restraint, by confinement in the Catholic institution.

After the hearing of evidence and argument, Judge Sutherland decided that the writ must be dismissed, and the prisoner remanded to the custody of the House of the Good Shepherd. Thereupon she was taken out of Court by her custodians, evidently (according to our reporter) "in a very distressed state of mind."

From the N. Y. Times—Law Report.

The particulars of this case, heretofore published in the Times, are somewhat peculiar, and withal interesting—so much so that we will briefly recapitulate. Mary Ann Smith is a motherless girl, aged now about 16 years. At the instance of her father, she was some time ago placed in the custody of the "Sisters" at the House of the Good Shepherd, a reformatory institution, located on the upper part of this island.

For some months prior to her arrest and incarceration in the above-named institution, she was living in a quiet way, with a most respectable family, in the city of Newark, N. J. Her father is a Roman Catholic. What her mother was prior to her death does not appear. A short time ago, and while in the family at Newark, Mary Ann became strongly impressed with the idea that the Roman Catholic is not the true faith. She, therefore, abandoned it and joined a Methodist Church. Affidavits made by her friends show that for months prior to her admission to the Methodist Church her conduct was most exemplary, and that her character was as good as that of any in the Church.

On the other hand, her father—who seems by the way in which he swears, to have more sympathy for Satan than he has affection for his daughter—insists that she is disposed to be a bad girl. That she has become so headstrong and wayward that he has no longer any control over her. That his only motive in causing her incarceration in the institution known as the House of the Good Shepherd, was to restrain her from the bad ways into which she had fallen while among the Methodists. That it was his most earnest and heartfelt wish that his daughter, Mary Ann, should grow up to be an accomplished and educated lady, and a useful and respected member of society. He was sure she could not become such, however, so long as she was allowed to go unrestrained by the family with whom she lived. She had, he said, left the true Church. She had joined the Methodists. Besides this, the father said his daughter had been guilty of most unbecoming acts with young men. For these reasons he sought to have her imprisoned in the House of the Good Shepherd.

During the investigation it transpired that this House of the Good Shepherd is a very peculiar institution. There is first a department which may be termed the voluntary department. Girls and young ladies go there of their own choice, or are sent thither by their parents or guardians for the purpose of obtaining a good education. In other words it is a convent so far as the training of youthful females is concerned, and none of the other sex are taken into the institution. In another department young females are taken, as it were, on probation, but in the third class they are taken in as if it were a place of punishment—that is termed the reformatory department.—The idea is to punish young women, and at the same time reform them if possible. What are the rules, regulations, penances, punishments, etc., as practiced in the third department of the House of the Good Shepherd upon the young lady inmates thereof, did not transpire upon the hearing before the Court.

After a full investigation of the case and after argument by counsel, Judge Sutherland to-day made the following decision: "This is a very embarrassing case, and is not free from doubts; but upon the whole I think the writ must be dismissed, and the prisoner, Mary Ann Smith, remanded to the custody of the House of the Good Shepherd."

The girl was thereupon taken out of Court, evidently in a very distressed state of mind. It is not probable that a case of this nature will be allowed to rest where it is.

From the N. Y. Sun—Law Report.

Upon the argument, Mr. Lord, for the relator, stated the facts as developed by the testimony to be, that Mary Ann Smith, who is now sixteen years old, had since the death of her mother, about five years ago, lived out at service most of the time, and for the last year had supported herself. In January, 1868, she became a member of the Methodist Episcopal Church in Newark, and since that time had lived a good and consistent life, as appeared by the evidence of her employers and the Rev. Mr. Gilbert. In

March last she was induced to go to the house of Mrs. Carrollton, her aunt, where she was detained until her father was sent for; and subsequently her father, acting under the advice of Father Doane of Newark, induced her to go to the House of the Good Shepherd in this city, under promise that if she didn't like it she needn't remain. After being thus induced to enter, the promise was broken, and she was compelled to remain contrary to her wishes.

The true cause of her imprisonment was claimed to be set forth in a letter by Father Doane to the "Newark Daily Advertiser." The only cause there assigned was that Mary Ann was abandoning her faith, and that there was no hope of reclaiming her so long as she remained under Protestant influence. Some evidence had been given tending to show that Mary Ann's previous associations had been objectionable, but it was claimed to be evident from the letter of Father Doane that this was an afterthought; and besides, the evidence was averred to be weak and contradictory, and related almost entirely to what took place long ago. The evidence of Egbert and Ellis, who testified to having had once, about a year ago, improper intimacy with Mary Ann, was claimed to be unreasonable and improbable, and that upon their own showing they were entirely unworthy of credit. Upon this state of facts it was argued that nothing had been proved amounting to a legal cause of imprisonment, and that if there were, the convent of the Good Shepherd was an improper place for her. She was obliged to work there, and was subjected to association with degraded young women and her morals were liable to be corrupted.

The evidence showed that the young lady was remarkably intelligent and abundantly able to reason and judge for herself in all matters of conscience and religious belief. She had been under Roman Catholic influence since March last, and yet was resolute in her determination not to abandon the Protestant faith. She was not held by virtue of any process of any Court, or in pursuance of any final judgment or decree, and therefore should be discharged. The right to worship God according to the dictates of one's own conscience was sacred by common law and by statute, and a father had no right to constrain the faith of his child by coercion or imprisonment.

It was further claimed, that even though all the facts alleged were true, it was no ground for the girl's detention, there having been no legal complaint or legal commitment. The statements of Egbert and Ellis were contended to be evidently wicked and deliberate perjuries; but those and all other improper acts alleged against her occurred long before she became a member of the Church, and long before she was committed to the House of the Good Shepherd. There was not a particle of evidence impeaching her character since last January. On the contrary, it was shown affirmatively that her conduct and conversation since had been eminently discreet and above reproach. The alleged misconduct, if true, occurred last summer, and was not known to her father when she was committed. When a child is old enough to understand its own wishes, and those wishes lead to no improper consequences, it was urged that the Court should interfere, even as against the father, to permit the child to go where it pleases.

For the respon ent it was claimed that it had been sufficiently shown that Mary Ann had been keeping bad company and resorting to disreputable places, and that to avert her ruin and shame her father had a right to have her detained at the House for instruction and moral guidance.

Judge Sutherland in deciding for the respondent, said: "This is a very embarrassing case, and not free from doubts; but, upon the whole, I think the writ must be dismissed, and the prisoner remanded to custody."

From the N. Y. Herald—Law Report.

"The writ was issued at the instance of the Rev. Jesse S. Gilbert, a minister of the Methodist Church at Newark, N. J., who, it seems, had been instrumental in inducing the girl to forsake the Roman Catholic faith and join the Protestant Church, and claimed that it was for this reason that she was confined by her father in the House of the Good Shepherd.

The parent denied this and claimed that it was by reason of laxity of the girl's morals that she was so restrained, producing evidence of young men who, by their own showing, were of ill repute, to the effect that they had criminal intercourse with Mary Ann, and that she was inclined to keep bad company. They failed, however, to show a single act derogatory of her character since the time she had united herself to the Methodist Church, about ten months since, while the petitioner produced testimony proving that she had been very discreet and decorous during that period without any restraint being imposed on her.

The court, in rendering its decision yesterday, says the case is embarrassing and not altogether free of doubt, and that the prisoner should be remanded and the writ dismissed."

From the N. Y. Tribune—Law Report.

"In this case, Mary Ann Smith has been placed by her father in the House of the Good Shepherd, defending his action on the plea of his daughter's bad character, and the petitioner for her liberation is a pastor of the Methodist Church which she joined in January last, who alleges her good character, and that the sole ground of her confinement is her change of religious views.

Judge Sutherland announced that though the case was one of much embarrassment, he must remand her to her father's custody.

Counsel for the petitioner said they should appeal by *certiorari*, and asked the Court to direct that pending the appeal the respondent be forbidden to take her from the jurisdiction of the Court. Judge Sutherland held that he had no power to make such an order."

A ROMISH CHAMPION DISCOMFITED.

During the recent session of the General Conference of the Methodist E. Church in Chicago, the well-known "Father Hecker" of New-York delivered, in the Opera House of that city, his lecture entitled "A Search after a Rational Christianity; or, How I became a Catholic." The lecture, though not sparing of evil and unjust words against evangelical religion, was listened to by a large assembly, composed largely of Protestants, with that respectful patience which grows out of the Protestant love of fair

play and free discussion. One of the Secretaries of this Society, the Rev. Dr. Mattison, of Jersey City, took full notes of the lecture, and, a few evenings afterward, replied to it, before a crowded audience, in the Clark-st. Methodist Episcopal Church, nearly opposite the Opera House, and where the Conference held its sessions. Such was the interest awakened, that a second meeting was held, upon the character and tendencies of Romanism, at which Bishop Scott of the M. E. Church presided.

These meetings were the occasion of a newspaper correspondence between a champion of the Romish Church, who signed himself "Rev. J. M'Mullen, D. D." and Dr. Mattison, concerning a public discussion invited by the former. The account of this interchange of notes is given from the *Chicago Republican*, a secular journal, which witnessed the affair from the point of view of a man of the world:

"Mr. M'Mullen commenced with a challenge to the whole world of orthodoxy for a discussion 'at some convenient time,' on the merits of the Catholic religion. Rev. Dr. Mattison promptly accepted the challenge, asking only what every fair-minded person can but consider reasonable facility for preparation, he being a thousand miles from his home and library. To this fair and gentleman-like proposition Mr. M'Mullen replies very much in the style one might expect from M'Coole or Coburn, saying he hoped a 'gentleman and scholar' might be found to meet him; charging the Methodists with being persons of 'low and ignorant prejudices,' and with flinging 'disgusting filth' into the minds of community, and generally very grossly misrepresenting the proposition of Mr. Mattison. The latter gentleman replies to this undignified and rather coarse rigmarole, waiving his right to have an equal voice in the selection of the time and place, and offering to meet this boastful D.D. so soon as he should have time to go home and return, after making some needful preparations. One would have supposed that nothing in this could be objected to. But Mr. M'Mullen refuses to be satisfied. He again appears in the public prints with the declaration that 'some person known to be gentlemanly and learned must meet me on the platform of the first hall or rink that can be procured for the purpose in this city, or in the columns of some public journal, *within three days*, or I shall consider my proposal as not accepted.'

What a back down is here from his first proposition! 'Within three days,' indeed! To prove his own right to the appellation 'gentlemanly,' he adds, that Mr. Mattison 'has not proved himself to be one who is known to be of decorous speech and manners, and who has passed through a complete collegiate course.' Now we submit that this is a complete and pitiful attempt to retreat from the whole matter he himself had proposed—an attempt, too, couched in phraseology by no means creditable to the ministerial profession, or the reputation of Chicago for courtesy or good manners.

Mr. Mattison, however, evidently 'means business.' In the afternoon papers, he replies to the above indecorous innuendos, declaring that 'much as it will incommode me, I send you this note at this early hour, to say that "I will meet you within three days, on the platform of the first hall or rink that can be procured in the city" to discuss the question, "Is Roman Catholicism a corrupt form of Christianity?"' He very pertinently adds, that, 'as to education, the less I have the more to your advantage in the discussion.'

Now, unless the Rev. Mr. M'Mullen abides by his declaration, after Mr. Mattison has yielded every thing, and waived every condition he had an undoubted right to demand, the entire public must conclude that he never intended a discussion, and sought only notoriety. He has no possible decent excuse for now evading this discussion."

WHAT THE BIBLE SAYS.

THE following Tract of the "Catholic Publication Society" is described in their "Bulletin" as "a companion Tract to "Is it Honest?" The description is eminently just. In point of candor, honesty and fidelity to the Holy Scriptures, it is only paralleled by that ingenious and plausible little document. The two are well worthy to stand together in the company in which they are issued.

We reprint the Romish tract in full, and subjoin to it another and better one:

WHAT DOES THE BIBLE SAY?

DOES the Bible afford conclusive proof, as many believe, against the doctrines of the Catholic Church? Catholics say not; that, on the contrary, they are laid down in the Bible in plain and simple words. Which are right? Let us be impartial and examine the principal doctrines of the Catholic Church by the light of the Holy Scriptures.

It is denied that our Lord appointed St. Peter to be his vicegerent, and the head of His Church upon earth. Now, on the headship of St. Peter, WHAT DOES THE BIBLE SAY?

"And when Jesus beheld him, he said: Thou art Simon the son of Jona: thou shalt be called Cephas: which is by interpretation, Peter." (Rock or stone. See word Peter in Cruden's (Protestant) Concordance.) (St. John 1: 42.)

"And I say unto thee: Thou art Peter, (Rock,) and upon this Rock I will build my church; and the gates of hell shall not prevail against it." (St. Matt. 16: 18.)

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt loose upon earth shall be loosed in heaven." (V. 19.)

"Jesus said to Simon Peter: Feed my lambs. He said to him again: Feed my lambs. He said to him a third time: Feed my sheep." (St. John 21: 15–17.)

It is denied that the Church of God is unerring in teaching the doctrine of Christ. Now, in regard to the Church of God, WHAT DOES THE BIBLE SAY?

"Go ye, teach all nations. . . . Teaching them to observe whatsoever I have commanded you; and lo, I am with you always, even to the end of the world." (St. Matt. 28: 19, 20.)

"And he shall give you another Paraclete, that he may abide with you for ever, the Spirit of Truth." (St. John 14: 16.)

"But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind whatsoever I shall have said to you." (V. 26.)

"Upon this rock I will build my church, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST HER." (St. Matt. 16: 18.)

"He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me." (St. Luke 10: 16.)

"The Church of the living God, the Pillar and Ground of truth." (1 Tim. 3: 15.)

It is said the Holy Sacrament is not the true Body and Blood of Jesus Christ, but only bread and wine. Now, on this point, WHAT DOES THE BIBLE SAY?

"And the bread that I will give is my flesh, which I will give for the life of the world." (St. John 6: 51.)

"And Jesus said to them: Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (St. John 6: 53.)

"Take and eat: this is my Body. Drink ye all of this, for this is my Blood." (St. Matt. 26: 26.)

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body." (1 Cor. 11: 29.)

It is denied that the priest of God has power to forgive sins, though Christ Himself with impressive ceremonies, gave a solemn commission to His Ministers to do this. Now, on this point, WHAT DOES THE BIBLE SAY?

"And he said to them again: Peace be to you. As the Father hath sent me, I also send you. And when he had said this, he breathed on them: and he said to them: Receive ye the Holy Ghost: WHOSE SINS YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM, AND WHOSE SINS YOU SHALL RETAIN, THEY ARE RETAINED." (St. John 20: 21–23.)

Catholics are condemned for honoring the Blessed Virgin Mary so much. Whether Catholics or those who condemn them, are right, is decided by asking— WHAT DOES THE BIBLE SAY?

"And the angel (Gabriel) having come in, said to her: Hail, full of grace, the Lord is with thee. Blessed art thou among women." (St. Luke 1: 28.)

"And she (Elizabeth) cried out with a loud voice, and said: Blessed art thou among women." (V. 41.)

"And whence is this to me that the mother of my Lord should come to me?" (V. 42.)

"And Mary said: For behold from henceforth all nations shall call me blessed." (V. 48.)

"A woman of the crowd lifted up her voice and said: Blessed is the womb that bore thee, and the paps that gave thee suck." (St. Luke 11: 27.)

It is considered superstitious and ridiculous to anoint the sick with oil as the Catholic Church does. Now, in regard to this matter, WHAT DOES THE BIBLE SAY?

"Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him." (St. James 5: 14, 15.)

Reader, the "Word of God" is not to be trifled with. No man can explain it away, or evade the duty of obeying it. Read it, then, in view of this most heavy responsibility, and faithfully follow its teachings if you would save your soul.

WHAT DOES THE BIBLE SAY?

It says of the Church that it is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Ephes. 2: 20.

So any precedence given to Peter by his being the foundation of the church is given to the rest of the apostles and the prophets as well.

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18: 18. This was said to *all the disciples* (see ver. 1) exactly as it was said to Peter (ch. 16: 19). Where is Peter's supremacy? And if he were chief of the apostles, how does that make him Christ's vicegerent, or how does it give him successors?

"Take heed to all the flock over the which the Holy Ghost hath made you overseers to feed the church of God." (Acts 20: 28.) This is said to the elders of Ephesus. Whatever precedence, therefore, Peter had from the command to him, "Feed my sheep," belonged also to the elders of Ephesus.

WHAT DOES THE BIBLE SAY?

"My kingdom is not of this world," (John 18: 36.) "Believe not every spirit, but try the spirits, whether they are of God; because many false prophets have gone out into the world," (1 John 4: 1.) The Bereans are praised because "they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17: 11.) These texts show how far the authority of the Church should go as against individual liberty.

WHAT DOES THE BIBLE SAY?

When Jesus had been telling the people that they must eat his flesh and drink his blood, he added—"It is the spirit that quickeneth, *the flesh profiteth nothing:* the words that I speak unto you *they are spirit* and they are life." (John 6: 63.) "The Church, which is his body," (Eph. 1: 22. 23.) "Take eat; this is my body." (Mat. 26: 26.) Does this mean we must eat the Church? Or is the language plainly figurative in both passages?

WHAT DOES THE BIBLE SAY?

"*Receive ye the Holy Ghost.* Whose soever sins ye remit, they are remitted unto them. And whose soever sins ye retain, they are retained." (John 20: 23.)

The reception of the Holy Ghost, which was a miraculous gift (Acts 2: 4; 8: 15–18, and elsewhere), was necessary before any could remit or retain sin. Has the

Church, or any one in it, that miraculous power now?

WHAT DOES THE BIBLE SAY?

"Wist ye not that I must be about my Father's business?" (Luke 2: 49.)

"Woman, what have I to do with thee?" (John 2: 4). These are words addressed to the Virgin Mary by Jesus.

When "a woman of the crowd lifted up her voice and said: Blessed is the womb that bore thee, and the paps that gave thee suck," (St. Luke 11: 27), our Lord said: "Yea, rather, blessed are they that hear the word of God and keep it."

When his mother tried (with his unbelieving brethren) to stop his preaching, Jesus pointed to his disciples and said: "Behold my mother and my brethren!" (Mark 3: 21,31–34.) She was blessed among women to have such a child, but she was only a woman, as the above passages show.

WHAT DOES THE BIBLE SAY?

That the prayer and anointing over the sick, referred to in James 5: 14, 15, "*shall save the sick, and the Lord shall raise him up.*" But "extreme unction" is given by the Roman church when a man is beyond hope of recovery and the Lord is not going to raise him up!

Let not the "Word of God" be trifled with. Give it *all* to the people, and not detached extracts, by which the truth is cunningly distorted.

BOOK NOTICES.

THE habitual readers of THE CHRISTIAN WORLD have doubtless missed, in the last numbers, the familiar appearance of a list of books which has been standing for a long time upon the cover, as recommended by us for Sunday-school libraries. We have no objection to any one inferring from the disappearance of that advertisement that the recommendation is withdrawn. Without expressing any special judgment as to the merits of these books, it is enough that there are better ones,—more fresh, and better adapted to the present wants of the community. We mean henceforth, without giving any preference to our own publications, or to those of any Society or firm, to promote, impartially, the circulation of the best books that bear upon the subject of our work.

We commence in this number a select list of books for various uses, and shall correct or increase the list, from month to month, as the publication of new books, or our better knowledge of the literature of the subject shall enable us to do so.

A statement of favorable terms on which books recommended by us may be ordered through this office, may be found in the advertisement on the cover.

The Acts and Monuments of the Church; containing the history and sufferings of the Martyrs. By John Foxe. Royal 8vo. pp. 1,032. New York: R. Carter & Brothers.

The time has been when this memorable history was, next to the Bible, the family classic of English-speaking Protestants. Dr. Cumming says of it "no book, with the exception of Bunyan's Pilgrim's Progress, has been so extensively, and at the same time so deservedly popular as Foxe's Book of Martyrs." Neale, the historian of the Puritans, records the fact, that "such was its esteem that it was ordered to be set up in all the parish churches in England," and adds "no book ever gave such a mortal wound to Popery as this."

Foxe's Book of Martyrs will never be obsolete. We know that sensitive fastidiousness which objects to it for the exhibition it gives of the worst traits of human depravity,—the malignity and cruelty of Pagan and Popish fanaticism. But those who would put it aside on this account forget that just in this same degree it shows the power of Christian faith triumphing over pain and death. Sin abounds in it; but grace superabounds.

Just so long as the Roman Church continues to hold the same principles by which the cruelties of the Inquisition were justified, this book will be a competent and pertinent witness against it. The Roman Church has never disavowed the policy of the persecution of heretics. Her honest and consistent advocates in America have openly acknowledged that they only wait for the power, and for a reasonable prospect of success in it, to establish here the "Holy Office" of the Inquisition.

The present edition of this great work is from under the hand of a most competent editor; and is copiously and elegantly illustrated.

The Awakening of Italy and the Crisis of Rome. By the Rev. J. A. Wylie, LL. D., [of Edinburgh.] American Tract Society. New York.

This charming book, of 364 pages in large type, is still fresh, having first been published only two years ago. One who would learn from an eye-witness the present aspect of religion

society and politics in Italy, need not seek beyond this volume. As a book of travels, it is glowing and eloquent in style, though sometimes a little over-ambitious. But it is never dull and is always instructive. We could wish, for the interest it would be sure to excite in Italian missions and for the substantial information it would give concerning Romanism at its "head-centre," that the volume might have a wide circulation among ministers and churches.

Mornings among the Jesuits at Rome. Being Notes of Conversations held with certain Jesuits on the subject of Religion in the City of Rome. By the Rev. M. Hobart Seymour, M. A. N. Y. Harpers.

A disputant who is continually conscious that his antagonist can lock him up, or banish him from the city, whenever the pinch of the argument may seem to require it, must be acknowledged to labor under a disadvantage in the discussion. This was the position of the Rev. Mr. Seymour in his "Mornings with the Jesuits."—Nevertheless it must be confessed that he bore himself gallantly, and according to his own story, came off with flying colors.

Of course in the story of such conversations, given by one party, we do not expect absolute impartiality, and cannot but guess that if the lion should turn painter the canvas might make a different show. Happily, the value of this book does not depend on its minute accuracy as a report of conversations. The force of Mr. Seymour's arguments against the tenets of the Roman Church is just as great to us, even if he has unconsciously mingled something that he would like to have said, with the recollection of what he actually did say. His book is an able and trustworthy manual of the Roman Catholic controversy, as conducted between the best scholars on both sides; and has especially value as embodying the testimony of a long, deliberate, and candid observer of Romanism in its own metropolis. The value of his arguments is sometimes limited by the fact that they start from the premises of an Anglican churchman of moderately "high" grade, whose game it is to see how large odds he can give the Pope and yet beat him.

Almost a Nun. By Mrs. Julia McNair Wright. Philadelphia: Presbyterian Publication Com.

This is a fascinating story—and something more; for the author, under her own responsible name, and with the endorsement of the 'Presbyterian Publication Committee,' declares that "*all the leading incidents of it are sober truth.*"

There is a strand of tender Christian feeling and sound evangelical instruction braided in with the exciting story of abduction and persecution; so that the book is a preacher of the Gospel as well as a witness against Rome. The clear and pertinent way in which the testimony of Scripture is cited by the author is well illustrated in the following extract:

Sister Martha and a nun called Sister Ann, a cousin of the Superior, who partook largely of her characteristics, were appointed carefully to sound Elleanore's views on the subject and report them.

On an afternoon in the garden, Sister Martha valiantly led the first assault, according to her instructions.

"I presume, Elleanore, as you have been here so long under holy influences, you are ready to abjure your early errors, and receive instead the pure word of the Church."

"By no means," replied Elleanore, promptly, being determined to bring matters to a head. "I am a Protestant, and as such I *protest* with all my heart against the government and doctrines of your Romish Church, and will never subscribe thereto."

"To what do you object? Against what do you protest?" asked Sister Ann, sitting down by Martha and Elleanore.

"I protest against Mariolatry—the worship of a woman, when we are told, 'Thou shalt worship the Lord thy God, and *Him only* shalt thou serve.'"

"And what else?" cried the horrified Martha.

"I protest against the praying to saints, or craving their intercession, for we have 'but *one* Mediator between God and man, even Jesus.'"

"Beware, Elleanore, of your heresies. Each word you utter costs you years in purgatory," said Sister Ann, sternly.

"It does not, for there is no such place," replied Elleanore. "I utterly disavow the doctrine of the mass, calling the wafer the 'victim' and worshiping it, for there is but 'one sacrifice for sin.' Christ was offered 'once for all.'"

"Can you say any more such dreadful things?" cried Sister Martha, whose first contact this was with outspoken Protestantism.

"Yes,' continued Elleanore, "it is a sin and a shame to withhold the wine from the people at communion, for Jesus said, 'Drink ye *all* of it.'"

"Oh, horrible! horrible!" cried both the nuns. Just then Father Munot was seen approaching on the gravel walk, and the nuns reverentially withdrew, leaving Elleanore alone with the priest, the other "sisters" and pupils, as by common consent, avoiding that side of the garden.

"You were holding an earnest conversation with the sisters. I trust it was a proper one," said Father Munot.

"You must judge of that," said Elleanore, coolly. "I was *protesting* against the errors in your *doctrine*, and was about to go on to protest against your *government*."

"Perhaps you will kindly proceed to favor me with those further remarks," said the priest, bitterly.

"With pleasure," said Elleanore, calmly. "I protest against the doctrine of the infallibility of the Pope—against the doctrine that asserts of him, as of the king, he can possibly do no wrong. When I reflect that in the course of centuries many Popes have been as notorious for monstrous crimes and unbridled profligacy as they have been for their position—when I remember that at one time no less than three quarreled for 'Peter's chair,' proclaimed each himself infallible and the only successor of

Peter—I call your doctrine concerning the Pope a shocking falsehood."

"This is a matter of *doctrine*. I supposed I should be enlightened by you concerning *government*," said Father Munot, white with rage, yet striving to control himself.

"I will proceed to government. I object to your making Peter the 'foundation' and 'corner-stone of your Church,' for 'other foundation can no man lay than *is* laid, which is Christ Jesus,' and 'Jesus Christ himself being the chief corner-stone.' I object to your doctrine of priestly absolution; 'forgiveness of sins is with God,' and the 'Son of Man hath power on earth to forgive sin.' I object to the union of Church and State, and the temporal power of the Pope; and to finish what I have to say to *you* to-day, Father Munot, I will quote Johnson, who says, 'If the Biblical description of Antichrist were put in the "Hue and Cry," there is no sheriff in England but would arrest the Pope.' Doubtless you yourself remember how Paul in First Timothy says, 'In the last days some shall depart from the faith,' holding 'doctrines of devils,' forbidding to marry and commanding to abstain from meats, which surely closely describes your own Church."

ACKNOWLEDGMENT TO PUBLISHERS.

In response to a circular from this office, we have received, from several publishers and publishing societies copies of such of their books as bear on the Roman Catholic controversy. Full acknowledgment of these books, by their titles, will be made in the next number of the CHRISTIAN WORLD.

THE CHRISTIAN UNION have the satisfaction of announcing that, to the great advantage of all who desire full and authentic information and effective literature on the subject of the controversy with Rome, they are about to publish a classified and descriptive catalogue of the current and accessible literature of this subject, both scholastic and popular.

Further donations of books are solicited from publishers to be noticed in this Journal, and in the forthcoming catalogue.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6TH JULY 1868.

MAINE.

Portland. Eben Steel, to make Rev. J. W. Chickering, Jr. L M		50 00

NEW HAMPSHIRE.

Dover. Part of Bequest of the late Wm. Woodman, by T. J. W. Perry, Ex		1,000 00
Gilsum. Cong Church & Soc'y	11 00	
Hanover. Dart Coll Church & Soc'y	38 40	
Manchester. 1st Cong Church & So'y	136 00	
Farmington. Cong. Church & Soc'y	13 05	
Centre Harbor. " " "	4 50	
Claremont. " " "	11 45	
Claremont. Meth. E. Ch. & Soc'y	18 72	
		1,233 12

VERMONT.

Brattleboro. Mrs. B. H. Van Dorn	10 00	
Ascutneyville Rev. S. S. Arnold	1 50	
Thetford. 1st Cong Church & Soc'y	32 96	
Norwich. Cong. Church & Soc'y, of which $30, by J. G. Stimson for L M of Rev. Wm. Sewall	47 61	
		92 07

MASSACHUSETTS.

So. Hadley. Teachers in Mt. Holyoke Seminary	16 00	
Pittsfield. South Cong. Ch. by Rev. E. Strong	24 10	
Salem. Mrs E. Burrell, to constitute Mrs. E B. Mansfield a L D	100 00	
Deerfield. Orthodox Ch. Mr. Greenough	5 00	
South Deerfield. Cong. Church, Dea. Clapp	42 64	
Greenfield. 1st Church & Soc'y	20 55	
Greenfield. 2nd Church & Soc'y	32 32	
Gill. Cong. Church & Soc'y	3 35	
Pittsfield. 1st Church & Cong. of which $2', by W. Tracy for L M of Ja's Ginnis	67 22	
[illegible] Brookfield. 1st Ch. & Cong'n	87 50	
North Brookfield. Union Church & Society	12 50	
Andover. A Youth	25	
Royalston. 1st Cong. Ch & Soc'y	76 25	
Grantville. 1st Cong. Ch & Soc'y	40 00	
New Bedford. North Cong. Church & Society	40 00	
		567 68

RHODE ISLAND.

Providence. Central Cong. Church & Society		166 00

CONNECTICUT.

Greenwich. 1st Cong. Ch., in part	22 00	
Stratford. Cong Ch. add	4 00	
Stratford. Gen'l Loomis, U. S. A	5 00	
North Woodstock. Cong. Church, pr. Rev. T. H. Brown	25 00	
New Haven. A friend by A. Townsend	50 00	
" M. Darling	2 00	
Greenwich. Oliver Mead	5 00	
Vernon. Cong. Ch. pr A Kellogg	15 59	
Hartford. Park Ch. S. S. Class No. 15, for Sabbath-schools in the West	5 00	
" Ladies for colportage in Mexico under Miss Rankin	430 00	
" Monthly Con. Col. for Miss Rankin	28 60	
Hampton. 1st Ch. Henry G. Tainter L M	35 00	
New Haven 3d Cong. Ch. to make George B. Curtis, C. Pierrepont, W. S. Hurd, E. C. Beecher, C. J. Minor, and G. A. Root L Ms	220 46	
		847 65

NEW YORK.

N. Y. City. Jennie and Madge	2 00	
" Ch of the Covenant by M M. Backus, Tr	194 15	
Albany. 1st Church, Dr. Ludlow	75 00	
" H. C. Hawley	5 00	
W. Charlton	37 54	
Glenville	6 70	
W. Hebron	34 23	

Troy. U. Pres. Ch., Rev. Mr. McAdam 22 50
Saratoga. 1st Pres Church 50 00
Troy. North Bap't Church, Rev. Dr. Sheldon, L M 25 03
Junction. Lutheran Ch., Rev. and Mrs V. F. Bolton, L Ms 61 20
Saratoga. Union Meeting 13 00
N. Y. City. University Place Ch., by Mrs. P. Bullard 50 00
Auburn. 2nd Pres. Church, Miss E. Orr, L M 35 25
Walton. 1st Cong. Ch., add. for E. St. Johns L M 6 20
Nyack. 1st Ref'd S. Sch'l, Jas. Wood, Tr. for L M of H. G. Prall 30 00
Yonkers. 1st Pres Church 110 52
N. Y. City. The Misses Slater 20 00
Tarrytown. 2nd Ref. Church 165 12
Brooklyn. C. Benedict constituted L M by his father 30 00
N. Y. City. C. C. North, for Miss Rankin's work 100 00
" Geo. S. Coe $50, Ja's H. Benedict for L D $100, S. F. B. Morse, L.L.D., $200 350 00
" 11th Pres. Church, Rev. Mr. Kittridge 173 75
Pokeepsie. 2nd Ref. Church, by J. P. Heath 33 76
E. Bloomfield. Geo. Rice, Ex. part of Uri Beach Legacy 25 00
N. Y. City. Miss M. Bronson, for Bible Reader under Miss Rankin 300 00
" Dr. Huntton's Church 98 19
Lodi. Ref. Ch., to make Rev. J. H. Collier L M in part 24 00
Waverly. Rev J. B. Beaumont to make Geo. F. Waldo L M 30 00
Livonia. Pres. Church 11 00
Buffalo. Central Pres. Church 30 84
Westfield. Pres. Ch., to make Rev. R. S Van Cleve, L M 54 10
" Union meeting in Baptist and M. E. Churches 5 55
—— 2,209 43

NEW JERSEY.

Newark. C. S. Haines 20 00
Burlington. Baptist Church 9 03
Newark. 5th Baptist Ch., Rev. D. T. Morrill L M 60 00
" So. Baptist Church, Rev. E. Loring, part L M 16 04
Bloomfield. 2d Pres. Church, by Jo's K. Oakes, Tr 129 46
New Brunswick. Rev. P. J. Quick 5 00
Metuchen. Ref. Church 13 75
Englishtown. A. C. Brown for Miss Rankin's work 25 00
—— 278 28

PENNSYLVANIA.

Haddington. M. E. Church 8 07
Mantua. W. Phila. M. E. in part of L M for Rev. Mr. Cleveland 10 00
W. Phila. 1st Pres. Ch., Rev. J. H. Beale L M 59 00
Philadelphia. E. Davis 1 00
Lockhaven. L. H. M 4 00
Erie. Laura G. Sanford to make Mrs. Eva R. Smith L M 30 00
Phila. M. E. Church, Hancock St., in part of L M for Rev. S. T. Chew 16 05
" Siloam M. E. Church, in part of L M for Rev. M. H. Sisty 14 05
" 40th St. M. E. Church 10 30
" 4th Ref. Pres Ch. in part of L M for Rev. D. Steele 14 00
" 6th W. Pres. Church 9 15
W. Phila. 1st Pres Church, add 19 00
Bristol. M. E. Church, in part of L M for Rev. S. S. Grove 21 25
" Pres Church 4 68
Phila. John Agnew 5 00
Shamokin. M. E. Ch., which makes Rev. F. B. Riddle L M in part. 23 75
" Pres Church, which makes Rev. J. P. Conkey L D in part. 37 70
Lewisburgh. M. E. Church 15 66
Lewisburgh. Church and S. School of the Ev. Assoc 5 57
Claysville. Rev. A. McCarroll 5 00
Cross Roads. Pres Ch., which makes Rev. Robert Carothers L D in part 24 45
Middletown. Pres Ch., which makes Rev. H. L. Rex, L M 37 65
" Evan. Luth. Church 12 35
Schuylkill Haven. St. John's Ref. Ch. which makes Rev J. P. Stein L M in part 13 13
" Evan. Luth. Ch., which makes Revs. Alfred Yeiser and A. Keefer L Ms 65 00
Tamaqua. G. Wiggan $5, Cash 50c. 5 50
—— 471 31

KENTUCKY.

Lexington Mrs. S. H. L. Fishback Legacy 5,000 00
Louisville. Maj. Speed $10, R. S. Miller $5 15 00
——5,015 00

ILLINOIS.

Quincy. 1st Cong. Church, by C. H. Ball, Tr 20 35
Rockford. 1st Cong. Church 14 90
Jacksonville. M. P. Ayres $10, Mr. Young $2, Mr. Hevenson $1 13 00
" 1st Portuguese Pres. Church, in full of L M for J. Vieira 15 00
Mendota. Rev. R. C. Colmery, W. & T. Scott, & J. E. Smith $1 ea. 4 00
Aurora. M. E. Church for L M of Rev. W. C. Willing 30 12
Providence. Cong. Church 4 35
Chicago. 1st Cong. Church 72 77
—— 174 49

OHIO.

Columbus. Ladies' Miss'y Soc'y 300 00
Cincinnati. Wm. Sumner and S. Sch'l 2nd Pres Church 150 00
" J. S. Crawford in full of L D $50, Lane & Co. & Homans $25 ea., W. Seymour & Co $30 J. A. Day $15, Wynne & Co., & Shaffer $20 ea 185 00
" Talbot & Co., Moore, Hopkins, Brooke, Crawford, Eqiutable Ins. Co., Scarborough, Gordon, Betts & Davis $10 ea 100 00
" Hitchcock, Mills & Co., Van Dusen, Johnston, Alden, Orr, Yeatman, Watson, De Camp, Hoover, Miller, Brown, Noyes, Phillips, Harbaugh, Moore, Nixon, Kilbreath. Betts, Kidd, Chickering, Estep, Gordon, Mrs. Andrews, Rule, Beresford, Burt, Thokidd, Laren $5 each 145 00
" Fuller, Reeves, Hardy, Mrs. Hait $3 ea, Mrs. Shakelford $2 50, Gates, Johnson. White, Woodside, Mrs. Proder, Butler, Shilletto, $2 each 28 50
" Hooper, Rogers, Bonsale Steele, Wilson, Moore, Huntington, Mrs. Yeatman, Riley, Galwar, Fox, Paterson, Yeatman, Cheeseman, Shultz, Misses Blundell, Mitchell, oDavis $1 each, Mrs. Murdock 75c., Powell & Davis 50c. each, Mrs. Gillespie 27c 20 02
—— 928 52

MICHIGAN.

Richland. Pres. Sabbath-school for Miss R 5 00
Hillsdale. Rev. R. Dunn 5 00
Marshall. Pres. Church in full of L M for Rev. L. Willard 17 35
" Mr. Dunham 50
Tecumseh. Baptist Church 5 10
" Union Collection 12 00——44 95

Total, $12,078 50

THE

CHRISTIAN WORLD.

VOL. XIX. SEPTEMBER, 1868. No. 9.

THE ROMISH ERROR AND THE GOSPEL TRUTH.*

BY F. D. HUNTINGTON, D. D.

THE Romish claim of essential invariability, to say nothing of infallibility, stands in nothing under the sun except in the presumption that Christian men will never read, and Christian children never be taught, the history of the Church to which they belong,—a claim which, unhappily, the indolence and indifference of Christian people, assisted by the Enemy of all truth, render quite too secure. Take that history in your hand, stand by the side of the great procession of events as they go past, through about ten hundred years, and you will see where the first germ of the system sprang, along-side of the old, durable, fair, divine structure of the Church of Christ. You will see one stem of the rank and bitter plant after another coming distinctly and separately up—each as easily distinguished and counted, in the time and order of its coming, as, if you had stood at the door of this church before the service began, you might have marked the entrance of the individual members of the assembly—the political and ecclesiastical usurpation of the Papal throne, Mariolatry, transubstantiation, the confessional, indulgences, infallibility, and the rest—till the interwoven, matted, double-knotted net-work was complete. The stable and eternal Temple, built on the Rock, was there before the first tendril began to wind; it will be there after the enormous parasite has done its worst. Protestantism had clear centuries before there was any Papacy to protest against.

Meantime, here are we, "whose are the fathers;" and there is the system whose father—if we look at it simply in its *extra-Christian* which is an *anti-Christian* character—and apart from the mixed elements in the personal faith of those deluded by it—whose father—if the essence of his lying work is putting things that are not real for things that are—is the father of lies. How are we, as faithful witnesses for Him who is the Witness only true, to bear our testimony against it?

Not to much purpose by assaulting, in detail, those separate and particular parts, either of doctrine or of ritual, which that politic economy has gradually

* From "The Roman Catholic Principle"—a "Prize Lecture." E. P. Dutton & Co., Boston.

put forth. We do not fell a tree by cutting at the tips of the branches. Multiform as the bad growths of the Papal hierarchy are, they all spring from one root, they all have one informing principle, they all flourish on one stock.—Every religious system among men proposes to answer somehow that one fearful question which forever pursues the conscience and troubles the heart of the world—"How shall man be a justified child of God?" Stripped from the common body of Catholic Christianity which it disfigures and corrupts, Romanism answers, "By your doing certain things which I, in the name of God, whose vicar I am, command you to do." The Gospel answers, "Yeare the children of God by faith in Christ Jesus."

In other words, when we get down below the surfaces of phenomena and operation, below all the matters of difference within—for there *are* differences within, notwithstanding the external aspect and claim of unity—and below all the matters of debate without, below the distinctions of Ultramontane and Gallican, Jesuit and Jansenist, Quietist and Redemptorist, below all the manifest workings both of theological dogma and ecclesiastical ceremony, we strike that one *great heart of error*, which is to Romanism just what some one great pervasive idea is to every comprehensive and vital organization in the world, namely, that *what man must do* is put as the ground of the sinner's justification, instead of *what Christ has done and is ever doing*. Some form or other of human operation is substituted for divine and unmerited grace. This is under the seven sacraments, elevating the host and waving the censer. This is under the measured and exacted prayers, counting the rosary-beads. This is under the worship of the Virgin, and it calls the litany of the saints. This is under the abundant offerings, heaping the alms-chest. This is under the excess of symbolism, glittering in all the gilded pageantry. This breathes an undertone of discord into the music and devotion of the missal and the breviary. This comes, in the violet stole, with crucifix and "sacred oil," to the bed of the dying. This swings the rod of sacerdotal oppression, and rears the entire hierarchal despotism, culminating in its pontifical head. Confidence in man's obeying a commandment and discharging his debt is put for faith in the Saviour dying once and living forevermore in the believer's heart. *Works done to procure salvation* supersede *works done as an offering of love and faith for salvation procured*. Penance crowds out penitence, in the Romanist's spiritual life, as it does in his translation of the New Testament. He pays the price of salvation —and loses a Saviour.

This, then, when we reach the heart of the matter, is the radical issue between the Romish error and the Gospel truth: they give two contrary answers to the one foremost and vital question of a man's soul—How shall I be justified and have eternal life, with God? Practically, by the working of her system, and dogmatically, by the decisions of her councils, Rome replies, "*By what you shall do, under my direction.*" The Gospel replies, "*By what the Lord Jesus Christ does, through your trust in him*" Rome gives ecclesiastical *directorship;* the Gospel gives *a living Redeemer as the direct object of faith.* One bids you climb the staircase to see your certificate of debt discharged. The other reveals to you the Lord come down from heaven, with your pardon in His pierced hand—

knowing that when once you have really seen His face, you will cry, "Behold! O Lamb of God!" and follow Him whithersoever He goeth.

What then? Is there no law, no sense of responsibility, no conscience, "after that faith is come," and no obligation to obedience under Christ? The same Gospel answered that question before any questioner had time to ask it. "He that hath *my* commandments and keepeth them, he it is that loveth me." Yes, Christianity is a guide as well as a mover; a rule of action as well as an acting force; and it is much else besides. It uncovers the judgment. It stirs the conscience. In the Incarnation of our Blessed Lord, every faculty and district of man's doing and being are brought under holy subjection. Take in, then, the exact difference. Compulsory obedience in order to be safe, ever unsuccessful—that was legal bondage. Hearty obedience, as the life's offering for a gracious redemption—this is evangelical liberty. The Law survives under the Gospel, as the Throne stands in heaven with the rainbows woven about it. The Law lives in Christ—but it lives a life of transfiguration and glorification. It is "fulfilled in one word;" it is the blessed *Law of love*, for it lives now by the faith of Him who loved us and gave Himself for us. The Christian *must* be holy; but the power of that 'must' lies now in the constraining might of a faith which rejoices to celebrate its deliverance in the service of a living Lord. So writes one of the earnest Reformers: "Believers are a new creature, a new tree. Therefore, all those forms of speech of use in law do not belong here—as, for instance, 'A believer ought, or is bound, to do good works'—just as it is incorrect to say, 'The sun *ought* to shine,' 'A good tree *ought* to bring forth good fruit.' It is not true that the sun *ought* to shine, for it does it unbidden, since it was made to shine. A good tree brings forth good fruit of itself." Thus this *transfigured Law* renews itself in the benedictions of the Beatitudes, repeats its commandments at the foot of the cross, attends the believer at his baptism, and goes with refreshment from the Eucharistic Feast. In a word, the soul without Christ tries to live by the law and dies under it; the soul in Christ would keep the law as the choice of its freedom, because Christ liveth in it. The one attempts to obey God in order to be saved; the other obeys Him because it is saved already.

Now it is *here*, just here, throughout the whole range of its extra-apostolical and anti-Catholic ceremonial, that the Romish scheme makes its terrible mistake. It throws too much over from the sphere of love to that of law. It rebuilds Sinai, at the font, at the chancel rail, at the confessional, at the bedside of the dying: nay, it steals over beyond the mysterious valley, and builds it on the other side, in sacrifices for the dead. Nay, it comes in, everywhere, with commands which are not Christ's, and says, "Do these, and ye shall not die; do them not, and—*anathema*." Its lips are not sweet with the glad tidings of grace. It walks with the manners of a proud dominion, and a plausible patronage; but not as the lowly follower of Him whose every step from Nazareth tended to Calvary. By a singular retributive fatality, its sin is just the sin of that Apostle whose name it superstitiously adores: it trusts itself, and not the Saviour; it will walk the waters alone; it says of the humiliating doctrine of the Cross, "Far be it from thee." It comes between the penitent disciple and

the glorious face of the Lord, which might change us into the same image, from glory to glory. It thinks to give us the Lord's *body*—but takes HIM away, and we know not where it has laid Him.

Rome, in spite of her claim of infallibility and uniformity, has only to be looked at steadily to be found both multiform and mutable. Years since I asked a Roman Catholic bishop the formal question, Does the Romish Church of to-day acknowledge, and make herself responsible for, the Inquisition of Popes Innocent III, Honorius III., Gregory XI, and Sixtus IV, centuries ago? I give the bishop credit for sagacity enough to see the consequences of a plain answer. If he said "No," where is Rome's infallibility? If he said "Yes,' why, where is her sense of shame? He gave me a courteous circumlocution, and said neither the one nor the other. Left at liberty to make my choice of the two theories of the dilemma, I gladly believed that, though at the expense of her infallibility, Rome is ready to keep a part, at least, of her sense of shame.

One of the latest developments in the policy of her propagandism is the establishment, in this country, with headquarters in our chief city, of a new missionary order. The Paulists are the itinerants and revivalists of that shrewd mother of adaptabilities, who, in becoming all things to all men and to all women, saw a chance in America for reaping, not so much in the field where her own fathers, like Marquette and Rasles, as where Whitefield and Maffit had sown. In perambulatory visitations they plant themselves—earnest young priests—in some populous place for a fortnight, give doctrinal instructions every day to the crowds of imported hearers which resort to them, and vivid sermons every night, and hear confessions in the intervals, after the enthusiasm reaches the confession-pitch.

Led especially by a desire to learn the latest and freshest possible exposition of the system while it was set before me for treatment, I have heard several of these Mission sermons preached. Most of them would undoubtedly be a surprise, and an agreeable one, to Protestant ears. There was a sermon on "Future Punishment," without one allusion to Purgatory—very searching and spiritual. There was a sermon on "Mortal Sins," with scarcely a reference to absolution. There was another on the "Close of Life," which, from beginning to end, went to prove, in language that must have scorched every conscience not seared that listened to it—contrary to all the common Protestant impressions of Romish instruction—that there is no efficacy whatever in any or all of the Seven Sacraments to save a wicked Roman Catholic from perdition. Supposing the fundamental falsehood, as a whole, to stand unchallenged, hardly any addresses can be conceived more admirably effective to a practical and useful end, in the lives of the people.

But, at just that point, not only all praise but all sympathy stops short.—To say nothing of the dreary array of public pantomime and incantation, sprinkling and fumigation, pasteboard sanctities and materialistic adoration, which followed, and which give one a sense of momentary mortification at being a spectator at such a mixed piece of absurdity and impiety, there were yet, beyond all that, as one pondered, appalling absences from the teaching, and more fearful elements included, which stamped the doctrine as alien from the genuine voice of

the true Shepherd-Lamb and only perfect Bishop of the Fold. Can that be the true preaching of "the Word," where the language of that Word so seldom enters in, to give point and power to the appeal, or heavenly fragrance to the pathos and the comfort, that the voices of sinning men might almost be said to be oftener quoted than the inspired oracles of God? Could that be the true preaching of "Christ and Him crucified," where any mention of the simple Gospel story was almost systematically shut out? Especially does it shock the whole sensitive and solemn frame of a believer's trust in unmerited mercy, as it has unfolded itself to us to-day, when the preacher openly exhorts his sinful congregation to present their merits, to lay them up, and to look to them, for acceptance with God. I open the "Book of the Mission," and I find, intermixed with much that is better, such wretched directions as that the repetition of a particular prayer of six lines to an angel "shall secure an indulgence of a hundred days," and the wearing of "the Virgin's Scapular" around the neck guarantee the fulfilment of a promise made to one Simon Stock, an English Carmelite friar of six centuries ago, that "whoso should die invested with it should be saved from eternal fire;" that we ought to plead the merits of martyrs; that "a plenary indulgence is granted to all those who perform the exercises of the Mission for ten days;" that, every morning, each person should say to God, "I unite all my actions and sufferings to the sufferings of Jesus and Mary, and I make the intention now to gain all the indulgences to which I may be entitled, for any good works of mine this day;" that "after the consecration which the priest makes, by saying over the bread and wine the same words which Jesus Christ said at the last Supper, there is no longer any bread and wine on the altar, but the true and living Jesus Christ;" that, "in order to have a part in the merits of the holy sacrifice of the mass—you may say the rosary-beads in the mean while;" and that, in that sacrifice, the King of heaven verily and literally allows Himself to be placed wherever the priests may choose to place Him, "whether exposed to view in the *ostensorium*, or shut up in the *ciborium*—He lets Himself be carried where they please to carry Him, either through the street or in the house."

What can it signify that the preacher carries his audience for an hour beyond all the material atmosphere and imagery of purgatory and the pit, if he directs them to the "Book" which bids them listen to St. Liguori urging the faithful "to do all in their power to relieve and liberate the souls in purgatory, by providing masses to be said for them, by alms and by prayers," and which exhibits St. Katharine, when "she wished to attain any grace, as having recourse to the souls in purgatory, and finding her prayers to be heard immediately"? Above all does the dismayed hearer shrink back and tremble, when, after attributes of severity and judgment have been imputed to the Father and the Son, the brighter group of trusting hopes, and thoughts of tenderness and love, turn to the mortal Mary. A hundred and fifty times does the Romish worship teach its votaries to cry "Hail, Mary," while they call upon "Our Father" fifteen! "One bead for the *Pater*, ten for the *ares*." Says the Abbe Martinet, "Has the child defied paternal authority? The Father has but one feeling, that of indignation—one thought, that of punishment. But the Mother

interferes, and the tempest is dissolved before this sun of gentleness." "The love of all the mothers in the world," exclaims one devotee, "is no more than a shadow compared with the love which Mary bears to each one of us."—"Hail," cries another, advancing one more step in extravagance, "thou art the peace, the joy, the consolation of the whole world! To thee I look for grace to make a good death." The next waxes bolder yet—"Mary is that celestial ark which will surely save us from the wreck of eternal damnation, if we only take refuge there in time. O my Queen, how many men are lost, and why? But they will not have recourse to thee!" In the "Litany of the Blessed Virgin" the whole company of violators of the first commandment join in and make a chorus of their sacrilegious strain. You may talk of the subtle distinction of the doctors between one kind of adoration and another. You are answered, as by the plain letter of the volume, so by the party of travelers that met the little Italian peasant boy of thirteen years old going up to pray at the portico of one of the churches of the Madonna, near Bologna;—when they asked him which he liked best, God or the saints, he replied artlessly, "We love them just alike."

I find no words to measure the wrong that is done to Him beside whom there is no Saviour, by this single, shameful hiding from His face. I follow the blessed One who took my infirmities upon Him, and, being sinless, was tempted, as I am tempted, for my sake; I go with Him from scene to scene of unutterable because infinite compassion, through all His patient, pitying pilgrimage of redemption; I mark how He blessed none so quickly as the wretched, and none so cordially as the lowly, and none so richly as the penitent; I watch the motions of His long-suffering; I see His tears; I hear His sighs; I behold there such a countenance of mercy as mortal never wore; I catch such tones of tenderness all along, from Samaria to Gethsemane, as man or woman never—I am made sure that in the humanity of His perfect manhood all womanly breathed; I listen to such words of graciousness as man or woman never spoke; tenderness and clemency blend in heavenly proportions with manly strength: He is bruised for my iniquity; the chastisement of my peace is upon Him; by His stripes every whole heart is healed;—there are the great drops of blood, and the thorns, and the prints of the nails, and the spear-wound open in His side; and there ascends the supplication of that torture of the crucifixion which concentrates in its agony all the sharpness of a groaning and travailing and dying creation! And I ask, What mortal form and face are these that are pushed profanely in between me and my Lord? Though they were of beauty and gentleness and purity and pity so peerless that art could never paint or imagination reproduce them—yet are they none the less a profanation there. Take them away! Give me back my divine, my human Saviour. Let me behold Him—Him first, Him last, Him only,—Him chief among ten thousand here and altogether lovely—Him alone in the hour of death; and in Him "I shall be satisfied when I awake with His likeness"—gazing still that I might be changed into the same image, from glory to glory! "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee!"

HOW HUNGARY RECEIVED THE GOSPEL.*

Enthroned on one of the vine-clad hills which adorn the banks of the Danube, at a height of about 200 feet above the stream, stands the Royal Castle of Buda or Ofen, the ancient capital of Hungary. Erected originally by the Emperor Charles VI., it has been besieged and destroyed twenty times within three centuries, and now stands restored in elegant modern form, looking down in pride on the city of Pesth—a noble castle, worthy of an ancient and heroic race.

This palace was occupied in the year 1832 by the Archduke Joseph, Viceroy of Hungary, and his pious spouse, Maria Dorothea, a Wurtemberg princess. This noble lady had been educated under the influence of the Rousseau school, without the Bible ; but in her new home her soul had been purified by the fire of affliction, drawn to the study of God's word, and brought to the feet of the Saviour. A deep sorrow possessed her heart as she looked forth from her palace windows on the populous city and fertile lands around, and saw the shadows of spiritual night resting on the millions of Hungary. The Protestant Church of Hungary had indeed survived the sore persecution which it had suffered from the Papacy ; the Reformed Church still counted 1,656,000, and the Lutheran Church about 828,000 adherents ; but the condition of these Churches was aptly described by an old man in England, who observed to some Hungarian friends, "You Hungarians have plenty of Protestantism, but very little of the Gospel."

The good Archduchess thought of this as she looked on the land of her adoption ; but she stood alone, as she herself used to express it, "like a sparrow on the house-top." She longed for Christian fellowship, but this was denied her. She did indeed enjoy it for a time in her eldest son, whom the Lord granted to her maternal prayers. He seems to have been a youth of great promise, of high talent, of most attractive manners, and of remarkable beauty of person. And now his other gifts were crowned by the chiefest gift of all. But he was soon afterwards removed by the stroke of death. His mother, who had lost a child and her only Christian companion in one, was almost heart-broken with grief. Yet He in whom she had trusted did not forsake her in the hour of her sorest trouble. Though deprived of all human sympathy, she felt the nearness of the best Friend. Looking out from her palace windows on the scene below, the city of Pesth, with its 130,000 inhabitants, and the vast Hungarian plains stretching away in the distance behind it, she thought of her own desolateness and the still greater desolation of the land, and poured out her heart before the Lord. Sometimes her desires became so intense that, stretching out her arms towards heaven, she prayed almost in an agony of spirit that He would send at least one messenger of the Cross to Hungary. She thus continued waiting on God for about the space of seven years, and the year 1839 had now commenced. It was at this time that the following strange event happened to her. For a fortnight, night after night, without exception, she awoke suddenly, at the same hour, with a strong and irrepressible convic-

* From a historical sketch of the mission at Pesth, printed at Glasgow.

tion that something was to happen to her. This feeling uniformly continued for a wakeful and most anxious hour, and when it passed away, she had her undisturbed and usual rest. Recurring thus regularly and uniformly, the impression was more and more deepened in her mind, and she thought in vain what it could presage, except it were the death of her mother, which she thought would affect her most. Thus day after day, on the arrival of the post, she looked for tidings of her mother's death, but no such tidings came. At length she was one day waited on by Miss Pardoe, the English authoress, who brought her the news that a Scotch clergyman, Dr. Keith, was lying dangerously ill at the "Queen of England" Hotel at Pesth. Instantly, as she expressed it, she thought within herself, "this is what was to happen to me." That night, and uniformly after, her sleep was as unbroken as before, without any disturbing thought. Seven years after, when the Duchess of Gordon and Dr. Keith met her at her mother's palace of Kirkheim, the Archduchess said that she had never experienced any such feeling in her life either before or after. As soon as the Archduchess heard of Dr. Keith's illness, she came and, like the good Samaritan, ministered to him with her own hand, supplying his wants and nursing him with the tenderest solicitude during his protracted sufferings.

The circumstances which led Dr. Keith to Pesth were as follows:—In 1839 a deputation was sent from the Church of Scotland to inquire into the state of the Jews in the various countries of their dispersion, as a preliminary to fixing on suitable stations for a mission to the Jews. The deputation consisted of the Rev. Dr. Keith, author of the "Evidence of Prophecy," the Rev. Dr. Black, one of the best linguists and most learned men of the Scottish Church, the Rev. Andrew Bonar, also a learned Hebraist, and the Rev. R. Murray M'Cheyne, whose biography has been written by the loving hand of his friend and companion last named. It was their original purpose that no part of their labors should be cast away by visiting the Austrian empire; for though it numbered 600,000 Jews among its subjects in Hungary, the deputation knew, or thought they knew, that a Protestant mission could not possibly be established within its bounds. In Dr. Keith's own words, "according to man's wisdom, laying all our wise heads together, anywhere else we might go, but assuredly and rationally not there." Through an accident which happened to Dr. Black in the East, they were, however, led to alter their route, and return by the Danube; and so Dr. Black and Dr. Keith were brought, contrary to their original design, to visit Pesth. They now thought of spending three days in the capital of Hungary to collect what information they could regarding the Jews resident there, but they still had no idea of future operations, for they looked up with dread to the palace of Buda, and could not believe it possible to establish a Jewish Mission under the eye of an Austrian Archduke. While thus engaged, Dr. Keith fell ill, and was brought into communication with the Archduchess Maria Dorothea, as already stated. During the protracted period of his convalescence, he found ample opportunity of becoming acquainted with the hopeful state of the Jews in Hungary, with the wants of Hungary itself, and with the long-cherished wishes of the Archduchess. He received from the latter the assurance that, should the Church consent to plant

a Mission in Pesth, she would endeavor to protect it to the very utmost of her power. Thus it was that the two ends of the electric chain, in the gracious providence of God, were united, and the communication between Scotland and Hungary was first formed.

After referring at some length to the success of the work thus introduced among the Jews, the account proceeds:

At the time this was done, we had no immediate prospect of the door being externally opened. Such a thing as a proselytizing expedition through the towns and villages of Hungary was unheard of, and seemed almost impossible, under the eye of an intolerant government. On the other hand, the necessity was urgent, and suitable men were put into our hands, anxious to be employed in the work. Such a body of zealous laborers, ready to throw their whole hearts into the scheme, and such a preparedness in the public mind to receive their message, we could hardly expect to meet with again. Besides, a couple of years at the least were requisite for their efficient training, and in the event of our waiting till the door was actually opened, we should be under the necessity of letting the opportunity slip, or of sending out unprepared workmen. We resolved, therefore, at once to go forward, feeling assured that the Lord himself would clear the way, when the right moment arrived. Two years passed away, but meanwhile no change had taken place in the external relationships of the country. The men were ready, but the barriers were still unremoved. We communicated our wishes to the Archduchess, who undertook to seize the first favorable opportunity to lay the whole matter before the Archduke, and boldly solicit his protection. Now, mark the providence of God. A few days later there occurred a violent outbreak among the peasants in Austrian Poland, of which no doubt many of my readers may have heard at the time. A large number of the proprietors, with their wives and children, were massacred in cold blood, and many other frightful excesses were committed. The news had just reached Pesth. The Archduke, who was a just man and sincerely desired to promote the welfare of the people according to the measure of his light, was greatly troubled. For a time he walked up and down in his chamber, sunk in deep thought, and agitated in mind. The Archduchess coming in, and finding him in this state, asked if anything had happened to vex him. He answered, "Nothing personally, but I have been thinking of these fearful atrocities in Poland, and I have come to the conclusion that, unless the Bible were circulated among these people and they got good in this way, no other means will raise them from their present degradation." A remarkable confession from the lips of an Austrian and Roman Catholic Archduke. She was immediately ready with the reply, "If an attempt of this kind were made in Hungary, would you give it your protection?" He said, "Yes, I certainly would."

She then unfolded to him our whole scheme, which he highly approved of. He had long before expressed himself as much satisfied with the circumspection and prudence with which we carried on our work, and he had confidence in us. He now entrusted her with a message for us, to the effect that we should send out our men, with as little noise and public observation as pos-

sible, that, if they met with any molestation from the authorities, they were on no account to offer resistance, but report the case at once to us, and we to him, and that he would take his own measures for its repression. Even he himself could not go beyond a certain point. His power was limited, and had it come to the knowledge of the supreme government in Vienna that he was countenancing the circulation of the word of God, he might easily have been involved in trouble on that account. The door now stood open before us. We thanked God and took courage, seeing the marvels he had wrought. The brethren went out in all directions with the word of God in their hand, and the message of life on their lips. They sold many thousands of copies of the Scriptures both to Jews and Christians, to all, in short, who would purchase them.

In the year 1847, the Archduke Palatine was called to his rest. It is pleasing to record that he, who had shown favor to the cause of Christ in his day of health, was remembered by Him in his latter end, and, there is reason to believe, died a humble and believing penitent at the foot of the Cross. He had for many years been a regular reader of the Bible, but it was only when the shadows of the coming darkness gathered around him that spiritual light sprang up in his soul. Several months before his death he was seized with a violent illness, which threatened to carry him off suddenly, amidst great sufferings. From this he partially recovered, and though still confined to the house, was able to transact more or less of public business. It was during this time that the Lord began to deal with his soul. For about a fortnight he seemed entirely absorbed and abstracted. His wife observed that something more than usual was going on within his mind ; but as he was of a reserved temperament, she was afraid to speak lest she might do harm instead of good. At the end of this time another change passed over him. The cloud which seemed to hang over his spirit was dissolved, and he became unusually cheerful and happy. At length she ventured to ask if his thoughts had not been pre-occupied with some engrossing subject during the two previous weeks. He answered that it was so ; and that his whole life had been passing in review before his mind, like a series of scenes in a panorama. "Everywhere," he added, giving the result of all his reflections, "Everywhere I have discovered sin." His whole appearance betokened that he had made a discovery of something else beside sin, namely, of Him who saves both from its guilt and power. On her inquiring into this point, he said that he put his whole trust in the merits and righteousness of Christ. A short time after this, his last illness came on. She had much comfort in her conversations with him during its continuance. A few hours before his death she said, "As you are now so soon to stand before the judgment-seat of God, I wish to hear from you for the last time what is the ground on which you rest your hope." His only but immediate reply was, "The blood of Christ alone," with a strong emphasis on the word alone. After his decease the priests took possession of his dead body, and repeated over it the usual masses for the benefit of his soul. But a soul washed in the blood of Jesus needed no such aid. Like a bird escaped from the snare of the fowler, it had already winged its way through the gate of the golden city, straight to the bosom of God.

TWO DOCTRINES—TWO RESULTS—TWO DESTINIES.

BY R. S. STORRS, JR., D. D.

It is the Protestant doctrine that Man, as personal and free, is individually responsible to God his Creator; that God has given to him the Revelation of Himself, and of his method for Salvation, in the Scriptures, which are His word; that he is to take these—with whatever aids of Church communion, of public and stated religious ordinances, may be gathered about them—and to seek, through Christ, for redemption and renewal; that HE is responsible, and HIM God addresses, and HE is to be judged. This was the doctrine that flamed like a star on the brow of the Reformation. It shot a strange and thrilling force into the souls of Luther and of Calvin. It spread from them throughout the nations that were strongest of mind and most fearless of will. It gave the spring to New England colonization. It has covered the lands across which it has passed with Churches, but not with Cathedrals; with assemblies for the study of the Truth and for worship, but not with theatrical parades and spectacles. It has scattered the principles of God's truth, intelligently loved, throughout families and hamlets, and all circles of intercourse. Is has blossomed out, through these, into Literatures pure and exalting. It has erected itself into permanent and visible results, of public beneficence and piety. It has modified Governments and made them freer:—showing that governments are for man, not man for governments, and making it felt that the soul is more noble than these machineries. It has come to its results in public prosperity and progress; in the institutions of civil and national freedom; in the accumulation and general distribution of property; in the education of the masses; in general social purity, and in established morality. England, Scotland, this Country, with their freedom, their intelligence, their general prosperity and thrift, their vast advances in all social well-being, are the exponents of this Doctrine; as their history has been its steady development.

It is the doctrine of Romanism, that the Corporation of Romish officers and doctors, whose head is the Pope, is the true and only Church of Christ—his Body on the earth; that whatever it decrees is to be received, on peril of one's salvation; that it has the authority of Christ to rule the earth; and that all men must be in communion with it, or they cannot be saved; that the life of Christ, which resides within it, is transmitted through the Sacraments, and is to be received in them. The doctrine has had its able defenders. It has had a historic development for many centuries. It touches the human mind at many points, with attractive power. Its hold is not likely to be lifted or broken from any whom it has grasped. It has a charm for the refined as well as the vulgar; for the wildest spiritualist, as well as for the most austere devotee. It even seems to give rein, at times, to the daring inquirer. But wherever it has been established, its tendency has been rather to please the people with Shows, than to instruct and enkindle them with the presentations of Truth; to build Cathedrals for splendid ceremonial, rather than to carry the principles of the Gospel to homes and hearts among the people. Its tendency has thus been to make Religion a matter of ceremonial, and to divorce Morality from

it ; to make one devout in the church, while thievish in the street ; a prostrate worshipper before the altar or the image, though an armed assassin in the melee or among the mountains. Its tendency has been to make its ministers not students of the Scriptures, that they may bring them to others, but exhibitors of the Show, imparters of the Sacrament ; and to leave their own hearts, unarmed by the truth, to the power of evil, to the passion for excitement or for sensual pleasure. It has made the Romish Church a feline and fawning body while approaching power, but a sharp and terrible destroyer when the power has been gained. It has made it the patroness of pictures, but the enemy of presses ; the friend of statues and splendid architecture, but the hater of railways and of popular progress. It has made it the ally of governments that were stronger than itself, but the fatal enemy of governments which it could conquer.

Its effects are seen now, wherever it has had power ;—in Italy, with its art, its poverty, and its brigandage ; with its destitution of central and true morality, and its universal Idolatry of the human Mary. It is seen in Spain, —besotted, blinded ; the spirit of the nation almost insusceptible of elevation, and dead to progress ; sunk in an atrophy of ignorance and vice. It is seen in France,—infidel to the very centre ; blindly reeling and struggling to find the light of a rational Liberty, and striking through desperate blows of revolution toward that which England—once greatly farther from it than she—has gradually attained under the influences of Protestantism. It is seen in Ireland,—haggard and naked from which its natives flee for their life. It is seen in Mexico, in South America, in Asia ; wherever an ignorant and mechanical Priesthood, who aim to save men by giving them the wafer, and by showing them the tricks and gymnastics of the mass, have taken the place of a preaching Ministry, intelligent of the truth, and instructing men in it by their word and their example ; so leading them to the personal acceptance of Christ the Saviour.

It is not possible to hide the line between these doctrines, in the results which they have wrought. On the one side is thrift, intelligence and liberty, with a piety enlightened, controlling, and diffusive. On the other side, is sentiment without principle ; subservience without faith ; popular degradation, ecclesiastic arrogance, and the wide preparation for the sweep of Infidelity.

The doctrine of Romanism is the doctrine of Past Ages. The doctrine of Protestantism is the doctrine of the Coming Times. It is in sympathy with, as it has given birth to, the whole great movement of Popular Education which illustrates our age. As Intelligence flourishes more, so it must prevail more widely and powerfully. It has leavened even the Romish body, in this country, already. It will leaven it more. It is agreeable to the Intelligence, the Conscience, the sense of Responsibility. And so it will sift through all barriers, and make itself felt in the most rigid community. The very men who go from Anglicanism or American Episcopacy, will carry it with them. It is their heritage. It is in their bones, and it leaps on their pulses. They cannot get rid of it. It has dropped its seeds in Italy, itself. They have swelled and risen there, until the Throne of the Papacy has once already been overturned.

It is not yet established again, and it never will be. Romanism can never gain back what she lost in the great Revolution of the sixteenth century. And though her forms and orders may remain, as suited to the taste of some orders of mind, her doctrine must progressively assimilate to that of Protestantism, or her system will be swept, like the bulwarks of the Bastile, from the path of the advancing and liberated Nations !

BURIED ALIVE FOR CHRIST.

Two maiden ladies lived on the north rampart of Antwerp. They had formerly professed the Protestant religion, and had been thrown into prison for that crime, but the fear of further persecution, human weakness, or perhaps sincere conviction, had caused them to renounce the error of their ways, and they now went to mass. But they had a maid-servant 40 years of age, Anna van den Hove by name, who was staunch in that reformed faith, in which she had been born and bred. The Jesuits denounced this maid-servant to the civil authority, and claimed her condemnation and execution under the edicts of 1540, decrees which every one had supposed as obsolete as the statutes of Draco, which they had so entirely put to shame. The sentence having been obtained from the docile and priest-ridden magistrates, Anna van den Hove was brought to Brussels, and informed that she was at once to be buried alive. At the same time the Jesuits told her that by converting herself to the Church she might escape punishment. When King Henry IV. was summoned to renounce that same Huguenot faith, of which he was the political embodiment and the military champion, the candid man answered by the simple demand to be instructed. When the proper moment came, the instruction was accomplished by an Archbishop with the rapidity of magic. Half an hour undid the work of half a lifetime ; thus expeditiously could religious conversion be effected when an earthly crown was its guerdon. The poor serving-maid was less open to conviction. In her simple fanaticism, she too talked of a crown, and saw it descending from heaven on her poor forlorn head as the reward, not of apostacy, but of steadfastness. She asked her tormentors how they could expect her to abandon her religion for fear of death. She had read her Bible every day, she said, and had found nothing there of the Pope or purgatory, masses, invocation of saints, or the absolution of sins, except through the blood of the blessed Redeemer. She interfered with no one who thought differently ; she quarrelled with no one's religious belief. She had prayed for enlightenment from Him if she were in error; and the result was that she felt strengthened in her simplicity, and resolved to do nothing against her conscience. Rather than add this sin to the manifold ones committed to her, she preferred, she said, to die the death. So Anna van den Hove was led, one fine midsummer morning, to the hayfield outside of Brussels, between two Jesuits, followed by a number of a peculiar kind of monks called love-brothers. These holy men goaded her as she went, telling her that she was the devil's carrion, and calling on her to repent at the last moment, and thus

save her life, and escape eternal damnation beside. But the poor soul had no ear for them, and cried out that, like Stephen, she saw the heavens opening, and the angels stooping down to conduct her far away from the power of the evil one. When they came to the hayfield they found the pit already dug, and the maid-servant was ordered to descend into it. The executioner then covered her with earth up to the waist, and a last summons was made to her to renounce her errors. She refused, and then the earth was piled upon her, and the hangman jumped upon the grave until it was flattened and firm.—*Motley's History of the Netherlands.*

MOVEMENT IN THE CITY OF MEXICO.

In this age of progress a marvellous change has come over the Spanish field. What was before a most difficult and unpromising work, is now a hopeful and urgent one. Pure Christian thought and civilization have found their way into Spanish countries in spite of Rome's opposition, and are already bearing precious fruit. And now, little bands of self-sacrificing, devoted evangelical Christian Spaniards and Spanish Americans are joining hands in a great effort to win their fellow countrymen for Jesus and His truth. They earnestly ask American Christians to stand by them in this effort.

The evangelical native Christians in the city of Mexico who have proved themselves true to Jesus under the most cruel persecutions, are now seeking to establish an organization for Christian worship and work among themselves. They have recently sent to this country, as their representative, one of Mexico's most gifted sons, with the simple petition to Christians in the United States to co-operate with them in an effort to evangelize that beautiful but benighted Republic at our side. The American and Foreign Christian Union has welcomed this representative, and convinced of the importance of the opening in that Republic for Christian work, as well as of the very important bearing that such work in that land would have on the Spanish field in general, has resolved to plant a full Christian mission in the city of Mexico as soon as practicable.

What is done in the Capital will greatly influence the rest of the Republic. The nation is ready to respond to such an influence. The agent of the American Bible Society, writing from Monterey, says, "I believe that a Protestant congregation could be formed in every town in Mexico." The French intervention, which was brought about by the Roman Church to prop up her tottering power, as well as the desperately wicked lives of many of her clergy, have greatly alienated the Liberal party from her side. The same Liberal party in South America sympathize earnestly and enthusiastically with these Mexicans who perseveringly struggle to defend their Republic and to give it full civil liberty, as also liberty of worship. What is done in Mexico may, therefore, very justly be expected to influence the Spanish field generally. Prominent men, some of them formerly Roman Catholic presbyters, are now leading the great reform movement in Mexico.

The Rev. H. C. Riley, pastor of the Spanish American Church in New York City, who, from his acquaintance with many of the Mexican reformers, with the Spanish language and modes of thought, is peculiarly fitted to engage at once in Christian work in Mexico, has consented to go personally to the field, to inaugurate and supervise such a work on the part of this Society in co-operation with the earnest-hearted natives already engaged.

CHRIST, OUR ALL IN ALL.

BY THE AUTHOR OF THE HYMN, "JUST AS I AM."

I need no other plea
With which to approach my God
Than His own mercy boundless, free,
Through Christ on man bestowed.
A father's love, a father's care,
Receives and answers every prayer.

I need no other priest
Than One High Priest above;
His intercession ne'er has ceased
Since first I knew His love.
Through that my faith shall never fail,
Even when passing death's dark vale.

I need no human ear
In which to pour my prayer;
My great High Priest is ever near,
On Him I cast my care.
To Him, Him only, I confess,
Who can alone absolve and bless.

I need no works by me,
Wrought with laborious care,
To form a meritorious plea,
The bliss of heaven to share. [grace,
Christ's finished work, through boundless
Has there secured my dwelling place.

I need no prayers to saints,
Beads, relics, martyr's shrines;
Hardships 'neath which the spirit faints,
Yet still, sore burdened, pines.
Christ's service yields my soul delight,
Easy His yoke, His burden light.

I need no other book
To guide my steps to heaven,
Than that on which I daily look,
By God's own Spirit given;
And this when He illumes our eyes,
"Unto Salvation makes us wise."

I need no priestly mass,
No purgatorial fires,
My soul to anneal, my guilt to efface,
When this brief life expires.
Christ died my eternal life to win,
His blood has cleansed me from all sin.

I need no other dress,
I urge no other claim,
Than His imputed righteousness;
In Him complete I am.
Heaven's portals at that word fly wide;
No passport do I need beside.

FOREIGN CORRESPONDENCE.

ITALY.

In closing the interesting communication which follows, Mr. Moorehead earnestly asks the prayers of Christian readers in behalf of this particular field of work.

MOVEMENT IN TERNI.

Of late the enemies of the pure Gospel have been greatly *stirred* at Terni. A public assembly has existed in that city for some months. The Word of Life has been preached, and received with gladness by many who once sat in darkness. Of course, the priests, those *self*-called ministers of God, but implacable enemies of all light and liberty, must exert every influence, and put forth every energy to oppose the force of truthful preaching, and to turn inquiring souls from a loving Saviour. That terrible word of Jesus against the Scribes and Pharisees: "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up with a key, (see the Greek of the Sinaitic MS. —*the key of St. Peter!*) the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in,"—is but too justly ap-

plicable to their successors, the modern Pharisees of the Church of Rome.

No city in Italy has been more infidel and skeptic than Terni. Immorality of every description—gambling among men, women, and even children—the most disgusting blasphemy—murders and assassinations—all eminently characterize the place. Certain Scriptures descriptive of heathenism, with little modification, now depict in living, awful colors, the population where Rome has longest ruled. In May, two very respectable men, one the Post-Master of the city, the other Director of the higher public school, were both shot dead at about 11 o'clock one Sabbath night as they were walking together. Nor is it yet known by whom, or for what, they were thus ruthlessly murdered. The Post-Master was a friend of our evangelist, often talked with him on religious subjects, and not long before his death had accepted a Bible from the evangelist, and was reading it. The other was a priest, banished from Rome, by the Papal Government on account of his liberal principles.

Another instance of the deplorable ignorance and debasement of the inhabitants, was lately told me by an evangelist. He, with one or two others, were in a printing office of a citizen of the place, who, with his wife, we trust, has embraced the truth. A young married woman came in, and the conversation turned on religious subjects. The woman remarked, "Pshaw, there is no truth in any religion!" "Why?" she was asked. "Because," said she, "I have prayed, again and again, and never received that for which I sought." "That was because either your prayer was wrong, or, what you sought would not have been a real blessing to you. What answer can you expect to have from pieces of wood, or statues, or pictures?" "No," said she, "I prayed not to these, but to God, himself." Now, dear reader, what do you suppose was the burden of this woman's many prayers? Nothing more or less, than that God would take away from her, by death, *her husband*, with whom she did not live in peace and happiness! Such was her own confession.

It mattered little to the priests what was the moral state of the people, provided no other religious instruction came in to interfere with them and their large incomes. But when the Gospel of the Son of God, and free grace to all in Christ, began to be preached, then at once, the hostility of the priests manifested itself. First they sought to induce those who frequented the meetings to abandon them; and with some few they prevailed. One, it is affirmed, they bought with *money*. Not succeeding in these efforts, the bishop, *Monsignor* Severa, published a pastoral letter, on the 24th of May last, in which the Evangelical movement was indirectly attacked. *Indirectly*, for the whole Episcopal deliverance was taken up with a tirade of calumny against Luther. But, as the evangelical meeting in that place neither follows nor is called after any mere man, the bishop's assault affected us little. However, as the bishop sought to discredit the work by attacking the character and life of the German Reformer, it was thought necessary to reply.

To his pamphlet, full of scholastic nonsense, Romish intolerance and falsehood, in which he seeks to trace a similarity between Mahomet and Luther, in origin, doctrine and practice; the evangelist at Terni has replied. I learn that the Reply has met with wonderful success, and has been scattered in Terni, Spoleto, Fuligno, and Rome itself. Since then, two other tracts of the priests have been published and disseminated in the town. One of them is entitled, "The Clergy of Terni to their most beloved fellow citizens." The very title sounds like bitter irony. The other, "The Clergy of Terni to the heads of families." The object of both these tracts is to dissuade the people from attending our meetings, and from sending their children to an evening and Sabbath-school which had been established there. They have effected but little as yet.

CHILI.

From Santiago, Mr. Merwin writes about Marriage laws, and how Mr. Sayre was married.

MARRIAGE LAWS.

THE marriage laws of Chili plainly show that this country has not as yet attained

that degree of religious tolerance which is desirable. When a Protestant wishes to marry a native Roman Catholic, he must abandon his religion or obtain a special dispensation from the Pope. The latter *can* be secured after much delay, and the payment of a sum which only the opulent can afford. Consequently many a man who is not a Christian Protestant, becomes a Romanist and binds himself to educate his family according to a system which is opposed to his own convictions of the truth; or discarding marriage altogether, lives in open violation of the laws of God.

Many Chilenos believe this law to be contrary to justice and their boasted toleration, and some prominent men are urging a reform in that part of the Constitution which relates to the subject.

With respect to the marriage of Protestant with Protestant, especially if they are foreigners, the case is different. These must obtain necessary papers from the Provisor, or civil officer, and then proceed to the priest, who completes the legalities of the affair. Afterward they usually appear before a minister of their own faith, and the marriage is solemnized in a Christian way. In Valparaiso, where foreigners are so abundant, there are many marriages of this kind; but in Santiago, comparatively few.

How Mr. Sayre was married.—It may be interesting to your readers to learn something of the experience of your missionary, Rev. Mr. Sayre, who was recently married in this city to a French Protestant, a lady who has resided several years in this place.

At the office of the Provisor, the parties themselves, and each of the witnesses, were subjected to a private examination—which was decidedly of an inquisitorial type. It was, of course, within the province of the officer to ascertain our calling, place of residence, and whether either of the parties were married; but to ask each one separately, whether he or she were Lutheran or Calvinist, to what sect others of the party belonged, how long we had resided in this or that street, and how many weeks were occupied in a visit to this or that city—these questions appeared to us somewhat "out of order."

After much delay and the payment of $20, the *clearance* papers were obtained, showing that there was no objection to the legal marriage of these persons, that the rites of the Roman Catholic Church were to be dispensed with in the ceremony, but advising that the Cura should *admonish* the bridal couple.

Proceeding to the cathedral to make arrangements for the ecclesiastical performance, Mr. S. and myself found the sub-Cura just emerging from the confessional, his breath so strong with the fumes of liquor, that he strove to conceal the odor by covering the lower part of his face with a fold of his mantle. Nevertheless, he took occasion to say to the expectant bridegroom—"And why are you a Protestant? are you not aware that there is no salvation nor safety outside of the Roman Apostolical Catholic Church?"

As it was necessary to appear before the head Cura for matrimony, an appointment was made to meet him at his house that evening. This Cura of the cathedral was a venerable old man, seventy-five years of age, and before the ceremony he gave the couple an admonition which occupied about fifteen minutes. He began his remarks by stating that as there was but one Lord, one faith and one baptism; there could be but one *Church* upon the earth, which, said he, "is built upon St. Peter, and is the Church of Rome. Out of this there is *no* salvation." "Absolutely none!" added the sub-Cura. "All outside will be lost eternally."

The former proceeded to say that it gave him great sorrow to see two persons before him for the purpose of marriage, who *denied* the Christian faith, especially was he pained by the thought that the bride, (whom he had known, and in whom he had taken great interest,) should deliberately take this downward step. To encourage them to enter the true ark, he related an incident, the truth of which could be verified by a priest of this city. The arm of a saint, he said, came into the possession of some Jesuits not long since, and was deposited in

Rome, where it wrought many miracles.—A Protestant saw the hand of this arm, beckoning him away from the pit of perdition and urging him toward "the true Church." He obeyed its summons, became a Romanist, and is now a priest of San Ignacio, in Santiago!

The couple were then requested to rise, and Mr. S. was asked if he recognized this woman, whom he held by the hand, to be his wife. A question of the same import having been answered in the affirmative by the lady, the priest said, "All is concluded." The sub-Cura, who had evidently taken too much wine for dinner, and whose palm was itching for a fee, approached the groom and said that he had great hopes of him; that is, of his becoming a Romanist. (He was not aware of Mr. S.'s vocation.) To the bride he remarked that he should pray that she might become a *saint*. Her reply was, "According to the Bible, all true Christians are saints. Pray that I may fulfill my Christian duties."

Before leaving, one of us remarked to the Cura, that these persons were not in such a sad state as he imagined, that they were Apostolic Catholic Christians without being Romanists. "Ah!" said he, "That is the one thing necessary, where the body is visible, there must be a visible head." We remarked that we could find no proof of that in the Bible, and received the convincing answer, that "from the very nature of things there must be a visible head." "But," we asked, "do you not believe that Jesus Christ, the invisible Head, can direct us aright by means of His word, and Holy Spirit?" "Ah, yes! He *can*," replied he, "by the exercise of *miraculous* power, but *there must* be a *visible head*."

Notwithstanding his obstinacy on this point, we all felt that the old man was sincerely aiming to do good, and we were pained to learn, a few days after this conversation, that he was dead. That there are *some* good men in the ranks of the Romish clergy, cumbered with superstition and ignorant of a purer faith, is a fact which leads us to hope that as the truth advances here, these men will become leaders in the Reformation.

VENICE.

A Remarkable Movement. — We insert here, in the hope that they may be copied by our Exchanges, two brief communications respecting a marked religious movement which has been going on for six months in the City of the Sea. Gladly would this Society undertake to respond to so earnest a call, but the greatly extended work it has already undertaken for the next year, prevents the doing more than heartily commending this appeal.

The first letter is from Rev. Henry Kendall, D.D., of this city. The second, from Francis Colton, Esq., of Illinois, U. S. Consul at Venice, of whom Dr. Kendall speaks as an educated Christian gentleman, most deeply interested in this movement. Dr. Kendall writes:

There is now no place in Italy where religious movements are so encouraging. Political changes, the completion of Railway connections to the Atlantic through Germany, and other causes are giving this old city new commercial importance. A line of steamers to Alexandria makes the distance to that point, and also to Palestine by sea much shorter than from Marsailles.

During the last eighteen months there has been in this city what in our country we would call a great revival of religion. Three or four hundred people gather together to hear the preaching of the Word; and the number could easily be doubled if another preacher and another place of meeting could be secured. Nearly two hundred persons, after a careful examination, have been admitted to the Church. When the lease of the rooms they now occupy expires, the priests will doubtless take good care that these disciples shall not be able to find any others.

Mr. Colton says:

It is now less than a year and a half since an organized work was begun. In that time hundreds have listened to Gospel truth, and seem still to thirst after more.

Only since December has the Church existed. It contains nearly 200 faithful Christians. We have 300 more names on the list as Catechumens, who are being faithfully instructed in the Bible, and from whose number recruits will be made to the Church when they become intelligent Christians.

Our School dates from September last. We have about 80 intelligent and earnest pupils. The Bible is our most common text-book. Music is taught in the Church and School, and if you could hear the musical Italians singing those familiar hymns, you would think you never heard such congregational music before. Mr. Van Meter, your City Missionary, went into the school the other day with me, and after hearing them repeat passages of Scripture and sing their beautiful songs, he said, "I am an old soldier in this work, but this *chokes* me." I cannot write fully of this work, I can only say we have at present two places of worship, in each of which, two or three times a week, there are religious exercises; besides other meetings connected with the Bible-class, etc. There are generally 200 to 400 persons in each place every evening. We have two ministers and three teachers, and soon will have a high-class teacher and organize a higher grade. The school can easily be increased to 200 or 300 if we had suitable arrangements for school purposes. Our lease of the building expires in a few months. It will be difficult to rent in future. *We must have a building of our own* to render permanent what, under the Providence of God, is placed in our charge. The work has grown beyond our conception. It is considered the greatest religious movement in Italy. We are not prepared for it. The question is, Will Christians in America see this great work fail for want of means? We have an opportunity to buy an old palace, containing sufficient room for a church of 400 or 500, elementary school of 200 or 300, high school of 100, and apartments for families of two ministers, and the principal of the school; all under one roof admirably adapted to all the purposes. All can be had for about $19,000, less than one third the original cost of its foundation. If we have it, we must have money immediately, and then, under God's blessing, we have a Protestant fortification in the heart of this old city!—

We have passed through one crisis, when the day was too dark for mortal sight—when under the persecution of priests—at a moment of great danger, the faithful and noble pastor was struck down, and for days and weeks we feared he would never assume his place again—nearly losing his eyesight at last—his wife sick unto death—both his children buried in one week. Then it was dark, and the priests rejoiced and thought it was all over. But, by the mercy of God, the cloud passed away, and the work was stronger than ever. Our crisis is now monetary. We must have money or we cannot go on. Shall we have it, and immediately?

[Since sending the above to the press, we learn that Mr. Colton, under a pressure of interest and conviction, has purchased the building referred to for $15,000, in the faith that the Christians of England and America will aid in housing the work.]

GREECE.

In place of reports from our Missionaries in Athens, we give our readers reports about them. The following is given by Rev. E. A. Lawrence, D.D., in the "Family Treasure" for July, an excellent Home Periodical, published in Cincinanti:

MISSIONARIES IN ATHENS.

This one holy Catholic Church is, I believe, having new and broader foundations aid in Greece. Dr. King and Dr. Hill have been laborers for forty years in that field. Dr. Hill is an Episcopalian, and of the high church party. He has confined his work mainly to his school and to a Sabbath service in English, teaching the catechism of the Greek Church instead of the Episcopal. He has never co-operated with Dr. King in his missionary work in Greece any more than the same party has with non-episcopal ministers in England or America.

Besides these, three youthful laborers have been recently raised up to assist them

in its cultivation, Rev. Michael D. Kalopothakes, also a physician, Rev. Mr. Constantine, and Mr. Sakellarius. All these are native Greeks, educated wholly, or in part, in this country, and all have American wives. Dr. Kalopothakes, besides practicing medicine, teaching, and preaching, is the able editor of the "Star in the East," the only true religious journal that Athens has ever had. And it is indeed a light that shineth in a dark place. He has been recently elected President of the Athens Association of Editors, a position that marks him as one of its leading minds.

Mr. Constantine was a graduate of Amherst College, and prosecuted his theological studies at Andover. He is a genuine Greek Yankee, and by his tact in preaching, in Bible Class and Sunday-school, in the highways and by-ways, he is becoming more and more a moral power in his native land. His aged father, so long a devotee in the Greek Church, and who sorrowed bitterly at the apostacy of his son, now sits an attentive listener at the feet of this son, to a pure and renovating Gospel. Mr. Sakellarius, who returned from America to his native land in response to the Macedonian call, "Come over and help us," is an efficient co-worker with these brethren. All these men and women are true missionaries. They know what the Gospel is, by its redeeming power in their own lives, and will do what they can to make all Greece know it too.

—

CRETAN REFUGEES.

Of the sixty thousand Cretan refugees, borne from that brave struggling community, some fifteen thousand have been thrown upon Athenian sympathy. Fifteen hundred children have been gathered into these schools, in which they are followed by their mothers, and sometimes aged fathers, where the girls are taught to knit, and all to read and sing. Some of our sweetest Sabbath-school hymns have been translated into modern Greek by Dr. Riggs, of Constantinople—"Sweet Hour of Prayer," "Ever Green Shore, "Come to Jesus," which the Greek children are learning to sing with great delight and evident improvement. "Let me make the songs of a people," said Martin Luther, "and I care not who makes the laws."

These three Greco-American wives are all musical women, and who can tell what seeds of moral harmony are being sown by them in these sweet sounds, that may spring up into the melodies and harmonies of the eternal world.

—

Rev Prof. Sewell, in an attractive letter to the "Congregationalist," speaks in a similar spirit of our earnest workers in Athens.

The next day, being the Sabbath, I had the pleasure of seeing and hearing somewhat of our laborious and faithful missionaries and their work. We had already, indeed, seen something of them, and been laid under much obligation, by their kind attentions. Mr. and Mrs. Sakellarius first took us to their very interesting Cretan Sabbath-school. There are from 65 to 70,000 Cretan fugitives in Greece—about 20,000 of them in Athens—mostly the old men, women and children, who cannot fight. Our missionaries are seizing the opportunity to do for them something more than to feed and clothe their bodies. The opportunity, too, has been increased by the fact that Dr. Kalopothakes, who with Mr. S., Mr. Constantine and Rev. Dr. King, the patriarch of the number, constitute our missionary force, was from the first and till recently one of the Government committee for Cretan aid. In both this school and that of Dr. K., which we visited in the afternoon, we heard the children repeat Scripture passages, answer questions and sing S. S. songs as at home. One of the songs was "Sweet Hour of Prayer," translated into modern Greek. It was sung to the same melody as in America. It was touching to learn and experience, what grateful regard they have for Americans. Ah, if America could only see how much good the little she has given for Crete has done, she would do a hundred-fold more. America already has the repute of a helper of the needy and suffering, and of a sympathizer with the oppressed. Let her, by helpful deeds, only increase that repute. After

Mr. S.'s school, we attended Mr. Constantine's service in Greek, at his own house. Here he has gathered a congregation of more than fifty. He tells me that he has never been restrained or meddled with in any way, by the Government or any one else, and that there could not be greater liberty for preaching the Gospel, than they have. And Dr. King himself told me that greater liberty he would not wish. Dr. Kalopothakes likewise preaches to a Greek congregation every Sabbath evening, and among other various and valuable work, is the editor of two papers, one for children, thus supplying a place which was vacant, and occupying the ground before all comers. The churches at home may be sure the result of the labors of their missionaries today in Athens, will be seen and known in the men of the coming generation.

BERLIN,

ITS CHURCHES, MINISTERS AND SUNDAY-SCHOOLS.

We are permitted to take the following interesting extract from a recent private letter.

The churches of Berlin are not very fine, being all old and plain. They are never heated, have stone floors and uncushioned seats. The singing of the grand old chorals of Luther is fine, because *every person* in the audience participates; the hymns being announced by white figures on black placards hung around the church. The sermons are purely hortatory and emotional. You cannot imagine what little influence the pulpit has here, or the utter indifference which exists towards religious things. In this great city of 540,000 souls there are only fifty churches, of all kinds, and even these are but half filled on the Sabbath, and then principally by women and children. The clergymen are never expected to visit at all, and seldom know a tenth-part of the people who come to *hear them*.

Every person at the age of fourteen or sixteen is by law obliged to be confirmed and thenceforward he considers his salvation so sure that he often does not trouble himself to go to the Communion table for years; and, in many instances, I am told, never again is seen there. Confirmation is regarded more as a civil than a religious act, evidently. It is the great passport to society, and to all the branches of business. Unless a servant can show her confirmation papers, she cannot obtain a place, and even a pedlar cannot vend his wares abroad without such certificates! The entire city is divided into parishes, so that one clergyman often has in his church, or district, from twenty to forty thousand people to superintend. You can judge how extensive his field would be when I tell you that this week, in one of the *smaller* churches here, there are four hundred children, who are to be confirmed. Easter and October are the two special times for confirmation. The little Sunday-schools interest me about as much as any thing here, and it really seems to me that they are the great hope for Germany. They have had to *fight* their way, literally, as the prejudice against them has been very bitter, particularly on the part of the clergy, who are popes here, and are very jealous of lay influence. But they have at length triumphed, and are winning new favor all the time. There are fifteen of them with an aggregate attendance of over five thousand children. The minister is always the superintendent, and always *prepares* the teachers for what they are *to say* by an exercise on Friday afternoons; in fact, on no other conditions would a school be allowed by the High Consistorium of Prussia! Mr. Woodruff was instrumental in initiating a wonderful movement, four years ago, by his patient, persistent effort, and he would be greatly delighted could he see the enthusiasm which prevails now, about Sunday-schools among those who really endorse them, for of course the masses of the people, even now, know nothing about them.

The Confessional in Austria.—Several of the large towns in Austria have protested against the Papal Allocution. The *Lloyd* of Pesth says: "We shall no more tolerate the interference of Rome in our legislation than we did that of Vienna. We shall tremble as little before a council of churchmen in Rome as we did before a council of war in Vienna. A nation which has passed without wavering through the fusilades of Haynau will be able to defend its independence against the thunders of the Vatican."

MISCELLANEOUS.

WARNING TO AMERICA.

THE Allocution pronounced by Pope Pius IX. on the occasion of the Revocation of the Concordat, and the enactment of liberal laws by the Government of Austria, is a document of too serious importance not to be recorded in full for the eyes of all our readers. We entreat the attention of thoughtful men to the bearing of it upon American institutions and American liberty.

It is a natural temptation, as we mark the calm and defiant contempt with which it is received by the Baron Von Beust and the great, emancipated Empire which he represents, to sneer at the impotent malignity with which this *brutum fulmen* has been flung at the government of Austria, and to reckon it the last spasm of an exhausted and expiring tyranny.

But when we consider that more or less subject to the will of this moribund despot are the confessed majorities that rule the affairs of all the great American cities, and the solid mass of unintelligent and undivided votes which are used as the balance of power to determine the policy of our State and National governments, such utterances as this cease to be the mere scorn and jest of current history, and acquire a practical importance which we are far more in danger of undervaluing than of overvaluing.

This Allocution is not the venting of the idle petulance of one unfortunate, infirm and cross old man. It was pronounced in the congregation of his seventy sagacious advisers in "secret consistory," and comes to the light only with their well-considered approval. It is the deliberate reaffirming, in the face of all the world, of the policy of the Roman Church. Where that church declines and fails, of course the manifestoes of its policy are waste paper? But how is it where it becomes dominant in society and politics? And what is indicated, in this document, with regard to the real designs of those whose plausible professions are set forth amongst us in so many a beguiling tract and volume?

Let it be distinctly understood, then, that the authorities of the Roman Church have deliberately declared to be *odious* and *abominable*, and flagrantly contradictory to the *doctrines*, the *rights*, and the *authority* of the "Catholic Religion:"—

1. "Laws establishing liberty for all opinions, liberty of the press, and liberty of faith."

2. "Laws granting to the members of all denominations, the right of establishing schools and colleges, into which members of all denominations are allowed to be admitted on the same footing."

3. Laws permitting the intermarriage, on terms of religious equality, of Catholics and Protestants.

4. Laws permitting civil marriage.

5. Laws establishing public schools for secular education, that shall be free from the control of the Romish priesthood.

Let it be understood, furthermore, that the Roman Church assumes, in this document, the right to declare such laws as these, wherever they may be enacted, to be NULL AND VOID.

—

THE PAPAL STATES.

THE ALLOCUTION.

THE following is a translation of the Papal allocution delivered in the secret consistory, held on the 22nd of June, last:

VENERABLE BRETHREN: We should never have imagined that after the convention agreed to nearly 13 years ago between us and the Emperor and Apostolic King of Austria, to the great joy of all well minded men, we should be obliged to lament on the miseries and serious misfortunes which, by the machinations of evil disposed men, now afflict and annoy in a deplorable manner the Catholic Church in the empire of Austria. In fact, the enemies of our divine religion have been unceasing in their efforts to destroy the said convention, and to do the greatest harm to the church, to us, and to this apostolic see. On the 21st of December, last, the Austrian Government passed an odious law to be carried out and strictly observed in every district of the Empire, even in those districts where the Catholic religion exclusively prevails.

That law establishes free liberty for all opinions—liberty of the press, of all faith, and no matter what confession or doctrine; it grants to the members of every confession the right of establishing public schools and colleges, and members of every confession are allowed to be admitted on the same footing with the sanction of the State. Although we felt great grief on being informed of the fact, and wished to raise our voice against it, we nevertheless gave proof of forbearance, and we deemed it advisable then to keep silent, chiefly supported by the hope that the Austrian Government, lending a docile ear to the just complaints of our venerable brethren (the holy prelates of Austria,) would return to more wholesome ideas, and adopt a sounder determination. But our hopes have been frustrated. In fact, the same Government, on the 25th of May of this present year, issued another law which compels all the subjects, even the Catholic ones of the Empire, deciding that the sons born of a mixed marriage must follow the religion of the father, and the daughters that of the mother; and that under seven years of age they must follow in the stray path of their parents from the true faith. Moreover, the same law suppresses entirely the validity of the promises which the Catholic church, with reason and with the greatest justice, exacts and prescribes absolutely before the celebration of mixed marriages. It makes apostacy itself a civil law both as regards the Catholic religion and the Christian religion generally; it suppresses all authority of the church over cemeteries, and Catholics are bound to allow the bodies of heretics to be buried in their churchyard if they have not any of their own. Moreover, the same Government on the said 25th day of May of this present year did not hesitate to promulgate a law on marriage which entirely cancels all the enactments agreed to in the convention already alluded to; this law restores the former Austrian laws, which are contrary to the laws of the church; it admits, and even confirms, that form of marriage absolutely condemnable, called civil marriage, when the authority of any confession whatever refuses the celebration of the marriage on grounds which are not admitted as valid as legal by the civil authorities. By this law the same Government has suppressed all the authority and jurisdiction of the church on matters relative to marriage, as also all competent ecclesiastical tribunals on the subject. It has also promulgated a law on education which suppresses all the influence of the church over education, decreeing that the whole superior supervision of education, literature, and science, as also the inspection of schools, appertains to the state which finally decrees that religious teaching in the public schools must be placed in the hands of members of each separate confession, that any religious society may open private or special schools for the youth of its faith; that those schools shall also be subject to the supreme inspection of the state, and that the school books shall be submitted to the approval of the civil authorities; with the exception, however, of such books as are meant for religious instruction, books which must be submitted to the approval of the competent authorities of each confession. You see, consequently, venerable brethren, how necessary it is strongly to reprove and condemn those abominable laws sanctioned by the Austrian Government—laws which are in flagrant contradiction with the doctrines of the Catholic religion; with its venerable rights, its authority, and its divine institution; with our power and that of the Apostolic See, as also with our concordat already quoted, and with natural right itself. In virtue then of the care of all churches intrusted to us by the Lord Jesus Christ, we raise our voice in your most illustrious assembly; we reprove and condemn by our Apostolic authority the laws which we have enumerated, and everything, general or special, in those same laws, or in matters which refer to ecclesiastical right which has been decreed or attempted unjustly, in any manner whatsoever, by the Austrian Government, or its subordinates, whomsoever they may be. In virtue of this same authority which appertains to us, we declare those decrees null and powerless in themselves and in their effect both as regards the present and the future. As regards the authors of those laws, especially those who congratulate themselves on being Catholics, and have not feared to propose, establish, approve, and carry out the above laws and acts, we conjure and entreat them not to forget the censures and spiritual punishments which the ecclesiastical institutions and the decrees of the œcumenical councils inflict, as having been deserved *ipso facto*, by the violators of the rights of the Church. Meantime we rejoice greatly in the Lord, and we give our well-deserved praise to our venerable brothers the archbishops and bishops of the Austrian Empire, who, with truly episcopal energy, have not ceased to warn their flocks of their duties boldly to defend and protect, by speech as well as writing, the cause of the church and the said concordat concluded with us. We also desire from our

hearts that our venerable brothers the archbishops and bishops of Hungary, following the sample of their colleagues, will show themselves disposed to display the same zeal and the same ardor to protect the rights of the church and to defend the said concordat against the attacks which are directed against it. Nevertheless, under these calamities, which in these sad times afflict the church everywhere, we do not cease, venerable brothers, with the deepest fervor and humility of heart, to pray to God that He may upset all the criminal designs of His enemies and those of His holy church, suppress their impious efforts, and in His mercy lead them back into the paths of justice and salvation.

VON BEUST'S DISPATCH IN REPLY.

THE following is the substance of the dispatch recently sent by Baron von Beust to Baron Meysenbug, at Rome, relating to the Papal Allocution:

"VIENNA, July 3.

"I have recently received with your reports of the 22d and 23d of June the text of the allocution of the Holy Father in the consistory of the 22d.....

"The language which his Holiness uses in reference to the imperial government and the new institutions of Austria is so severe that we consider we have a right to complain of it.....

"We can easily understand that the Holy Father has thought it indispensable for him to protest against the laws which modify the situation created by the Concordat of 1855. Indeed, we fully expected some such step, and we should have accepted it in silence even had its form been less conciliatory than we hoped; but we cannot allow the condemnation of the fundamental laws on which the new institutions of the empire repose to pass without objection. Those laws are not in question. In thus attacking them the Holy See deeply wounds the feelings of the nation, and imparts to the real difference a meaning much to be regretted even in the interests of the Church. Instead of simply disagreeing with such and such an application of the principles which serve as the foundations of the actual government of Austria, and which are the results of a happy agreement between the people and the empire, *it is the principles which have been condemned.*

"The Holy See thus extends its representations to those objects which we in no way can admit to be under its authority. It envenoms a question already too calculated to excite people's minds, by placing it on a footing where political are mixed up with religious passions. By the condemnation of those laws which limit the principle of the liberty of the Church, while at the same time they offer a compensation for the privileges lost, it makes the assumption of a conciliatory attitude by the government more difficult.....

"My dispatch of the 17th of June last foresaw the unfortunate results which would be produced by the allocution, if it were not couched in moderate terms. I regret extremely that the Court of Rome did not take my anticipations into account. They have been entirely realized. I do not believe that the Catholic population of the empire show a greater zeal to-day for the interests of their religion than in times past. On the contrary, we see the attacks directed against the church, the clergy and the Pope redoubled in their ardor. That hostility would have been restrained within its narrowed limits and been most easily appeased if only the special questions affected by the laws of the 25th of May had been touched upon in the Pontifical allocution.

"Before concluding, I must here express the painful surprise we have felt at the appeal addressed to the Hungarian bishops in the last sentences of the allocution.

"It appeared to me that the Court of Rome ought to have congratulated herself at the perfect tact and reserve with which these matters have, up to the present time, been treated in Hungary. It did not appear desirable from any point of view to arouse fresh differences and to increase the difficulties which already exist. But, above all, it is in the interest of the Court of Rome, that appears to us inopportune to excite the national susceptibility of the Hungarians. The mere appearance of foreign pressure will produce in that nation a result altogether at variance with the wishes of the Holy See, and we shall behold a storm gather against the legitimate influence of the Court of Rome, as strong as that which has broken out on this side of the Leitha.....

"Your Excellency will be the faithful interpreter of these sentiments, and in so doing you will also be acting in conformity with the views of the Emperor, our august master. BEUST."

THE POPE'S CALL.—The Pope has issued a call for a meeting of all the great authorities of the Roman Catholic Church, to take place at Rome, on the 8th of December, 1869. The object of this Ecumenical or Universal Council, is to advise upon the means of resistance against certain evils which, the Pope thinks, threaten not only

the Roman Church, but also human society. These evils are set forth in the following paragraph :

"It is already known and manifest to all how horrible a tempest now agitates the Church, and what grievous ills afflict civil society. The Catholic Church, her salutary doctrine, her venerated power, and the supreme authority of this Apostolic See, are opposed and set at naught by the bitter enemies of God and man. All sacred things are contemned, ecclesiastical property is plundered, bishops and honored men attached to the divine ministry and men distinguished for their Catholic sentiments are troubled in every way, and religious families suppressed. Impious books of every kind, pestilent journals and multitudinous and most pernicious sects are spread abroad on all sides. The education of the unhappy young is *nearly everywhere withdrawn from the clergy, and what is worse,* is in many places confided to masters of impiety and error."

It is to be feared that the council will not be of much use to the Pope in his efforts to confine the education of the young to priests, to secure against attack monkeries and nunneries, to preserve the enormous estates of religious orders, and to put down "pestilent journals" and the "multitudinous and pernicious sects." It is too late.

If the Pope were well advised, he would leave the pernicious sects, the pestilent journals, and the impious teachers of youth to run their brief course, and advise with his brethren upon the best way to get rid of two great inconveniences, which now trouble him and the organization of which he is the chief—the doctrine of Papal infallibility and the temporal power.

So long as the Pope is responsible for the misgovernment of Rome, he will excite the laughter and pity of the profane, who say with great plausibility that if Pio Nono were infallible, the Romans would be a much happier and more intelligent people. As to his infallibility, no Roman Catholic in England or the United States now believes in it, and it would be a real stroke of genius to boldly abandon that claim.—*Even. Post.*

ITEMS CONCERNING ROMANISM IN THE UNITED STATES.

Progress of the Conspiracy for Sabbath Disturbance.—The series of noisy interruptions of the Lord's day, and infractions of the liberty of worship, which has already molested the people of New York, Brooklyn, Newark, St. Louis, and other cities, was on the 12th of July continued at Philadelphia, on the occasion of the consecration of two bishops. A showy procession passed through the streets, entered Logan Square, opposite to the cathedral, and passed from the Square into the cathedral, where the ceremonies were performed. This took place about the time of morning service, thus bringing together a large crowd, ignoring the command to keep holy the day, and disturbing the peace and quiet of the whole neighborhood. The price of admission to the square—a *public* square—was one dollar, which entitled the holder to join the procession, enter the cathedral and see the show.

One of the newspapers of the city, when the intention of this disturbance was announced by the Roman Catholics, broke out in some impatient questions, which do not seem to us difficult to be answered :

"Is the presumption and impudence of this sect to be borne without a remedy?"

[*Ans.* We conclude that it is, until the people provide a remedy. You can hardly expect the Romanists to remedy it.]

"Can it be that such a nuisance as the above cannot be prevented? Are the *Christian* churches in the vicinity to have their worship disturbed by the noise of a low rabble and the sound of martial music on the Sabbath day, without the interference of the public authorities?"

[*Ans.* Probably they will continue to be so disturbed, from time to time, so long as "the public authorities" are elected with that distinct understanding.]

"If one body has this privilege, why not another? What is to prevent Fire Companies, Military bodies, indeed any kind of body, from celebrating their orgies on the Sabbath, instead of confining them to a week day?"

[*Ans.* Bless your simple heart, *the Law* is to prevent it! Let a Fire Company bring a procession and a brass band in front of the cathedral during high mass, and they would find out what there was to prevent them, very quickly.]

"As respectable a body as the Free Masons, containing within itself as much or more religion than the Romish Church, chose a day of the week for their great celebration, and why could not these Catholics do the same?"

[*Ans.* Because in that case they would lose one of the great objects for which the parade was gotten up. So long as politi-

cians can gain Papist votes, by such compliances, without losing Protestant votes, it is highly probable that matters will go on in the future as in the past, and more also; and there is very little use in grumbling about it.]

Papal Collections in New York.—In compliance with a circular of the archbishop, addressed to the clergy, collections in aid of the Pope were taken up in all the Roman Catholic churches, within the archepiscopal diocese of New York, on June 7th. The following are the sums collected at the principal churches: St. Patrick's, $750; Church of the Transfiguration, $580; St. James' Church, $500; St. Andrew's Church, $860; St. Peter's Church, $700; St. Stephen's Church, $840. These sums are exclusive of special donations and contributions, from which it is expected a large amount will be realized.

The Supply of Priests.—"*The Universe,*" (Romanist,) presents the following fact to its readers in a tone of alarm. "☞ Twenty-three young men were ordained priests at the Provincial Seminary at Troy, by the Rt. Rev. Bishop of Hartford, on the 5th and 6th inst., and every name on the list but one is from Ireland. The one name is Matsaers. As soon as Irish emigration stops, where will vocations be found?"

Rome and Republican Institutions.—The *Tablet,* (Roman Catholic,) finds fault with Father Hecker's positions laid down in his lecture on "Why I became a Catholic." Mr. Hecker had asserted the harmony of the Catholic Church with Republican Institutions. The *Tablet* says: "We take higher ground and assert that religion has no account to render of herself to politics or politicians." "If the Catholic Church is God's church, she is superior to any political system and independent of politics; and, if the political order you propose is contradicted by her, it is not she must give way." In reply to Father Hecker's assertion that the Church is compatible with democracy, because she rejects the doctrine of total depravity, and preserves to man his reason and manhood, and therefore assert his capacity of self-government, the *Tablet* does not hesitate to deny that he truly represents the theology of the Church; and it says: "Man is born under sin, in bondage to Satan, his will enfeebled and his understanding darkened, so that he needs the illumination and assistance of grace. He has not that rectitude and purity of nature that is necessary to render him capable of self-government, as democracy supposes, and as Father Hecker seems to concede."

The Christian Statesman remarks: Leaving entirely out of view the records of history, we may learn the true relations of Romanism to the civil—to say nothing of the religious—liberties of mankind, from the recent "Allocution" of the Pope against the numerous civil reforms progressing in Austria. Of course, no good Roman Catholic will call in question the authority of his Holiness, Pius IX. Whatever degree of harmony there may be between Romanism and Democracy, there is manifestly the harshest discord between Father Hecker and the Pope himself; for, while the former is lauding his Church as the most efficient aid of a popular government in securing to its subjects their rights and liberties, the latter, the Head of the Church, the unerring spiritual guide of every conscientious Roman Catholic, warns "all persons who approve of the laws recently passed by the Reichsrath concerning the press, religious toleration, civil marriage, and public education, to beware of the spiritual pains and penalties attached to the violation of the sacred rights of the Church."

The Poor of the Pope.—Rome sets charity far above faith as a means of salvation, and the Romish Archbishop of Algiers has been illustrating her dogmas. The Arabs of his diocese are dying by the hundred thousand of hunger. The Bishops of the Early and Middle Ages sold the chalice from the altar and the ornaments from the shrines, to emancipate the slave and feed the hungry. Their modern successor (as he claims) says, when asked why he has made no appeal for the poor Algerians: "I have hesitated to take the initiative, *considering the numerous wants of the* [*Romish*] *Church,*" etc. !!! In other words, he has been prevented from asking any thing for the Arabs from fear of diminishing Peter's Pence.

Secession from the Church of Rome in Germany.—The new Catholics of Vienna and vicinity have organized under the ministration of the Rev. Karl August Forstner, and put forth a long confession of faith. They renounce allegiance to the Pope and the bishops of the Catholic Church, and will hold all their services in the language of the people. The Rev. Karl A. Forstner is in friendly correspondence with Johann Ronge, who is about to visit Vienna.

ROMANISM SUITS THE HINDOO.—"The Roman Catholics have numerous missionary stations, and have had considerable success, because they accommodate the native ideas and tastes for ceremony and display. Goa, a place down the coast, is the centre of the operations—a settlement made by the Portuguese a century since. The "Times of India" has an account of the ceremony of exorcising devils, as performed recently; the erection of a cross, an effigy of the Virgin, of the Archangel Michael, and also of Gabriel. The women afflicted with the devils kneeled before the images weeping and wailing, the priests passed among them, plucked out handfuls of hair, thus relieving them of the wicked spirits. Some of the women got rid of six, others eight, some ten, and one of twelve devils!

Such a ceremony commends itself to the Hindoo. He can understand it; so, by forms and ceremonies, by demonstration and display, the Catholic brings his religion to the comprehension of these people, and secures converts.

A SHREWD DEVICE.—The favorite method of the Papists is that of educating children and young people. The Convent of St. Francis Xavier of this city (Chicago) has a young ladies' school in connection with it, open to all Protestants—operated so as to be little else than a trap to unwary feet. The instructors in music, modern languages and the accomplishments, are all nuns in full costume, and just so much of the conventual rigor is applied as the unsuspicious can be made to bear. Meanwhile incessant personal efforts are employed privately upon every pupil, and every few weeks a sound convert is made.

Another part of this well-laid net is a boarding hall for young ladies of narrow incomes. Board is furnished at thirty to fifty per cent. below market rates, and the temptation is very great. Hundreds of young girls who can only earn six or eight dollars a week are hourly upon the edge of ruin, because their total earnings barely pay for meals and lodging. These loving "Sisters" furnish plain but neat and satisfactory board for *four* dollars, and to the extent of liberal accommodations all are welcome. It is necessary indeed to accept this generosity with conditions. One must attend chapel exercises, and observe other religious forms, but the conscience being still free, why complain? Constantly saturated with proselyting influences of the most seductive character, one yields and another.

Next Sabbath a young lady of promise as an artist is to be baptized with due pomp, having been won first as a boarder, and then as a convert. She is yet a member of an Orthodox Congregational church in good standing, and her late pastor is now a home missionary in the employ of the American Missionary Association. Two other young ladies, members of one of the largest of the Congregational churches in this city, are also boarders; and one of them is now patiently reading, with a "candid" mind, the cunningly prepared volumes with which the Sisters ply her.—Of course we make no complaint of the Romanists, male or female, for using all innocently effective means to convert persons to their faith. But it is proper that we, who are not of their faith, should be aware of their measures, and should guard our young people against seductive influences. There should be several Protestant 'Homes' established in this city, affording cheap board to young women, and others for young men, all, like the Romish institution, to be under decidedly religious influences.—*Advance.*

WORDS TO BE PONDERED.—The relations of the State to the various religious sects are well settled in the minds of all, or nearly all, native Americans; but we are receiving from Europe every year half a million of people or thereabouts, and we have here already three or four millions more, in whose minds they are not well settled; in whose eyes the position of the Catholic Church in America is not what she is entitled to, but what the numerical weakness of her followers imposes upon her, and is therefore, they hope and believe, only temporary. She has never yet accepted a position of equality with other sects, except as a matter of necessity. It has been imposed upon her, of course, in Protestant countries, but never in Catholic ones, except by the alienation of the body of the people or of the governing classes. In no country in which the government is in the hands of sincere and fervent Catholics does the Church admit that other sects should be tolerated or admitted to an equality with her, or do the clergy refrain from seizing on every species of power which the State is willing to place within their reach.

The Austrian Concordat of 1852 handed over to the Bishops complete jurisdiction over the schools and over marriage, by an arrangement between a despotic monarch and the Pope, in defiance of the feelings and traditions of the people, and its abrogation within the last few weeks has been

accomplished in the teeth of the threats and denunciations of the clergy. In France, Belgium and Italy, they have been ousted forcibly, owing to the long association of the Church with various forms of political tyranny, but largely owing to the growth of scepticism and materialism or other forms of heresy amongst the intelligent classes.—In Spain, where the great body of the people remain attached to the Church, the pretensions of the clergy and their treatment of Protestants and other dissenters have undergone little or no change since the sixteenth century. They do not burn or torture heretics, it is true, but this is because manners have been softened by the advance of civilization, not because they no longer believe that purely carnal treatment is unsuited to spiritual disease.

We confess we know of no reason for expecting that in this country either they will ever be content with anything less in the way of privilege or immunity than what they can secure by working on the hopes or fears of the members of the Church. A striking illustration of what we may expect on this point has been afforded by the repeated attempts—one of which was partially defeated—to extract money from the State treasury for the support of the Catholic churches and schools. They defend this by saying that Catholics are taxed for the support of schools of which they do not approve and which they cannot use, or, in other words, that they must counteract one wrong by another. But this argument will cover every attempt either to escape from the jurisdiction of the State government or obtain the control of State machinery; for the Catholic Church, even when placed in a position of perfect equality, is, as we have said, held to be deprived of her just rights. Every school, no matter who pays for it or attends it, which might be directed and supervised by a priest, and is not, is in Catholic eyes a standing offence against religion and virtue.

We feel satisfied, therefore, that a firm, temperate and persistent opposition to all pretensions on the part of the Church or its members to exemption from any laws or regulations to which other portions of the community are subject, cannot be begun a minute too soon, because the sooner it is begun—the earlier the Catholic population are familiarized with the idea that religious equality is the law of the country, which cannot be evaded—the less trouble will there be hereafter. The evil which threatens us is one of those which gains prodigiously every year, which, if not met in its small beginnings, may produce a convulsion. We are not in a position here, and we hope never shall be, to seize a contumacious archbishop in the night, as the late King of Prussia did, and send him out of the country; and we have not that control over the clergy, and we hope never shall have, which the French Government secures by the Napoleonic Concordat. Whatever we do to keep them in bounds must be done by the pressure of public opinion and the rigid enforcement of equal laws. — *The Nation.*

BOOKS RECEIVED

At the Library of the A. & F. C. Union, for critical Notice in THE CHRISTIAN WORLD, *and in the forthcoming* CRITICAL CATALOGUE OF BOOKS PERTAINING TO THE ROMAN CONTROVERSY.

[Among the measures lately adopted by the Directors of the CHRISTIAN UNION, is one which, they have reason to hope, will make itself felt by the Christian public at large as an invaluable public service; and which will be more effective, in the line of labor appropriate to their Publication Committee, than if they had spent tens of thousands of dollars in stereotyping and issuing with their own imprint books and tracts bearing on the great issue now pending between Rome and the Gospel. It is a measure which will make *the entire current literature of the subject* accessible and available for the various uses of the Christian Church; so that any person seeking the right book for his own reading on any department of the subject, or the right book or tract to give to another, or to put into general circulation, might be able to find it and to get it.

To accomplish this result we propose a very simple, but not a very easy expedient—to wit, the publication of a *Classified and Descriptive Catalogue* of all books of current value bearing on our subject. The Catalogue will include an account, not only of works adapted for popular circulation, and for use in Sunday-School libraries, but also of such as are fitted to aid the studies of clergymen and other scholars.

A circular announcing our purpose having been sent to the principal publishers in the country, has been responded to by some of them with promptness; and the books which they have sent in, bearing more or less directly on the matter in hand, are acknowledged in the following list. We shall, from month to month, give critical notice of the more important of

these and of others which may yet be received, in the pages of this Journal; and the preparation of the Catalogue will not be needlessly delayed.]

FROM CARTER & BROTHERS.

THE KINGDOM OF CHRIST DELINEATED; in two Essays on our Lord's own account of his Person and of the Nature of his Kingdom; and on the Constitution, Powers, and Ministry of a Christian Church, as appointed by himself. By Richard Whately, D.D., Archbishop of Dublin.

THE BOOK AND ITS STORY: A Narrative for the Young. By L. N. R., author of the Missing Link. [An account of the Bible in all ages and countries.]

HISTORY OF THE CHURCH OF SCOTLAND, from the Introduction of Christianity to the Period of the Disruption in 1843. By the Rev. M. W. Hetherington, A.M., Torphichen. 8vo. pp. 500.

THE SCOTS WORTHIES; containing a brief historical account of the most eminent noblemen, gentlemen, ministers, and those who testified or suffered for the cause of Reformation in Scotland from the beginning of the sixteenth century to the year 1688. By John Howie of Lochgoin. 8vo. pp. 632.

"FOXE'S BOOK OF MARTYRS." The Acts and Monuments of the Church; containing the history and suffering of the Martyrs. Wherein is set forth at large the whole race and course of the Church, from the primitive age to these latter times. With a Preliminary Dissertation on the difference between the Church of Rome that now is and the Ancient Church of Rome that then was. By John Foxe; with a Memoir of the Author by his Son.

A new edition, with five Appendices, containing accounts of the massacres in France, the destruction of the Spanish Armada, the Irish Rebellion in the year 1641, the Gunpowder treason; and a Tract showing that the executions of Papists in Queen Elizabeth's reign were for treason, and not for heresy.

The whole carefully revised, corrected, and condensed, by Rev. M. Hobart Seymour, M.A., author of a Pilgrimage to Rome. Royal 8vo., pp. 1052.

THE CRIPPLE OF ANTIOCH, and other scenes from Christian Life in Early Times. By the author of the Schonberg-Cotta Family.

THE VOICE OF CHRISTIAN LIFE IN SONG; or Hymns and Hymn Writers of many Lands and Ages. By the author of the Chronicles of the Schonberg Cotta Family.

CLAUDE THE COLPORTEUR. By the author of Mary Powell.

THE STORY OF MARTIN LUTHER. Edited by Miss Whately.

THE MARTYRS of Spain and the Liberators of Holland. By the author of the Schonberg-Cotta Family.

TALES AND SKETCHES of Christian Life in different Lands and Ages. By the author of the Chronicles of the Schonberg-Cotta Family.

FATHER CLEMENT: A Roman Catholic Story. By the author of "The Decision," &c.

LUCILLA AND THE ABBE; or the Reading of the Bible. By Adolphe Monod, D.D.

BICKERSTETH'S Treatise on the Lord's Supper; adapted to the Services of the Protestant Episcopal Church in the United States. With an Introduction, Notes, and an Essay. By G. T. Bedell, D. D., Rector of St. Andrew's Church, Philadelphia.

MEMOIRS OF JOHN FREDERICK OBERLIN, Pastor of Waldbach in the Ban de la Roche. Compiled from authentic sources, chiefly French and German, with a Dedication and Translation by Rev. Luther Halsey.

AMERICAN SUNDAY-SCHOOL UNION.

HISTORICAL TALES for Young Protestants.—202 pages.

THE LIFE OF LUTHER; with special reference to its earlier periods and the opening scenes of the Reformation. By Barnas Sears, D.D.

THE HISTORY of Protestantism in France; Vol. I. from the Earliest Ages to the end of the Reign of Charles IX.

Vol. II. From the end of the Reign of Charles IX. to the Revocation of the Edict of Nantes.

THE LIVES of the Popes: [in four small volumes, of a convenient size for Sunday-School libraries.]

The Life and Times of Leo the Tenth. pp. 192.

Characters, Scenes, and Incidents of the Reformation. Two volumes.

History of the Huguenots. pp. 300.

Palissy, the Huguenot Potter. A True Tale. Illustrated.

The Jesuits. An Historical Sketch.

William: the Converted Papist.

AMERICAN TRACT SOCIETY,
(*Nassau-Street, New-York.*)

History of the Reformation of the Sixteenth Century. By J. H. Merle D'Aubigne, D. D.—Five Volumes.

The Same, in German.

Volumes First and Second of the Same, in Spanish.

The Life and Times of Martin Luther. By W. Carlos Martyn, author of The Life and Times of John Milton. 12mo. pp. 550.

A History of the Huguenots. By the Same. 12mo. pp. 528.

The Awakening of Italy and the Crisis of Rome. By the Rev. J. A. Wylie, LL.D.

Margaret, the Pearl of Navarre. A Narrative compiled from Authentic Sources.

The Hopes of Hope Castle; or the Times of Knox and Queen Mary Stuart. By Mrs. S. T. Martyn, author of "The Women of the Bible," "Allan Cameron," &c. 18mo. pp. 359.

Historical Tales for Young Protestants.—24mo. pp. 223.

Antonio Bishallany, a Syrian of Mount Lebanon. By Rev. Charles Whitehead.

The Spirit of Popery: An Exposure of its Origin, Character, and Results, in Letters from a Father to his Children.

Lady Alice Lisle, the Last of the English Martyrs. By the author of the Times of John Knox and Queen Mary

Lilian: a Tale of Three Hundred Years Ago.

The Huguenots of France; or The Times of Henry IV. By the author of Ilverton Rectory.

Three Small Books.—Our Katie. pp. 32.

Persecution in Scotland. Letters from a lady of St. Andrews to the Children of America. pp. 48.

Memoirs of Caroline Morin, of Orleans, France, who died at Boston, 1853. pp. 48.

In Spanish—Dialogos de un Clerigo Espanol.

In French—Lucile, ou la Lecture de la Bible. Par Adolph Monod.

Les Enseignements de l'Eglise Romaine, compares avec les Saintes Ecritures.

In Spanish—Noches con los Romanistas. Por el Rev. M. H. Seymour.

In German—Geschichte der Christlichen Kirche. Von Dr. Chr. G. Barth, Prediger zu Calw in Wartemberg. 18mo. pp. 307.

Der Papst und das Evangelium; oder Abschi von Rom. Von J. J. Mansette, Ehemaligem Romischen Priester.

Ist die Bibel von Gott Eingegeben? Zwei Unterhaltungen nebst Briefan.

(From "Lucile.")

Die Anmassungen des Papstes. Oder, Ward Petrus zum Haupt der Apostel Eingesetzt? und: Sind die Papste seine Nachfolger?

(From the English.)

Der Uralte Katholische Glaube. Von Johannes Gossner.

Andreas Dunn.

PRESBYTERIAN BOARD OF PUBLICATION.

Letters of the Madiai, and Visits to their Prisons. By the Misses Senhouse.

Kirwan's Letters to the Rt.Rev. John Hughes. First Series.

IRISH STORIES.—Good and Bad Names. The Little Irish Girl's Holiday. Terence Moran.—Margaret Conolly. The Three-Penny Omnibus. 1 vol. pp. 287.

A Series of Tracts on the History, Character, and Tendencies of Popery.

The Church of Rome the Apostacy; and the Pope the Man of Sin and Son of Perdition. By Wm. Cunninghame, Esq. To which is added Anti-Christ, a Sermon. By Rev. Hugh McNeile.

The Book of Popery. A Manual for Protestants: descriptive of the Origin, Progress, Doctrines, Rites & Ceremonies of the Papal Church. By Ingram Cobbin, M. A., author of the Condensed Commentary. 1840.

Little Nelly and the Dying Irish Girl.

Biddy Malone, or the Bundle of Silk.

Bridget Sullivan, or the Cup without a Handle.

Kitty Foote, or the True Way to Peace.

History of the Inquisition, from its Establishment till the Present Time. By William Sime. pp. 233.

Footprints of Popery; or Places where Martyrs have Suffered.

FROM HARPER & BROTHERS.

Mornings among the Jesuits at Rome. Being Notes of Conversations held with certain Jesuits on the Subject of Religion in the City of Rome. By the Rev. M. Hobart Seymour, M.A.

Le Cure Manque [The Unfinished Priest]: or Social and Religious Customs in France. By Eugene de Courcillon.

Under the Ban. [Le Maudit.] A Tale of the Nineteenth Century. Translated from the French of M. l'Abbe ***

Father Clement: A Roman Catholic Story.

Rome's Policy towards the Bible; or Papal Efforts to Suppress the Scriptures, &c.

A Voice from Rome Answered by an American Citizen. *These 3 in one vol.*

The History of the Confessional. By John Henry Hopkins, D.D., Bishop of the Diocese of Vermont.

Kirwan's Letters to the Rt.Rev. John Hughes, R. C. Bishop of New York. Revised and Enlarged. [The Three Series complete in one vol.]

The Massacre of St. Bartholomew: Preceded by a History of the Religious Wars in the Reign of Charles IX. By Henry White.

The Huguenot Family. A Novel. By Sarah Tytler.

The Spanish Conquest in America. By Arthur Helps. 4 vols.

Vagabond Life in Mexico. By Gabriel Ferry.

Waikna; or, Adventures on the Mosquito Shore. By Samuel A. Bard.

Mexico: its Peasants and its Priests. By Robert A. Wilson.

Italy in Transition. Public Scenes and Private Opinions in the Spring of 1860. By William Arthur, A.M.

Sketches and Adventures in Madeira, Portugal, and the Andalusias of Spain.

The Rise of the Dutch Republic. A History. By John Lothrop Motley. 3 volumes.

History of the United Netherlands. By John Lothrop Motley, D.C.L. 4 vols.

A Text-Book of Church History. By Dr. Jn. C. L. Gieseler. Revised and Edited by Henry B. Smith. 4 vols.

American Principles on National Prosperity. A Thanksgiving Sermon. By Nich. Murray, D D.

Notes on Central America; particularly the States of Honduras and San Salvador. By E. G. Squier.

Cyclopædia of Biblical, Theological and Ecclesiastical Literature. Prepared by Rev. John M'Clintock, D. D., and James Strong, S.T.D.—Volume I.

Austria in 1848–49; being a History of the late Political Movements. By Wm. H. Stiles.—2 volumes.

Signs of the Times. Letters on the Dangers to Religious Liberty in the Present State of the World. By Christian C. J. Bunsen, D.D., D.C.L., D. Ph. Translated by Susanna Winkworth.

Sketches from Venetian History. 2 volumes. (Family Library.)

The Huguenots: their Settlements, Churches, and Industries in England and Ireland. By Samuel Smiles. With an Appendix relating to the Huguenots in America, by G. P. Disosway.

La Plata, the Argentine Confederation, and Paraguay. By Thomas J. Page, U. S. N.

Luther and the Lutheran Reformation. By John Scott, M.A. 2 vols.

History of the Reformed Religion in France. By Rev. Edward Smedley, M.A. 3 vols.

A Compendious History of Italy. Translated by Nathaniel Green.

Lives of the Apostles and Early Martyrs of the Church.

Romanism at Home. Letters to the Hon. Roger B. Taney. By Kirwan.

Life in Spain, Past and Present. By Walter Thornbury.

Glimpses of Spain; or, Notes of an Unfinished Tour in 1847. By S. T. Wallis.

History of the Council of Trent. From the French of L. F. Bungener.

Men and Things, as I Saw Them in Europe.—By Kirwan.

Isthmus of Panama. History of the Panama Railroad. By F. N. Otis, M.D.

El Gringo; or, New Mexico and her People. By W. W. H. Davis.

Memorials of the English Martyrs. By Rev. C. B. Taylor, M. A.

The Pillars of Hercules; or, a Narrative of Travels in Spain and Morocco in 1848. By D. Urquhart, Esq., M. P. 2 vols.

The Old World in its New Face. Impressions of Europe in 1867–68. By Henry W. Bellows. Volume I.

FROM HURD & HOUGHTON.

The Provincial Letters of Blaire Pascal. A New Translation, by Rev. Thomas M'Crie.

FROM M. W. DODD.

Passages in the Life of the Faire Gospeller, Mistress Anne Askew. By the author of "Mary Powell."

War with the Saints. Count Raymond of Toulouse, and the Crusade against the Albigenses. By Charlotte Elizabeth.

Chronicles of the Schonberg-Cotta Family.

FROM COLLINS & BROTHER.

The New Testament.

Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind. By Jonathan Dymond.

FROM CARLTON & LANAHAN.
(200 Mulberry-Street.)

Delineation of Roman Catholicism. By Rev. C. Elliott, D.D. 2 vols., 8vo.
Dialogues on Popery. By Jacob Stanley.
The Head and the Heart Enlisted against Popery.

FROM LEYPOLDT & HOLT.

The Huguenot Galley Slave. Being the Autobiography of a French Protestant condemned to the Galleys for the sake of his Religion.—Translated from the French of Jean Marteilhe. [Two editions, one on fine paper and in beveled binding, and a plainer Edition for S. Schools.]

FROM ROBERTS BROTHERS.

Heaven our Home.
Meet for Heaven.
Life in Heaven.
A Sister's Bye Hours
Studies for Stories
Stories told to a Child. } By Jean Ingelow.
Where is the City?

BOOK NOTICES.

SEYMOUR'S EVENINGS WITH THE ROMANISTS.—The question will arise with some who have known the great merits of this book, why we have not named it on the cover of "The Christian World" among the books recommended for general circulation. The book is not one whit inferior in interest and value to its companion-volume, the "*Mornings with the Jesuits*," and the two together form a very complete little library of the Romish controversy. The latter is the record of discussions held with accomplished scholars in the city of Rome; the former is an account of incidents of the pastoral labor of a good man in the most unfortunate position of incumbent of a parish of the Established Church in Ireland—interviews with plain people among the Romanists of his parish. This work, slightly abridged and translated into Spanish, is published by the American Tract Society, and is found by our Missionaries in Spanish America to be one of the most favorite and effective books among the people.

"What is the reason, then, you do not offer it for sale?" That is the very point we were coming to. The book is out of print. But we have already taken measures to secure a re-issue of it; and should be glad if the several chapters could be issued separately for circulation as tracts.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6TH AUGUST, 1868.

MAINE.

Portland. A Christian woman	2 00	
So. Berwick. Cong. Ch. & Soc	25 87	
		27 87

NEW HAMPSHIRE.

Webster. Cong. Soc'y. Rev. E. Buxton	16 50	
Claremont. Additional	1 00	
Laconia. Cong. Ch and Soc'y	17 13	
Durham. Cong. Church and Soc'y.	30 00	
Haverhill. 1st Cong. Ch. and Soc'y.	17 67	
		82 30

VERMONT.

Manchester. Cong. Church by S. D. Coy, Tr	30 40	
Windsor. Cong. Church and Soc'y by J. Steele	22 23	
Pittsford. Cong. Church and Soc'y for the Chapel in Santiago, So. Am., and to make Rev. N. P. Gilbert L M	53 50	
		106 13

MASSACHUSETTS.

Amherst. College Church add. by E. P. Crowell	4 00	
Hadley. Russell Church by E. Porter, Tr	16 60	
Shelburn Falls. E Maynard	3 50	
So. Hadley Falls. Cong. Church and Soc'y, Rev. G. Fisher	26 00	
Northampton. J. H. Lyman for Spanish America Work	50 00	
Barre. Evang'l Cong'l Church, H. Woods, Tr	51 50	
Boston. Park St. Church add	1 00	
" Mt. Vernon Church add	10 00	
" Member of Central Church	15 00	
West Newton. Mrs. B. C. C. Park	20 00	
Uxbridge. Cong. Church and Soc'y in part, and for L M of Wm. W. Thayer	40 00	
Groveland. Cong. Church and Soc'y	8 55	
West Medway. Cong. Ch. and Soc'y	21 38	
Lawrence. Eliot Church and Cong.	12 52	
Charlestown. Winthrop Church and Congregation add'l	10 00	
North Weymouth. Pilgrim Church and Cong	13 00	
Cambridgeport. E. D. Goodrich for the Hungarian Mission	200 00	
		503 05

RHODE ISLAND.

Providence. Benef. Ch. and Cong		160 50

CONNECTICUT.

East Lyme. Rev. Jos. Ayer	5 00	
Middletown. Bequest of the late Henry S. Ward	468 18	
North Haven. Cong. Ch. and Soc'y by W. T. Reynolds	20 00	
Stratford. Gen'l Loomis, U. S. A	5 00	
Wapping. Cong. Church	13 95	
New Haven. North Church	128 15	
" Miss Mary E. Baldwin	5 00	
" Mrs S. E. Baldwin	5 00	
Canterbury. Cong. Church	9 00	
Litchfield. " "	46 35	
Harwinton. Rev. Charles H. Bissell, L M	30 00	
		735 61

NEW YORK.

Rochester. A Champion for Rev. D. Trumbull, D.D	500 00	
Port Richmond. Quarterly Coll'n in Ref'd Church by A. W. Sexton, Tr	15 00	
Yonkers. 1st. Pres. Church add	50 00	
Harlem. 1st Reformed Church	76 62	
Silver Creek. Coll'n in Church	23 00	
N. Y. City. Collegiate Ref'd Church by Calvin E. Knox, Tr	82 07	

Syracuse. A friend, $195 in Coupons less Gov. Tax---------- 185 25
East Pembroke, A friend, to constitute Mrs Mary B. Finley and Miss Ellen E. Safford L M's-- 60 00
N. Y. City. Woman's Union Miss'y Society for Education in Miss Rankin's Seminary---------- 43 20
Mechlinburgh. R. Tallmadge------- 2 00
Peekskill. John Reynolds, towards L M for Rev. C. D. Buck----- 5 00
N. Y. City. Mrs. J. E. Arnold in part of L M---------- 5 00
Peekskill. Ref'd Ch. and Sabbath-school, to constitute Jas. B. Gregory a L M---- ---------- 32 19
N. Y. City. D. Willis James------- 100 00
" Tho's C. M. Paton, to constitute himself a L D---------- 100 00
Brooklyn. Clinton Av. Cong. Church, Mrs. Demarest $5, Mrs. E. Budington $10, A. S. Barnes, to constitute himself a L D $100, Others $152 13---------- 267 13
Buffalo. U. P. Ch. to constitute Rev. C. Kendell L M---------- 31 31
Utica. 1st. Pres. Church---- ------ 50 00
Canandaigua. Cong. Church to constitute Rev. F. B. Allen L M-- 86 00
" A friend---------- 5 00
Schenectady. 1st Pres. Church, Dr. Bachus-------- ---------- 67 25
Clyde. Pres. Ch. Rev. R. E. Wilson. 13 00
Gouverneur. 1st Pres. Church add. Mrs. Judge Dodge, by G. P. Tait---------- 10 00
N. Y. City. Dividend on 50 shares of the stock of the Northern Bank, Kentucky---------- 200 00
" Dividend on 86 shares of Western Tel. Co---------- 172 00
——2,181 02

NEW JERSEY.

Bergen. M. E. Church---------- 15 41
Newark. Union St. M. E. Church to const'e Rev. J. Atkinson L M. 31 00
" So. Market St. M. E. Church to constitute Rev. J. S. Gilbert a L M---------- 30 00
Montclair. Pres. Church by H. B. Little, Esq---------- 168 30
Clinton. Pres. Church and Sabbath-school, which makes Rev. J. A. Blauvelt and Eli. Rosenberg L M's---------- 60 00
Musconetcong Valley. Pres. Church, which makes Rev. J. B. Kugler L M in part---------- 25 50
Pemberton. Mrs. Logan $1, M. E. Church $3 70---------- 4 70
Trenton. 3d Pres. Church---------- 10 00
" Messrs. Richey, Gummery, Scudder $10; Fisher, Grant, Titus, $5 each; Cash $4------ 49 00
Bridgeton. Mrs. Edmonds' S. S. class in 2d Pres. Ch. for Italy and to constitute Mrs. J. B. Edmonds a L M---------- 47 25
Jersey City. Trinity M. E. Church in part---------- 100 00
" Tabernacle Cong. Church---- 25 00
Hanover. A friend to make Rev. J. M. Johnson a L M---------- 100 60
——— 666 16

PENNSYLVANIA.

Pine Grove. Ch. of the Evan. Ass'n 7 35
" John Hoch, Esq---------- 5 00
Newville. U. Pres. Church--------- 33 97
Slatington. J. McDowell---------- 10 00
Mauch Chunk. Hutchinson $5, Douglass $7---------- 12 00
Shamokin. Add for L D of Rev. J. P. Conkey---------- 21 92
——— 90 24

ILLINOIS.

Rockford. Mary A. Jacoby in full for L M---------- 5 00
Springfield. 2d Pres. Ch. J. Thayer $50, Others $44 40---------- 94 40
Chicago. Mrs. T. L. Parkhurst to constitute Rev. Nelson Millard a L M---------- 30 00
Waukegan. M. E Ch. on L M of A. E. Sherman---------- ---------- 23 00
" H. A. Hinkley---------- 1 00
Lewiston. Pres. Ch., Myron Phelps and family $100, W. Proctor $20, H. Phelps $10, Rev. J. F. Magill and wife $5, Bryant, McDowell & King, $5 ea, E. D. Rice, A. Rice & Campbell, $3 ea., Turner, Porter, Proctor, Miles, Campbell, $2 each, Inglehart, McComb, Kimbrough, Zaun, Eichelberger, Clark, Boyd, $1 each, Talbot 50c., Page 25c, for L D of Henry Phelps, and L M's of J. W. Proctor and Dr. J. B. McDowell---------- ---------- 176 75
" M. E. Church, A. Hull $2, C. P. Tompkins $1, Gustin & Crosthwait 50c. each---------- 4 00
——— 334 15

INDIANA.

Vandalia. Sam'l Ward---------- 5 00
Princeton. J. D. Paxton---------- 10 00
——— 15 00

OHIO.

Marietta. 1st Cong Church, Messrs. Bosworth and Mills $10 each, D. C. Skinner $5, Follett, Fischer, Clines, Nye, Cadwallader, Shipman, Andrews, Mrs. Mills $3 each; Miss Woodbridge $4, Woodruff, McLaren, Rosseter, Mrs. Shipman, $2 ea.; W. R. Putnam $2 97, Crew, Hildreth, Thomas, Lewis, Whittlesey, Leonard, Stanley, Hart, Wells, Mrs. Goddard, Stack, $1 each; Adams, Eells, Westgate, Brigham, Mrs. Gilman, 50c. each; Mrs. Hart 40c---------- 77 87
" 1st Pres. Church Gen'l Dawes and Prof. Andrews $5 each; Slocumb, Edgarton $2 each; Thomas, Coulter, Mrs. Tenny $1 ea.; Mrs. Selly, Stone, Orr. 25c. each---------- 17 75
" St. Luke's P. E. Church Boel & Bro's, and Wells, $5 each; C. Wells $2; Jenvy, Miss Wipping $1 ea.; Mr. Jenvy 50c--- 14 50
Cincinnati. Strader, Wayne, Davis & Co. $25 ea, Gilmore & Co, Morris & Co., McKeehan, Gibson, Armel & Co., J. H. White in full of L M for Rev. A. J. Rowland $20 each---------- 195 00
Cincinnati. 1st Cong. Sabbath-sch'l, Lane Pres. Sabbath-sch'l, $50 each for Miss Rankin's work; S. Davis & Co. $40, T. W. Ferrin $15, London, Wynne, Devon, McAlpin & Co., Mendenhall, Groesbeck $10 each-- 215 00
" Mr. Gibson $3, Hickenlooper, Purtier, Mrs Morrison, Shipley $1 ea., Toft, Faulkner, Mrs. Olmstead, Ballauss 50c. each; Brockman, Manegru, Stone, Mrs. Geaff, Sawyer 25c each; Mrs. A. Orr 80c., Mr. Shutiel 10c., all for Annual Festival Cin. Mission---------- 11 15
" 3 Friends $3 each, Mrs. Webb 3 Bonnets for distribution to the poor---------- 9 00
" Young Men's Christian Association 2 000 pp. Tracts and 25 S. S. papers---------- ———
Gustavus. Elam Linsley for Italy-- 2 00
——— 542 27

Total, $5,444 30

THE

CHRISTIAN WORLD.

Vol. XIX. OCTOBER, 1868. No. 10.

OUR NEW WORK.

If our friends have correctly measured the natural growth of our work in fields already under our charge, they can for themselves estimate the steady increase needed in our regular and stated funds.—But they must also be aware that God's providence does at times lay open more suddenly than we had anticipated some new path for progress, and that for immediate entrance we must have a special increase of means. Such demands are now made upon us.

1st. The way seems to be prepared for us to enter into closer relations with the Evangelical Society of France. The names of the Protestant pastors, Pilatte, Fische, Monod, and de Pressensé are known, loved and trusted in America. These men, natives and residents of France, thoroughly understand the wants of their country. They urge upon us the great necessity of sending more Evangelists and Colporteurs throughout the provinces of that priest-ridden land.—Such laborers, when appointed, will report directly to us, if we furnish the means for their support, while the nomination of trustworthy men and the immediate oversight of their labors will be left to these French Protestant pastors. The measure will be economical in respect to funds, and is likely to be fruitful in immediate results.

The only point at which we purpose at present to keep an American pastor is Paris, and his salary will continue to be raised among the American residents of that city.

2d. From the best authority we learn that a large number of educated men in the city of Mexico and adjacent places are ready to establish a reformed worship, if they may but rely upon our countenance and support. Through their representatives in New-York they say, Send us a man whom you and we can trust, and we will openly avow our religious sentiments. This call has been so loud and long, that our dear brother Riley, notwithstanding his most important

work among the Spanish residents of New-York, has felt constrained to listen. We desire to commence no feeble enterprise, but one equal to the demands. Hitherto this Society's work in Mexico has rested on the shoulders of that heroic woman, Miss RANKIN. But she has never carried her labors beyond the region of Monterey. Let us now establish, at the capital city itself a Mission which shall be the heart of our Spanish American work.

3d. Within our own borders we must at once increase our efforts. The progress of the Romish church in this country is so largely aided by immigration, that we perhaps fail to note her determination to gain over native American converts of other than Celtic descent.—But she finds that the common people of this land are less easily won by mere glitter, than the peasantry of other countries; and again, that so far from being duly impressed with veneration for things ancient, they have even an undue fondness for that which is new and professedly an improvement on the old. They cannot be won by the prestige of her conquests elsewhere, but to a certain extent will investigate for themselves. In a great measure, they must be gained by argument; and so the Roman Catholic Church in America has to make a pretense of appealing to the reason and judgment of the people. It were an unhappy predicament for Rome could she be driven from stratagem and fraud, and reduced to the extremity of taking up only the weapons which we love, but she abhors! Nevertheless even these weapons she may seem to wield with success among the careless and unwary. It therefore becomes our *immediate* duty to put Americans on their guard in this respect.

The Papists of this country are now issuing a series of tracts, many of which are specious enough to deceive those who think for themselves to a limited extent, but never to any depth. Some of these tracts have a refreshing tone of innocent simplicity and artless candor. In others, the topic is some one of the few truths from which the corrupt Church of Rome has never seen fit to swerve, as for example, the Inspiration of Scripture, or the Divinity of Christ. By arguing lustily in behalf of such points, and observing a discreet silence regarding the truths she has wholly rejected or fatally perverted, she stands before the orthodox Protestant, as the champion of a vital truth, hoping that the gratified reader will be deluded into forgetting that she is on other points the advocate of soul-destroying

error. All through these tracts quotations of Scripture are brought in so frequently as to create an impression that the Church of Rome is really supported by the Bible, even though her laity so seldom peruse its pages, and are never allowed an independent judgment respecting its contents. Nor, finally, is there lacking the distinct attempt to sustain the bare-faced untruth that the reading of God's word is not forbidden. And these tracts, written for all the various classes of non-Roman Catholic Americans are scattered broadcast wherever they may suit the locality.

We have already published answers to some of these tracts,* and shall go on with this work as our means may permit.

Christian friends! we ask you to remember that the measures resolved on cannot be carried out unless we have special means at our control. In view of what we are thus called on to accomplish within our own borders, in Mexico, and in the provinces of France, we ask this year for Fifty Thousand Dollars in addition to our ordinary supplies—that is to say, a sum total of Two Hundred Thousand Dollars. This will require an increase of a little more than one-fourth on the donations of Churches and friends. Our promises are already given, our plans are in some respects fully matured, and we only wait for you to respond with the means for carrying on the work with vigor. We believe that every Christian patriot will bid us 'Go forward.'—We ask for the earnest, importunate prayers of God's chosen people.

MONUMENT TO LUTHER.

The month of June, 1868, will be long remembered not only throughout Germany, but the Protestant world. Kings and princes, dukes and statesmen, with ninety thousand ardent admirers of the great reformer, assembled at Worms, to unveil the greatest work of art of its kind on the continent—the monument to his memory.

As we read the thrilling accounts of this remarkable celebration, we seem to go back to the days of the great Reformation, and to enter enthusiastically into the noble, daring deeds of the lion-hearted man. The act which led to its erection in that place is well known as one of the sublimest exhibitions of courage. Luther was cited by imperial authority to appear before his enemies.—His friends, apprehensive of certain death, entreated him not to obey the summons. With a heroism unequaled, he exclaimed: "If there should be as many

* Such as "Fair Answers to Fair Questions," by L. W. Bacon, of which Dr. S. I. Prime writes: "I have read 'Fair Answers' with unmingled satisfaction. I regard it as a work of decided merit and permanent value."

devils in Worms, as there are tiles on its houses, I will go !" and go he did, amid the fears yet cheering encouragements of hundreds of his followers. We almost hear him, just as he enters the place, break forth in his song of defence, "A strong tower is our God !" He stands in the midst of the regal magnificence and ecclesiastical splendor of Catholic Europe, a lone monk. With words that burned into the very heart of opposition, he defends himself, and concludes with the sentence that will live as long as Protestantism lives :— "Here I stand. I cannot do otherwise. God help me.—Amen."

The monument, though in Germany, is a world's monument. The funds for its erection were gathered from two hemispheres. "It consists of no less than twelve bronze statues, some of them colossal, and all in the best style of art.— At the four angles stand out boldly, on high pedestals, Frederick the Wise, of Saxony ; Philipp the Magnanimous, of Hesse (Luther's princely supporters), and Melancthon and Reuchlin—the first two with their swords in hand—Melancthon bearing a book, Reuchlin a scroll. Between these noble figures (all likenesses, and in the costumes of the period) are sitting statues representing the cities most distinguished by services or sufferings for the Reformation— Augsburg, Magdeburg, and Spires. A range of twenty-four pillars bear the arms of as many cities memorable in the history of the cause. In the centre of all, and rising aloft above all, is the pedestal and colossal statue of Luther. At its four angles sit the great precursors of the Reformation—Huss, of Bohemia ; Savonarola, of Italy ; Peter Waldo, of France ; and Wyckliffe, of England. On the pedestal are medallion likenesses of Calvin, Zwinglius, Bugenhagen, Justus Jonas, Franz, of Sickingen, Ulrich von Hutten, John Frederick the Magnanimous, and John the Steadfast. Inscriptions of the best sayings of Luther occupy prominent places. Four bas reliefs represent interesting scenes in his life—the nailing of his Theses on the gate at Wittenberg, his appearance before the Diet at Worms, etc."

Those present declare that there has been no celebration like this in the memory of the oldest visitor. Each of the three days was filled up with ceremonies, processions in the streets, sermons in the various churches, speeches, and a dinner, with three thousand guests, at the monumental platze ; choral singing from the church towers every day at dawn, and, finally, the glorious Oratorio of St. Paul by Mendelsohn. This was the fitting climax to the celebration. No less than three hundred and fifty singers and one hundred instrumental performers took part in the music. "It was universally pronounced a grand success, and its visible effect on the vast audience was remarkable."

We rejoice that although centuries have passed, so suitable a tribute has in our day been paid to the memory of one to whom under God we owe a large share of our religious and political liberty.

While writing the above the thought came, Why do not the Romanists erect monuments which shall commemorate some of the most thrilling deeds in the history of their church ? The Massacre of St. Bartholomew was conducted in the name of Religion, and thousands of Protestant Huguenots were suddenly murdered because they dared to protest against the errors of the Roman Catholic faith. Why not erect a tablet to the memory of the Duke of Alva, and

one to keep in remembrance the three hundred thousand burned during a former age in Spain? We would suggest some parts of the design:—Midnight—Paris in slumbers—The Ministers of the Church invading house and hotel—The knife and the dagger piercing the bodies of men, women and children, &c., &c.—The Church of Rome has gloried in these slaughters as done for the good of her religion, and to rid the world of heretics. Why then should she not keep alive the memory of them and honor those who were her faithful instruments?

THE NEW ROMISH TRACTS.

The "*Catholic Publication Society*," located in New York, has undertaken to tread in the footsteps of our Protestant evangelization, by calling to its aid the system of an energetic tract distribution. It has issued a number of tracts, (upwards of thirty have come under our notice,) ranging from four to twelve pages each, and is disseminating them widely over our country. They are shaped for the American mind, and as a whole, are a Jesuit woven veil of Popery. Having no Pontifical endorsement, and no Episcopal voucher, they commit the Papacy to none of their representations of Roman Catholicism, so that whenever it becomes convenient, they can be ruled out of a discussion as no account. They present just so much of Romanism, and under such gloss, as may captivate minds of a certain order, such as they seek to reach. They are written for people who, allowing a premise to be assumed, are carried easily to a conclusion by a plausible use of the unproven basis. Could we feel assured that such minds were rare among us, we should have no apprehension from the circulation of any amount of this Jesuitical literature. It derives almost its whole danger from the light tone of thought with which, in this age and among the masses of our people, truth has to contend.

Tract No. 18, "*The Gospel Church*," is an example of the masking of the Papacy under what the superficial thinker will be likely to take as a candid exhibition of it. Certain distinct peculiarities of the Romish Church are given. Without literally saying as much, they are so put forth as to lead the reader to suppose them to cover the whole question between Protestantism and Romanism—to think that the settlement of these according to the views of the tract, sweeps from the Papacy all its odium. Such points as the infallible authority of the teachings of the Church, sacramental grace, and the necessity of asceticism as the means of closest Divine communion, are presented as tests of the Gospel Church. Nothing of the claims of the Papacy to supreme dominion in the earth; nothing of the use of excommunication to enforce from the magistracy of the world obedience to its edicts; nothing of the power of censorship over the literature of the world, sacred and profane, scientific included, (claims once active, and though of necessity now partially quiescent, yet never by any papal authority in the least measure renounced; in fact just reiterated in the Papal "Allocution," which pronounces certain Austrian legislation "null and void," and absolves Austrian subjects from the duty of obedience to it;) nothing of that stupendous source of power and revenue, the fiction of purgatory; not

the remotest hint of the existence of any of these pretensions is afforded to the inquirer for the Gospel Church.

The other sophistical feature mentioned—that of carrying the reader blindfold over the main premise, and then pretending to reason it to a conclusion—is on any subject the impudence of argument, and an insult to the intelligence of those addressed. It is the genius of these tracts. Take, for illustration, No. 25, "*The Catholic Church.*" A gentleman, formerly skeptical, whose conversation betrays a high state of the virtue of easiness of conversion, has, in former tracts, through friendly discussion with a Romanist, been brought up to the orthodox faith in the Divinity of Christ. Now comes the struggle to win him over to Rome. Not much of a struggle either, when the quondam skeptic begins by saying, "Since I saw you last, I have become fully confirmed in my belief of the doctrines of the Trinity, the Incarnation, and others which make up positive, dogmatic Christianity. *More than this, I have almost made up my mind that the belief in these doctrines requires in strict logical consistency the belief of the entire Catholic system.*" There is not given here, nor in the conversation of these parties in former tracts, one step in the process through which an evangelical orthodoxy had *almost* worked him into Romanism. And when his Romanist friend inquires for some unquestioned point from which the discussion may launch out, he replies, "I am prepared to admit, in a general way, that the historical succession and continuity of Christianity lie principally in the Catholic Church." He goes on to admit that if Jesus Christ meant to establish for his Church a communion in one external unity of doctrine, worship and government, "*that communion can be no other than the Catholic Church.*" He asks only for the removal of the *if*, and then he is ready for the communion. There is a clean jump to the point, which, in the case as it afterwards turned out, was the point of points, of Romanism as the historical succession and continuity of Christianity, or even *principally* such. And the reader is expected to take the same leap over the whole ground where the strength of the controversy lies, and begin his inquiry where it should end. So much account the tract makes of the discernment of those whom it would convince. The like assumptions of premises, with no offer of proof, put forth with an assurance which might lead the superficial reader to suppose them unquestioned and unquestionable dogmas, are all through the tract, the sole bases of conclusions. As for example—"If Jesus is the Son of God, he must have given perpetuity to his doctrine, permanence and universality to his institutions. *He has not done so, unless his doctrines and institutions are to be found in the Catholic Church.*" And Mr. Mayflower, the skeptic that was, is so far convinced. "Your conclusion appears to me just. I am convinced that the Catholic Church is substantially and essentially the embodiment of the genuine Christianity of Christ."

But how about its being the Church of Christ, to the exclusion of all others? He wants to know if the Orientals, Anglicans, and Protestant communions, have all no title to Christian churchship. No, because "a universal episcopal jurisdiction over the Catholic Church is a right annexed to or superinduced upon the ordinary episcopal jurisdiction of the Bishop of the Roman Church, by virtue of his succession from St. Peter. It is because St. Peter made the

episcopal See of Rome his own apostolical and pontifical See, leaving his own special, personal authority as Vicar of Christ, together with the ordinary power of the episcopate, to his successors in the same See, that the Bishops of Rome are the supreme Bishops of the Catholic Church."

It strikes us as rather impudent for a tract writer to ask men of sense to receive all this on his own bare assumption. This cool placing before us as a granted fact what the consent of no enlightened age has sanctioned, is, to say the least, making small account of our information. Our reading of the Scriptures has given us no intimation that Peter regarded himself as, in any sense, a bishop over bishops. His epistles and his sayings recorded in the Acts of the Apostles, breathe no consciousness of supreme episcopal dominion. That binding and loosing power, of which Romanists make so large account, whatever it be, was committed no more to him than to the other apostles. See Matthew xvii : 18. The grammatical construction of Matthew xvi : 18, would refer as easily to the confession, "Thou art the Christ, the Son of the living God," as to Peter, for the Rock of the Church, while other Scriptures make the Lord Jesus the only foundation. There is nowhere in history a record that Peter was ever the Bishop of Rome, nor is it material whether he was or was not, in the absence of proof that for centuries the occupant of that See was invested with the primacy. But the Romanist in the dialogue before us, treats the supreme pontificate of Peter, and its succession in the Popes as an unquestioned point, making the assertion thereof to stand in the place of all proof, and thereupon deduces the exclusive continuity of the Christian Church in the communion of Rome. And so Mr. Mayflower finds "there is no tenable ground between being an utter skeptic, or a thorough-going Catholic, on sound philosophical principles." A Sunday afterward he makes his first communion. If the tract meets any reader of the same easy faith in unblushing assertion, the same facility of imposition, he will probably follow his example. But really, for men who feel the insufficiency of any reasoning until there is a properly established starting point, has Jesuitism nothing better to offer ?

WHAT IS RITUALISM?

BY THE REV. WILLIAM FRANCIS TAYLOR, LL.D., D.C.L.

I. RITUALISM is the 'histrionic' or theatrical performance of religious worsh It consists of the use of altar-lights, incense, crosses, crucifixes, gorgeous vestments, banners, processions, bowings, prostrations, genuflexions and crossings.

II. RITUALISM IS AVOWEDLY THE SYMBOLIC EXPRESSION OF THE FOLLOWING DOCTRINES :—

1. The real presence of Christ's true body and blood, under the form of bread and wine.

2. The eucharistic sacrifice, or the pretended offering up of Christ in the Sacrament.

3. The eucharistic adoration of the worship of Christ, supposed to be present in or under the elements.

4. The doctrine of priestly absolution, and consequent necessity of auricular confession.

III. Ritualism then, in its root and fruit, means Romish doctrines and practices: the Mass; Transubstantiation, or something very like it; the worship of the Host; confession; absolution, &c., &c.; and all symbolized by a gorgeous, elaborate, and minute ceremonial.

IV. Ritualism has no authority from the Old Testament.

1. The Old Testament prescribed a minute and precise ritual for a specific purpose, and for a specific period.

Every pin, loop, thread, color, form, material, and structure, was prescribed. No deviation was permitted. All things must be made after a prescribed pattern. That pattern was given by God himself to Moses in the Mount.—(Heb. viii. 5.)

The Jews were not at liberty to take this and leave that: they might not add to, diminish from, or vary in the least particular.

2. The Jewish ritual was appointed for a particular purpose: to be a type of Christ and his Gospel. The tabernacle with all its arrangements was in fact an acted parable. (Heb. ix)

3. The ritual was fulfilled in Christ, and therefore came to an end. The very moment Jesus died on the Cross, the veil of the temple was rent in twain. This was the abolition of the temple service. To secure this, about forty years after, the temple itself was destroyed; and thus the ritual service was rendered an impossibility, for it was confined to the one prescribed place.

4. St. Paul declares the abolition of the ritual service of the Jews. (Heb. x. 9, and viii. 13. Gal. v. 1.)

V. Ritualism finds no authority from the New Testament.

1. The Acts of the Apostles contain the history of the Christian Church for the first thirty years, but there is not one word about ritual.

2. *The Epistles.* St. Paul wrote fourteen epistles. They treat of every possible subject connected with the doctrine and practice of Christianity, but they never treat on ritual except to warn against it. (Gal. iv. 9. Col. ii. 16–23.)

The Corinthians were guilty of great irregularity in public worship, and irreverence in the celebration of the Lord's Supper. He strongly rebukes them, but writes no rubric.

St. Peter wrote two epistles, but never mentioned ritualism. St. John wrote three, but ignores ritualism. St. Jude and St. James do the same. Christ dictated seven epistles to the churches of Asia, but never prescribed any ritual.

3. In the twenty-one epistles of the Apostles, we can find but two directions, or rubrics, as to public worship. "Let all things be done decently, and in order. Let all things be done to edification." (1 Cor. xiv.)

4. The Book of the Revelation gives no sanction to ritualism.

It is a book of prophetic symbols; it contains many emblems of historical facts and doctrines, but it prescribes no ritual for the Christian Church.

It is impossible to copy the symbols of the Revelation—the throne of God, the four living creatures, the rainbow round the throne, the sea of glass, the golden lamps, the palms of victory, &c. The ritualists do not attempt to do so.

The saints are clothed in white robes, but the ritualists in parti-colored vestments. They rather copy the harlot church described in Rev. xvii., who was clothed in scarlet, and adorned with precious stones.

The grand and essential features of Christian worship are spirituality, truth, order, decency, edification, and simplicity.

The arguments in favor of ritualism are insufficient.

1. Our Lord attended the temple services. No doubt He did. Our Lord was a Jew, and conformed to the rules of that dispensation under which He lived.

2. The Apostles went to the temple after the ascension. Very true. Not to join, however, in ritual observance, but to praise God in His courts; and, in obedience to the Divine command—"Go, stand and speak in the temple to the people all the words of this life."

For the foregoing reasons, ritualism ought to be opposed by every true Christian man.

Its direct testimony is to destroy the spirituality of Christian worship; converting our churches into flower shows, concert-halls, and pantomimes.

Its open and avowed object is to restore the superstitious doctrines and practices which were rejected at the Reformation, and to interpose a system of priestcraft and sacramentalism between the soul and God.

Its necessary result therefore must be, if successful, to destroy the liberties, civil and religious, which are the glory of the land.

WHAT RITUALISM IS! ANOTHER FORM OF WORSHIP.

It is to hold "that no public worship is really deserving of its name unless it be histrionic;" to conduct divine service so that "a stranger entering into a church where Ritual is carefully attended to might easily, and *of course*, mistake it for a Roman service;" to maintain as "the five prominent (though not exclusive) points of the charter of an English Churchman's Ritualistic liberties, the ancient vestments, the two lights on the altar, the incense, the mixed chalice, the eastward position in front of the altar, of the priest and his assistants in the celebration of the Holy Communion."

It is to speak of the XXXIX. Articles as "those Protestant Articles tacked on to a Catholic Liturgy, those forty stripes save one, as some have called them, laid on the back of the Anglican priesthood."

It is to assert "that nothing can ever make up for the loss of the perpetual presence of God incarnate, under the form of bread, on the altar; or for the practical change which has turned our clergy from a sacrificing priesthood into a preaching ministry; to pray after the consecration, "by the words of which the bread becomes the body of Christ, and the wine the blood, 'I believe, O Jesus, that Thou art truly present; I worship Thee, as the shepherds worshipped Thee, as the wise men adored Thee;'" "to bow down the head and body in deepest adoration when the priest says the awful words, and to worship the Saviour then verily and indeed present on His altar;" to recognize and give directions for "Mass for the dead," with the prayer "Grant that the sacrifice may be a propitiation for me, and for all whom I have offered it."

It is to agree "that those who are neither with the saints nor with the

damned suffer great anguish, and that meantime their souls are benefited by the prayers and offerings of the Church, and by alms given in their behalf; that those who have not died beyond the pale of salvation receive mitigation in their sufferings, and ultimate release; and that possibly those who are lost gain a mitigation of their sufferings, which mitigation may last through eternity:" that by the disuse of the custom of "men flocking to the altar of God, there to offer up their prayers in conjunction with the all-prevailing sacrifice for their departed friends, the dead have been defrauded of their right," and "worse than all, that through a great part of Western Christendom the voice of prayer for their peace and refreshment has already ceased for three hundred years; thus the perfecting of the saints has been retarded, and the great day of final reckoning postponed."

It is to affirm, "that Protestantism is hopelessly undogmatic; that it consists in a system of negations; it is destructive, not constructive," &c., "that there is nothing in the Council of Trent which could not be explained satisfactorily to us if it were explained authoritatively;" to believe "that, rightly understood, they are in the main truer statements than our own;" "that there is nothing that can be called error in the Church of Rome;" "that the English Church is still a part of the Catholic Church, unless she sinned sufficiently at the Reformation to justify Rome in cutting her off;" to believe it to be "a most fatal mistake to think that the sins confessed in secret to God are fully confessed;" "to look upon the confessing priest not as a commissioned minister, but to see that it is our Lord himself who speaks at confession, and that the confessor's words are not his own, but that he is under the control of one who regulates them in a way of which the priest himself is generally unconscious."

It is to admire and propose for imitation the Liturgy of the Church of Sarum; wherein are set forth the Romish vestments (pp. 37, 44–6), chasuble, amice, &c.; the lights, the acolytes (pp. 39, 40, Preface, p. 13), thurifers (p. 42), and taper-bearers (p. 41), the incense (pp. 42–7, 51), worship of the crucifix (p. 47), sign of the cross (p. 48), adoring the cross and prayers to it (p. 121–2), performing sacrifice, offering the host, elevating and adoring it (pp. 50–1–2–3, 62–3–5–6–7, 75–8, 81, and 124); high mass, low mass, masses for the dead (pp. 41, 68, 75, 81), belief in purgatory (p. 54), prayers to the Virgin (pp. 38, 40–9, 64, 70–3, 83), festivals in her honor, prayers to the saints asking their intercession (pp. 40, 64, 90–3).

THE POLICY OF RITUALISTS.

Churches like St. Albans, Hollom and St. Laurence Norwich, and books like "Altar Manual," the "Priest's Prayer Book," and the "Church and the World," fairly represent the most advanced post yet reached by the Catholic revival in England, that is to say, in perverting the Church of England to the Church of Rome. "They are not the ultimate goal. The final aim which alone will satisfy the Ritualist is the re-union of Christendom and the absorption of dissent within the Church." That is, it is the intention of the Ritualists to compel, if need be, the whole Protestants of the kingdom to come within the pale of the Church of Rome.

An article, the organ of English Church Union, goes on to sketch the policy which the Ritualists are determined to pursue. It says: "Let the advanced post remain as they are. Let each of those which are a little behind, and only a little, gradually take up the same position, and let this process be carried on (only without haste or wavering) down to the last in the chain."

"Where there is only the ordinary parish routine, but where the preaching is honest and sound, let a gradual change be brought in. A choral service, so far as Psalms and Canticles are concerned, on some week-day evening, will train people to like a more ornate worship, and that which began as an occasional luxury, will soon be felt as a regular want. Where there is monthly communion, let it be fortnightly; where it is fortnightly, let it be weekly; where it is weekly, let a Thursday office be added. Where all this is already existing, candlesticks with unlighted candles may be introduced. Where these are already found, they may be lighted at even song. Where so much is attained, the step to lighting them for the Eucharistic office is not a long one. Where the black gown is in use in the pulpit on Sundays, let it disappear in the week. The surplice will soon be preferred, and will oust its rival. It is easy for each reader to see how some advance, all in the same direction, can be made, and that without any offence taken. Only two things should be most carefully observed as a rule. First of all, nothing should be introduced without a plain and frank statement to the people. Secondly, the innovations ought to be confined, at first, to extra services put on for this very purpose. . . . Of course these suggestions do not apply to a perfectly new mission church in some heathen district of London, Manchester, Liverpool, or any other great town. Where there has been no religion at all there is not any reason for being scrupulous in respecting prejudices, and a full system will always prove more attractive than a half one. But it is scripture not to give strong meat to babes who are too weak to swallow even milk. Thus far we have spoken of changes in the services, but the plainest and simplest teaching should be employed constantly. . . . In towns the lecture system might be developed, as it was in Ipswich, Norwich, Plymouth, York, and other places. Small local exhibitions might be held with profit, popular and telling pamphlets circulated, everything done openly, bravely, but not fussily."

In this bold avowal of their policy the Protestants of the kingdom must not think that the Ritualists are making a vain boast that cannot be realized. Ritualists are, first, most earnest in their work. Second, They have acquired an influential position in certain quarters. Third, The Protestant camp is much divided, and unless united, is weak both for attack and for defence. Fourth, The Romanists though apparently discountenancing the Ritualists are certainly encouraging them, and will unite with them against evangelical truth. Fifth, There is great apathy and ignorance abroad, approaching almost to infatuation. What, then, is to be done? More organization and united effort are necessary on the part of all Protestants, not only in exposing and resisting all Ritualistic or Romish practices, but in systematic efforts in enlightening the whole community. Histories should also be written, and classes established for the training of the rising generation. Should this

not be done by all sections of the Protestant Churches, the formalism and dogmas of the church of Rome will overspread the whole kingdom, the light of gospel truth may be eclipsed, and civil and religious liberty banished the realm.—*The Bulwark.*

AN ŒCUMENICAL COUNCIL.

The Pope, as has long been expected, has summoned all the Bishops of the Church of Rome to attend a General or Œcumenical Council, which is to begin in Rome on the 8th of December, 1869. A General Council is a rare occurrence in the history of the Church of Rome. Even by counting in the councils of the first centuries, which had very little in common with those of the middle ages, the total number of them all does not reach twenty. The last one, that of Trent, which was called for the purpose of arresting and suppressing the great Reformation of the sixteenth century, was held about three hundred years ago. Since that time the Bishops of the Church have never been assembled in a general meeting until the present Pope, in 1854, convoked them from all countries of the world to be present at the proclamation of the Immaculate Conception of the Virgin Mary as a doctrine of the Church. Since then, 1867, a second meeting of the kind has been held in Rome, but neither of these had the character of a General Council. They lasted only for a few days, and their only action consisted in an address to the Pope expressing an unqualified approval of some recent Papal measures.

A General Council is expected to be in session at least for several months. In the opinion of the Church of Rome, the General Councils are infallible in all decisions concerning matters of faith. In the earlier Church the authority of the Councils was by far superior to that of the Bishop of Rome or of any other Bishop. The first eight Councils, down to that of Constantinople, in 869, were called by the Emperors, not by the Bishops of Rome, and the Emperors either presided over them in person or by commissioners, and the final ratification of the decisions was also left to the Emperor. If delegates from the Bishops of Rome were present, they had no influence whatever. One of the Councils even condemned a Bishop of Rome as a heretic. But since the separation of the Greek from the Latin Church, the Popes have gradually succeeded in magnifying their own authority at the expense of that of the General Councils. Though their personal infallibility has not yet been declared to be an article of faith, the Popes have claimed and generally enforced the same degree of submission to all their decrees as though they were clothed with the infallibility of the Councils. Nearly all the Popes since the middle ages have claimed to be infallible, and the number of Bishops and priests who have dared to dispute the claim has become smaller and smaller. So prevailing appears, therefore, at present, the acceptance of the dogma of Papal infallibility that many members of the Roman Catholic Church believe that the approaching Council will declare it to be an article of faith. This would complete the subordination of the General Councils to the Pope. In the ancient Church the assembled Bishops claimed to be the supreme legislators for the Church. Subsequently, in the middle ages, though they admitted the necessity of co-operation with the Bishop

of Rome, yet they still mustered courage to depose the Pope when the peace of the Church was disturbed by the conflicts between Popes and anti-Popes.—If the Pope is possessed of the fulness of power which formerly was ascribed to the Councils only, the former legislative faculty of the latter ceases, and they are degraded to the rank of a Papal Council.

But be this as it may, if the General Council of 1869 shall really meet at the appointed time, it will not fail to be of unusual interest. However inferior in real importance it may be to its predecessors, it will, to some extent, have the prestige which surrounds, in the annals of church history, many of the former Councils. Roman Catholics and the Romanizing parties in the Anglican and some other churches will sound its praise and magnify its significance. A sensational press will send its "own correspondents" from all parts of the globe to gather some fresh material for public excitement. The Protestant Churches will chiefly be interested to notice the position which the Council will occupy with regard to the remainder of the Christian world. However great the corruption may be which has for centuries pervaded the whole of the Church of Rome, there yet remain some fundamental doctrines of Christianity which are held by the Church of Rome no less than by Protestants. This element of common Christianity has been greatly weakened by Papal innovations and corruptions, but it is not yet extinct. To watch its working in the deliberation of a universal Council of the Roman Church will be to Christians of every name a subject of profound interest.—*The Methodist.*

THE PONTIFICAL BULL OF CONVOCATION.

"The only begotten Son of the Eternal Father, out of the great love which he bore unto us, descended from His celestial throne, in order to redeem, in the fullness of time, the whole human race from the yoke of sin and from bondage to Satan and the darkness of terror into which by the fault of their first parent, they had long since miserably fallen; and He, not declining from the paternal glory, was born of the Immaculate and Most Holy Virgin Mary, and manifested His doctrine and the rule of life brought from Heaven, attesting it with so many excellent works and giving Himself up as an offering for us and as a victim to God in the odor of sanctity; and, having vanquished death, He, before ascending into Heaven to sit upon the right hand of the Father, sent His Apostles into the world to preach the Gospel to every creature, and gave to them the power of ruling the Church purchased by His own blood, and thus constituted what is the column and firmament of truth; and enriched by celestial treasures, shows the certain path of salvation and the light of true doctrine to all people. In order, then, that the government of the Church should be ever maintained in a right and well ordered course, and that the whole Christian world should uphold one sole faith, doctrine, charity, and communion, He promised His aid unto the end of time, and chose Peter, whom he had declared to be Prince of the Apostles, His Vicar on earth and head, foundation, and centre of the Church, so that, invested with this rank and honor, and with amplitude of chief and full authority, power, and jurisdiction, he should feed the sheep and the lambs, confirm the brethren, rule the universal church, and be the gate-keeper of Heaven, and arbiter to bind and to loose; the effect of his judgment remaining unaltered in Heaven. (S. Leo. Serm. 11.)

"And that the unity and integrity of the Church and her government might remain

perpetually immutable, therefore the Roman Pontiffs, successors of St. Peter, sitting in this same Roman chair of Peter, inherit and possess in full vigor the very same supreme authority, jurisdiction, and primacy of Peter over the whole Church.

"Hence the Roman Pontiffs, using their pastoral care and authority over the whole flock of the Lord divinely intrusted to them by Christ Himself in the person of the Blessed Peter, have spared no fatigue in making every possible provision in order that, from the rising to the setting sun, all people and all nations should have knowledge of the evangelical doctrine, and by walking in the way of truth and justice attain eternal life.

"It is known to all with what unwearying care the Roman Pontiffs have sought to preserve the deposit of the faith, the discipline of the clergy, and the holy and learned teachings, and the sanctity and dignity of matrimony, and to promote and extend the education of the youth of both sexes, to foster the religion and piety of the people and virtuous manners, to defend justice, and to assure the tranquillity, order, prosperity, and rights of civil society. Nor have the Pontiffs omitted, when they have deemed it useful, especially in times of great pertubation and calamity for our most holy religion and civil society, to convoke General Councils, to the end that, by consulting with all the Bishops of the Catholic world, whom the Holy Ghost has appointed to rule the Lord's Church, they might, by their united strength, providentially and wisely ordain all those things that would chiefly serve to define the dogmas of the faith, dispel errors already propagated, or that might thenceforward be propagated, illustrate and elucidate doctrine, uphold and reform ecclesiastical discipline, and correct the corrupt manners of peoples.

"It is already known and manifest to all how horrible a tempest now agitates the Church, and what grievous ills afflict civil society. The Church, her salutary doctrine her venerated power, and the supreme authority of this Apostolic See, are opposed and set at naught by the bitter enemies of God and man. All sacred things are contemned, ecclesiastical property is plundered, bishops and honored men attached to the Divine ministry and men distinguished for their Catholic sentiments are troubled in every way, and religious families suppressed. Impious books of every kind, pestilent journals, and multitudinous and most pernicious sects are spread abroad on all sides. The education of the unhappy young is nearly everywhere withdrawn from the clergy, and, what is worse, is in many places confided to masters of impiety and error.

"Thus, to our poignant grief, and that of all good men, and with mischief to souls that can never be sufficiently deplored, impiety and corruption of manners have everywhere propagated themselves; and there prevails an unbridled license and a contagion of depraved opinions of all kinds, and of all vices and immoralities, and so great a violation of divine and human laws that not only our most holy religion, but human society also, is thereby miserably disturbed and afflicted. In the heavy accumulation of calamities whereby our heart is thus oppressed, the supreme pastoral charge confided to us requires that we should ever, increasingly, exert our strength to repair the ruin of the Church, to heal the souls of the Lord's flock, and to repel the assaults and fatal attempts of those who strive to uproot from their foundation, if that were possible, both the Church and civil society. And truly, by the help of God, from the commencement of our Pontificate, we conscious of our solemn obligation, have never ceased to raise our voice in our consistorial allocutions and Apostolic letters, and to defend constantly by every effort, the cause of God and His Holy Church, confided unto us by the Lord Christ, to uphold the rights of this Apostolic See, and of justice and truth, and to unmask the insidious devices of its enemies, to condemn errors and false doctrines, to proscribe impious sects, and to watch over and provide for the salvation of all the Lord's flock. And following the practice of our illustrious predecessors, we have deemed it opportune to assemble a general council, which we have already long desired, of all our venerable brethren, the bishops of the whole Catholic world, who are now called to take part in

our solicitude. These our venerable brethren, prompted by the warmest love for the Catholic Church, and remarkable for eminent piety and for reverence towards us and this Apostolic See, anxious also for the salvation of souls, and excellent in wisdom, in doctrine, and erudition, and greatly lamenting with us the grievous condition of sacred and profane things, they will hold nothing more precious than to communicate to us their judgment, and confer with us in order to provide salutary remedies for so many calamities.

"All these things have to be most carefully examined and regulated in Œcumenical Council, more particularly with regard to all that in these evil times concerns the greatest glory of God, the integrity of the faith, the respect for Divine worship, and the eternal salvation of men, the discipline of the orders of the clergy, and their solid and salutary training, the observance of ecclesiastical laws, the amelioration of manners, the education of Christian youth, and the peace and concord of all. And further, the council must seek by anxious study that by the help of God all ills may be removed from civil society, that erring wanderers may be led back into the right way of truth, and that vice and error may be eliminated, our august religion and her salutary doctrine may everywhere be quickened by fresh life, and may still farther extend their influence, and thus piety, honesty, probity, justice, charity, and all the christian virtues may gather strength and flurish to the great benefit of human society. None can ever deny that the strength of the Catholic Church and her doctrine does not alone regard the eternal salvation of men, but is essential also to the temporal welfare of peoples, and to their real prosperity, order and tranquillity, and even to the progress and solidity of human science, as the annals of sacred and profane history clearly prove by a series of splendid facts and still constantly demonstrate.

"And since Christ the Lord so greatly consoles and comforts us with those words, 'For where two or three are gathered together in my name there I am in the midst of them,' we cannot doubt that in the abundance of His divine mercy, He would vouchsafe to be present at this council, in which we shall be able to establish those things that in any way regard the welfare of His Holy Church.

"Therefore, after most fervent prayer offered up day and night in the humility of our heart to God the Father of light, we have judged it to be expedient that this council should be assembled. For this cause, strong in the authority of God the Father Almighty, the Son, and the Holy Ghost, and of the Holy Apostles, Peter and Paul, which authority we represent on earth, we, with the counsel, and consent of our venerable brethren the Cardinals of the Holy Roman Church, by these present letters announce, convoke, and ordain the sacred Œcumenical and General Council to be holden in this our City of Rome in the coming year, 1869, in the Vatican Basilica, commencing upon the 8th day of December, sacred to the memory of the immaculate conception of the Virgin Mary, and to be prosecuted and conducted to its termination by the help of God, to his glory, and to the salvation of all Christian peoples.

"We therefore desire and command that our venerable brethren, the patriachs, archbishops, bishops, as also our beloved sons, the abbots, and all others who by right or privilege, are entitled to sit in general council and to manifest their opinions to the same, should from all parts repair to this Œcumenical Council, convoked by us, and to this effect we invite, exhort, and admonish them, both in virtue of the oath they have taken to us and this Holy See, and of Holy obedience, and under the penalties by law or custom decreed against those who fail to appear at the councils. We rigorously ordain and prescribe that they shall be bound to attend this sacred council unless withheld by some just impediment, which, however, must in all cases be proved to the Synod by the intermediary of ligitimate proxies.

"We cherish the hope that God, in whose hands are the hearts of men, showing himself favorable to our desire, may grant that, by His ineffable mercy and grace, all

the supreme princes and governors, more especially Catholic, of all nations, growing daily more conscious of the immense benefits which human society derives from the Catholic Church, and knowing that the Church is the most stable foundation of empires and kingdoms, not only will not impede our venerable brethren the bishops and others from attending this Council, but will rather aid and favor this object, and coöperate zealously, as becomes Catholic princes, in all that may result to the greater glory of God and the benefit of this Council.

"To the end that our letters and the things therein contained may come to the knowledge of all whom it may concern, and that no person may be able to plead ignorance of the same; and as, possibly, they might not securely reach all those to whom they may be personally addressed, we desire and command that the present letters be read publicly and audibly by the messengers of our Curia or some public notary in the Lateran, Vatican, and Liberian Basilicas. After having been read, they shall be affixed to the doors of the said churches, the gates of the Apostolic Chancery, in the usual place in the Campo di Fiori, and in other public places, where they will remain for some time, for the information of all. When the originals shall be removed they will be replaced by copies in the same places. In view of such lectures, publication, and exhibition, we ordain that, two months from the date of publication and posting of our letters, all and each of those whom they may concern will be bound thereby equally as if they had been read and communicated to them personally. We farther order and decree that copies of these letters, written or signed by a public notary, and bearing the seal of some ecclesiastical dignitary, may be accepted as perfectly authentic.

"No man will be at liberty to oppose or rashly contravene this our indiction, announcement, convocation, statute, decree, command, precept, and invitation. And if any shall presume to attempt this, let him know that he will incur the wrath of Almighty God, and of his blessed Apostles Peter and Paul.

"Given at Rome at St. Peter, in the year of the Incarnation of our Lord 1867, on the 29th June, in the 23d year of our Pontificate.

"L † S. † Pius, Bishop of the Catholic Church."

(Here follow the signatures of the Cardinals.)

PRAYER.

When prayer delights thee least, then learn to say,
Soul, now is greatest need that thou shouldst pray.
Crooked and warped I am, and I would fain
Straighten myself by Thy right line again.
Oh come, warm sun, and ripen my late fruits;
Pierce, genial showers, down to my parched roots.
My well is bitter; cast therein the Tree,
That sweet henceforth its brackish waves may be.
Say, what is prayer, when it is prayer indeed?
The mighty utterance of a mighty need.
The man is praying, who doth press with might
Out of his darkness into God's own light.
White heat the iron in the furnace won;
Withdrawn from thence, 'tis cold and hard anon.
Flowers from their stalks divided, presently
Droop, fall, and wither in the gazer's eye.
The largest river, from its fountain head
Cut off, leaves soon a parched and dusty bed.
All things that live, from God their sustenance wait,
And sun and moon are beggars at His gate.
All skirts extended of thy mantle hold,
When angel-hands from Heaven are scattering gold. Trench.

FOREIGN CORRESPONDENCE.

ITALY.

MR. MOOREHEAD.

STILL ANOTHER MOVEMENT.

Quite an interesting and important movement has begun in two villages in the vicinity of Carrara. They are called respectively *Miseglia* and *Bedizzano*. In Miseglia, the parish priest was converted to the Gospel a year and a half ago, when, of course, the place was immediately supplied with another priest. After due proof of his sincerity and conversion, I encouraged this young ex-priest to take a wife, which he did; and next, to do what he could in a quiet way for the spiritual benefit of his old parishioners. He began a little night school. I paid the rent of the room, but did not give him any compensation, simply because I wished to test him as strongly as possible. Since last autumn, when we began preaching in the town, either I, or the Evangelist of Carrara, went regularly once or twice a week for that purpose. The good opinion we had formed of the convert and teacher was daily strengthened.—Finally, believing that he had given sufficient proof of his faithfulness, he was admitted to fellowship in the Church of Carrara, and soon after the church elected him as deacon. He has worked well and faithfully thus far. God keep him from the snares and falls into which run so many of those who come out of the Roman priesthood!

We are particularly careful as to the reception of ex-priests. When a man has been a priest for more than five years in Catholicism, generally, he is *hopeless*.—I mean as to usefulness and power as an evangelical worker.—That dreadful system of iniquity so warps and twists the moral nature of those immediately connected with it. But our friend of Miseglia is going on remarkably well. Quietly and efficiently has he worked there. Finally the priest of the town said to the people: "If you don't cease frequenting the company and meetings of these heretics, I will leave you."—But the people still continued to walk in the way of the heretics, heedless of his threats or warnings. A week ago, the Evangelist of Carara, went to Miseglia, to preach as usual. Imagine his surprise to find a great part of the population of the town awaiting him in the square. They at once said to him, "the priest is gone, and we want you to preach in the church of the village, so that all can hear!" "No," said the Evangelist, "the laws of the country forbid my doing so; I must preach in the usual place of meeting." He did so, and had an audience of more than double the capacity of the room; but the windows were opened, so that those who stood outside could hear.

A day or two after, the people of Miseglia drew up a petition to be presented to the Prefect of the Province, asking that the Parish Church of their town be converted into an Evangelical Church! Of course the Government rejected the petition. At subsequent meetings, the room was still crowded with deeply interested audiences.

Bedizzano.—Of Bedizzano, the Evangelist wrote yesterday a letter so interesting that I will translate it for all who sympathize with Italian mission work. This Evangelist is from the Milan School.

"I left Carrara yesterday (19th July) at 5 1-2 P. M. for Bedizzano, in company with four of the brethren of Carrara, and arrived there at 6 1-2 o'clock. Scarcely had we entered the town when we were recognized and surrounded by a multitude of boys, men and women, who conducted us into the town-square, in which is located the room where our meeting was to be held. We passed half an hour in talking of the priest, of the affairs of the town, &c., until the arrival of Sig. Colombo, the vice-mayor, whose presence animated the people assembled, and brought to us many more." (I would just state here that I know this man personally, have often talked with him, and some two years ago one of us gave him a Bible. Three years ago I visited this town with other brethren from Torano, but then we had no opening.) "Soon after his arrival I began my discourse, founded on Matt.

xxiv. As I spoke so loud as to be heard from the street, all at once the place was filled to overflowing, by more than a hundred persons. The majority were women, who hearing me speak of the Virgin Mary, stood listening with eager astonishment.—In a word, all were more than satisfied, and invited me to return very soon, and I propose going to them Wednesday and Sabbath.

A very sad accident occurred in this town of Bedizzano during the day I was there.—The house of a poor family was burned down and a little child of the family burned with it. I thought it my duty to urge Christian charity toward this unfortunate and afflicted family, and proposed a collection for their benefit, beginning with us of Carrara. Our example met with universal approval and applause, and induced others to give also to the same object, and a popular collection was at once taken up by the vice-mayor, Sig. Colombo.

The disposition of the people of Bedizzano is excellent, and the ground for evangelization most promising; hence we may justly expect a great harvest. They are already accustomed to do without a priest, as he left the place some days ago. The people accompanied us some distance on our return to Carrara with indescribable manifestations of good will and joy."

At Terni, of which I wrote you lately, the priests are moving heaven and earth against the work. I have just sent a young man to labor there as colporteur and "city evangelist," as a reinforcement in that important place.

Pray for these places, Christian friends! pray for them!

VENICE.

[We insert another letter (in part) from F. Colton, Esq., U. S. Consul, respecting the purchase of the building referred to in his former communication.]

Encouraged in the belief that, if steps were taken to secure a permanent location for this Evangelical work, we should be sustained by our American friends who co-operate with you; and with the farther encouragement that the Scotch friends would render assistance, we opened negotiations for the purchase of a place which had previously been offered us. We were doubly successful in the conclusion of the contract for the building—first in the very low price, and secondly in the easy terms of payment. The total cost is less than $12,000, besides an annual annuity of $400 per year upon an old man's life, which cannot last long. $6,000 out of the $12,000 we have borrowed, and paid down. There remains $5,600 included in two mortgages, at the low interest of five per cent. One of these mortgages ($2,000) is due Dec. 31, 1871, while the other $3,600 is not limited in time, and runs indefinitely by paying the 5 per cent. interest. The interest on the $5,600 would be only $280 per year, and the annuity $400 (during the old man's life)—making a total of $680 to pay annually, a very small amount compared with the great good to be accomplished. I feel certain that your Society will adopt this small indebtedness, in which case I can safely guarantee that our Scotch brethren will furnish the ready cash for the down payments and expenses of transfer, which together will considerably exceed $6,000. The safety of the Mission seemed to depend upon the possession of a building of its own, and now it will be jeopardized if the means are not forthcoming to meet the engagements which have been made in the purchase.

In order to assure your Society of the importance of the work, I may say that there are two hundred permanent members in the church, besides a large congregation. The meetings are usually attended by 300 to 500 persons. There are most interesting Sabbath and educational schools connected with the Mission. We have now three teachers in the day-school, and shall on the first Sept. reorganize our school in the new building, under a new head master of known ability, and hope to make it so attractive as to induce Catholic parents to send us their children, besides as at present educating the children of the church. The future of the work is most promising. I do not know of another point in Italy where our people could co-operate in its evangelization

with so good a prospect of rich returns.—As a *religious* movement, this Venetian Mission is acknowledged to be the most marked and extensive in all Italy; and when I remember that it has all grown up during my residence here—a little more than two years—I cannot help feeling that it is a work specially blessed of God, and that every honest effort, directed to its support and development, will receive the Master's approval in still greater blessings.

GREECE.

SCHOOLS, SCHOLARS AND TEACHERS.

Just as in New England, schools here are graded and *free*, so that a child can learn the alphabet; pass through the grammar and high schools, study a profession at the university, and receive his diploma with scarcely any expense of tuition to his parents. Here at Athens, also, is a flourishing normal school for girls, which furnishes the female teachers for the whole country.

Paul says, "the Greeks seek after knowledge," and this is just as true to-day as it was eighteen centuries ago. Poor parents will suffer almost anything in order to send their little ones to school, and the whole household submit to any inconvenience, that the boys may study at the university. The daughter of many a Greek washerwoman passes her examination creditably at the normal school, while many a student at the university plays the part of gentleman at the expense of a mortgage upon his aged father's only habitation.

Early in the morning one meets in the streets multitudes of bare-headed children, trudging along with satchel and lunch-basket; as it will be eight hours before they return home. The larger girls are usually followed by a servant who carries the luggage, conspicuous among which is the bright, worsted needle-work in its wooden frame. For handiwork is taught in all the girl's schools, being considered an essential accomplishment.

Every school-room must be furnished with some holy picture. In nearly all the schools, at the opening and close of each session, the pupils repeat a prayer in concert, ringing out the "Amen" in a sort of cadence, and then making the cross three times with *three* fingers. A friend told me that a little Papist in her school became quite offensive to the other pupils, because he made the cross with *four* fingers instead of *three*.

Greece has schools enough, and the children all attend, but the question is, "are these good schools?" In many respects, yes. Yet, you know, a school is very much what the teacher makes it. Children here, usually, do not tell the truth; they call names, and gratify a quick temper by blows or any other effective means. Now because a person has grown large in practising such wicked ways, has finished his lessons at school and received an appointment to teach, you will not expect him to become a faithful, loving teacher. The Greek teacher seeks to govern his school, before he learns to govern himself. You will not wonder that the schools are noisy and disorderly.

Infidelity in the higher schools. There is a fearful amount of infidelity in these schools. Teachers and taught manifest the utmost indifference to the claims of religion. A lad in the country is accustomed to light a candle, kiss the sacred pictures, make his cross on all proper occasions, confess to the priest and receive the Lord's Supper, as the only necessary means to secure the Divine favor both here and hereafter. But let him spend six months in the schools here, at the capital, and he will assure you that religion does very well for old women, that priests may need the Bible, but he has no time for either; what with his studies, lectures, etc., really he cannot find an hour, even on the Sabbath, to attend to spiritual matters.

The step from superstition to infidelity is both easy and natural, for having been taught simply the form of religion, having seen nothing of its spirit, of course, when he loses confidence in his superstitions, he throws away all that bears the name of religion to him. Having no substitute, he strengthens himself behind the bulwark of human reason, and soon neither fears God nor regards man. The Sabbath-school strikes at the very root of this evil. We

earnestly pray and labor that the day may speedily come when young and old throughout this land shall study and hear the Word of God with a sincere desire to obey it.

AUSTRIA AND HUNGARY.

DR. KENDALL.

All the other leading cities of the Empire are following the example of Vienna, in resenting the interference of the Pope. Obviously, a great change has come over the Austrian people since the late war with Prussia—so great, that one of the members of an old and noble family in Austria said openly in Parliament a few days ago, that "*as the Papacy seemed to be receding in the Austrian Empire, it seemed to him proper that Protestantism should begin to advance!*"

Hungary has partaken largely of the spirit of religious toleration, and now takes rank as one of the most liberal governments of Europe. The leading men, and especially the ministers in various departments of the government, seem to be enlightened statesmen. They are doing all they can for popular education; and as one of them remarked to one of our party, the people are nobly responding to their endeavors.

Rev. R. Koenig, missionary to the Jews from the Free Church of Scotland, has established a church in Pesth—his success, however, seems to be more among the Gentiles than the Jews—and has Sunday-schools and week-day schools and a Protestant hospital (the first and only one in Hungary,) in successful operation. He has also established friendly and even intimate relations with the Protestant pastors in the city, and by correspondence made the acquaintance of many others in other parts of the kingdom.

As to spiritual life, the Protestant churches in Hungary are doubtless nearly *dead*. But there are pastors who mourn over the prevalence and pernicious effects of Ritualism and Rationalism, and see the need of a return to the simple doctrine of justification by faith alone. The Bible and good books can be distributed everywhere without hindrance. The people are eager to read. Seven colporteurs have been engaged in selling the Scriptures and a religious literature during the past year. Their reception by the people of all classes, and the results of their labors, have been most satisfactory. They even sell more to the Catholics than to the Protestants.

There is a religious movement in Hungary by a people who are characterized as "Nazarenes," who, by a sharp recoil from the forms of the Papal Church, from which they came out, have thrown away nearly all ordinances, and have no ecclesiastical polity or order. But they meet together very often, frequently by stealth, for the reading of the Scriptures and for prayer. There are probably ignorant fanatics among them,—chaff with the wheat. They have doubtless made some mistakes such as were made in the "Great Uprising in Italy,"—such as the Corinthians made,—and perhaps they need some sharp reproofs by such men as the Apostle Paul. But there can hardly be a more hopeful sign in a Papal country than to see a people given to prayer and the reading of the Word of God. Order and organization and purity will come in due time, if by any means we can send them help.

Everything, then, seems to indicate that the "set time" has come for the Christian Church to make a vigorous effort to evangelize Hungary. The people are neither effete nor effeminate. The Free Church of Scotland sends out missionaries only with special reference to the Jews; the London Religious Tract Society sends out no colporteurs, and translates no large or standard works such as the American Tract Society publishes—works that scholarly Protestant pastors would gladly translate and encourage the distribution of. If, then, such organizations as, for instance, "the American and Foreign Christian Union," and the American Tract Society, would respectively employ evangelists and colporteurs, and jointly sustain an agent to supervise the labors of both for a season, they would find ready access to millions of people in these broad countries, embracing Hungary proper, Sclavonia, and Transylvania,—reaching from Presburg on the

west nearly to the Black Sea, and from the Atlantic on the south beyond the Carpathian Mountains on the north. And if the British and Foreign Bible Society does not forthwith *quadruple* its corps of laborers here, the American Bible Society ought to enter Hungary with an efficient system of Bible distribution,—and there would be no collision with any other organization, for the field is wide, and the harvest is ripe, and the laborers are few. Indeed, if these three American Societies would but seize the present auspicious period to make a deep impression on the Hungarian mind, I cannot but think they would speedily see precious results from their labors.

Religious Condition of Bohemia

DR. KENDALL.

From Rev. A. Van Andel, missionary to the Jews representing the Free Church of Scotland, I obtained much valuable information. There are about 200,000 Protestants in Bohemia and Moravia. They are more free from rationalism and ritualism than the Hungarians. The people are nearly all poor and spiritless from long oppression, but the repression of hostile legislation is no sooner removed than a more earnest spirit begins to manifest itself. The Reformed Church recently sent a delegation of two ministers to Scotland and England with Mr. Van Andel. They were delighted and encouraged by what they saw, and came home greatly refreshed in spirit. A meeting was called in one of the large churches in Prague to hear their report. It was an occasion of great interest. The house was crowded. Pastors came in from the country to hear, and already it is manifest that the smoldering embers of Christian faith needed only to be gathered together and blown upon by the breath of Christian sympathy to be kindled into a glow. Earnest men in the ministry are beginning to aspire to a better life. An attempt is now being made to found a Theological Seminary and a training school for teachers. For it is found that an absence of two or three years in Germany or Switzerland studying theology partially unfits the minister for preaching successfully and acceptably in his native tongue. And as for teachers, so inadequate is the present supply, that the Protestant people are frequently compelled to put their children into the hands of the Papists for their education. Two men are already designated as qualified to teach theology, and the young men could be found to begin their studies at once, if the requisite funds were at hand for their support.

The 6th of July, 1869, the five hundredth anniversary of the birth of John Huss (which is also said to be the anniversary of his death,) there is to be a grand celebration and demonstration to his memory, on the occasion of the dedication of a new church, to be called the "John Huss" church, at Constance, where he suffered martyrdom. In this affair the Protestants of Bohemia and Prague particularly will bear a conspicuous part. As the late uncovering of the monument to Luther at Worms cannot have failed to strengthen Protestantism, so will this occasion at Constance, if rightly managed, serve greatly to rouse and strengthen the dormant energies of the people of God in Bohemia. The Protestants of England, more or less of them, are laying their plans to be present. May we not hope that many American clergymen and others, traveling in Europe next year, will be there too?

But the substantial and material use which the Protestant churches in Bohemia mean to make of the occasion and the anniversary year is to establish such a Seminary as I have spoken of. They have appointed a central committee to raise funds, who have begun to raise funds for the purpose, and have sent abroad an appeal to foreign lands for help.

It is clear, then, that the late more liberal policy of the Austrian government opens a wide door for evangelistic efforts in behalf of the Protestants throughout the Empire. Oppressed as they have been, cold and depressed as they are as to spiritual life, they take rank with the great brotherhood of Protestants throughout the earth. They are alive to any sympathy we may express for them. We are in a con-

dition to do them good. We all love and honor the "American Board," but it confines its labors to the *heathen* world. It puts forth no efforts in behalf of any nominally Christian countries. But here is this great empire, through which are scattered Protestant churches and communities, men who sympathize with us, who are on our side,—what organization is there to help them, to lift them up, to inspire them with hope, to impart to them, by the blessing of God, the spirit of modern and aggressive piety? Into every house the colporteur may enter with the Bible. In every town, —and the same is true of Italy, joining it on the south, especially all Northern Italy, —the evangelist may go and preach the Gospel to the people, and the government will stand by him and protect him.

If, now, the American and Foreign Christian Union, representing all the leading Protestant denominations in our country, is competent to undertake this work, let it gird up its energies, and organize for a great, costly, and thorough work among the Protestants of Southern Europe. It will find before it a vast field, white to the harvest.

CHILI. — SANTIAGO.

MR. MERWIN.

Interview between the Governor and a native Christian.

You will perhaps be reminded by the following incident of Paul's defence before the Roman governor Felix, particularly of that part of his speech where he says: "But this I confess unto thee, that after the way which they call *heresy*, so worship I the God of my fathers; believing all things which are written in the law and the prophets." Acts xxiv. 14.

An interview lately took place between the "Intendente" of Santiago, who is both Governor of the Province and Mayor of the city, and a member of our congregation, a man who possessed considerable political influence some years since, but is now advanced in age, blind and poor. The Governor has thus far shown a commendable degree of religious tolerance when treating with foreigners, but his action in this case gives evidence of the bigotry of the government, and shows how little the people can hope from men in high places until some political change occurs. Our friend Senor L. had heard that the Municipality was about to deprive him of the small income from a piece of land, granted many years ago to an ancestor for services in the war of independence; and that the cause of this withdrawal of former privileges was the fact that he had in Talca spoken publicly against religion and in favor of Protestantism. In order to explain the matter, he had an interview with the Governor, who had given rise to this report, and who could secure to him a continuance of the grant. After a short conversation, the Intendente said, that he had been greatly shocked to hear that Senor L. had departed from the faith of his fathers, and was attempting to undermine Christianity. Our friend replied that, so far from forsaking the true faith, he was just beginning to find it—that before becoming an evangelical Protestant, he had been an Infidel in common with multitudes of his countrymen, who are nominally Roman Catholics. He denied the charge of having attacked the religion of Jesus Christ. This he endeavored to honor and conserve by inducing his fellowmen to read and study the Word of God. What he had opposed was the corruption of the priests, and the abuses practiced upon the people in the name of religion.

The Governor replied, that although certain abuses did exist, such a state of things was better than the introduction of Protestantism. He had traveled extensively, and the comparison between Protestant and Roman Catholic countries resulted in favor of Romanism. He feared the entrance of dissenting ideas and worship into this country, and expressed his belief that the Bible should not be read without notes approved by the church.

Our friend, in reply, said, that he was surprised to hear a man of his culture and attainments make such statements; and asked him if it were not a well known fact that the masses of Italy and Spain were not inferior, morally and socially, to those of the United States and Great Britain. In re-

gard to the assertion that the introduction of Protestantism would create disorder and immorality, he felt persuaded that the contrary was the case. Having been a constant attendant upon the services held at the house of Mr. Gilbert, he could testify to the fact that the Protestant ministers preached a severe system of *morality*, as well as purity of doctrine—and that they were exemplary in their lives. If he had the use of his eyes and other advantages, he said that he would travel through the land making known the Gospel of Jesus as contained in the Bible.

The interview was more than an hour in length—and illustrates forcibly two things, that "the powers that be" in Chili are not disposed to *hasten* the work of Reformation; and that there are some men of the humbler classes who will not sacrifice their convictions of truth and duty even at the hazard of losing their earthly all. That which gives most interest to the above conversation is, that our friend is blind, and will now, probably, lose his only means of subsistence, an annuity of less than fifty dollars per annum.

Views of a Thoughtful Chilian.

The following extract from a letter written by a Chilian gentleman to a countryman, will give you an idea of the condition of many of the educated and wealthy class in this country: "You cannot imagine," he writes, "my regret that the good ideas do not take hold yet upon what is called the *aristocracy*. There is no other cause for this but the state of abjection to which they have arrived. They do not consider their well being—they put aside the subject, *put it aside, nothing more*, forgetting their sacred duties. It is, moreover, singular that our enlightened classes who believe in nothing, and who practice nothing in religion, mock at that of the 'dissidentes,' who believe in the religion of Jesus, and who alone have rejected the abuses with which it was plagued. Perhaps by reason of the multiplied deceptions, by reason of the farce of which they were once the dupes—they do not wish now to accept *anything*—and so throw themselves into the arms of indifferentism more completely. Behold, then, the double work of the 'propaganda' (referring to our Mission-work in Chili,) to bring back the masses to the road which they have lost in confusion. But we ought to hope everything from the *people*, from the *working-class*, from that large portion of citizens who *aspire*, and to-day push on, the car of progress."

The writer says that he is not disinterested in the work already begun, although the obstacles are many, and the signs of encouragement few. Oh, that there were even *one* such man in every town in Chili!

MR. GILBERT.

Whips and Belts for Torture.

The ignorant, and especially the women are beyond our reach for the present. A few weeks ago we employed a new servant, who attended our services, listened to reading, and would remain at evening prayers. After the first interview with her confessor, all was changed. Now she wishes to receive no instruction from us,—says that her confessor is in the place of Christ, and seems to think that all the teachings of her books have equal authority with the Bible itself. She has in her room a leathern whip one foot in length, with twelve heavy braided lashes swinging from four iron rings attached to the handle. Most farmers would shrink from using such a whip, even if it were long enough, in driving oxen, and yet this frail girl scourges herself with it in a practicing penance. Who knows how many blows she would have to inflict upon herself if she presumed again to hear us preach? The Carmelite nuns have such whips hanging by their beds constantly. A few months ago I had one of them made of small iron chains tipped with iron points, but it was stolen. Beside this instrument of torture, our servant has a wire belt with perhaps a hundred blunt points, which is designed to wear around the loins. This poor girl is trying hard to gain heaven by a system of torture—an earthly purgatory—a vain process of expiation.

"*Stayed long enough!*" "*Wasting your*

time!" June 30.—I just received a letter from a very dear friend in the United States, who puts the following questions:

"Don't you think you have stayed in South America long enough? Are you not wasting your time? I think the people there have now as good a religion as they deserve." Some will smile at this blunt way of writing, and perhaps think that he is half right. The writer is a man of good judgment, but in this matter he misjudges. I do not think that I have a call to return home just now. The walls of the new church are going up. The walls of Romanism are slowly crumbling. Our field of operation is enlarging. Men are needed who speak the language, who know the people, and who have had an education in a Christian land. He who has made a beginning should not easily be turned aside. I enlisted for life, expecting that Providence will permit us to *visit* our beloved native land, and see again the faces of those we love so well. Be this as it may, we rejoice in the continued goodness of God toward us.

"*Don't you think you are wasting your time?*" Our Christian friends in Chili don't think we are. I trust some Christians at home feel encouraged to have us labor on. I don't think we are wasting our time. It required some exercise of faith to think so during the first years. Since we came here an English and a Chilian congregation have been gathered in this city and also a Chilian congregation in Idea. This is a day of small things, but the end is not yet. The leaven of the Gospel is at work. A few days since, a university student came to buy a book so as to ask their theological professor hard questions, and to become established in the truth. In his class are forty-two, so that "Seymour's Evenings with the Romanists" may do much good in that class.—We are interested in the work, and are generally hopeful and contented.—The work moves slowly. The visible results are not imposing. To some we may seem to be fools, beating the air with the foolishness of preaching.

MISCELLANEOUS.

THE ALLEGED LETTER OF MARY ANN SMITH.

THE Newark Daily Advertiser published, at the request of "Father Doane," a letter purporting to have been written by Miss Smith, requesting that the suit might be discontinued.

Dr. Mattison thereupon addressed in the columns of the same paper, the following letter to Mr. Doane:

MARY ANN SMITH AND HER KIDNAPPERS.—THE case of this unhappy young girl is exciting increasing interest throughout the country, as the facts come to be understood. And the publicity given to the case, both by the religious and the secular press, and above all, the money contributed at the Northport and Sing Sing camp-meetings to prosecute the suit for her release, have alarmed the Romanists, and they are doing every thing in their power, except to release her, to stop the legal proceedings. The last expedient has been the publication of a letter, purporting to have been written by Miss Smith, requesting that the suit may be discontinued. The letter was sent to "Father Doane," the priest by whose order she was abducted, and was published by his request in the *Newark Daily Advertiser*. Here is the letter dated at the "Convent of the Good Shepherd," August 1:

Please excuse the liberty I take in writing to you. Be so kind, Rev. Father, as to put a stop to my trial, as I consider there is but one true religion, and in that I mean to live and hope to die. I confess myself a Catholic now, and I hope forever. Rev. Father, the religious here are very kind to me. I am happy, and as I have but one soul I shall try and not lose it. Be so kind as to tell my father to send my trunk and all my clothes. Rev. Father, if it is not too much trouble, I should like to see you.

I feel as though I shall never leave here. I have a great desire to become a Magdalen. I trust after a little while the dear and honored mother who has charge of my spiritual and temporal welfare will think fit to send me to that holy retreat of retirement and prayer.

Rev. Father, I most humbly beg your prayers, hoping that our Divine Lord may be graciously pleased to place me in that situation of life wherein I may serve him best. We have had a retreat here, and I am so happy since that I would not, to gain a crown, leave here. During that holy time I have had the very great happiness of receiving the body and blood of my Divine Lord. So now, Reverend Father, you know that I am happy, and shall conclude by remaining your respectful and penitent child, MARY ANN SMITH.

Rev. Father, I had nearly forget to mention that I had received a valise with my name. The articles it contains I do not claim as mine. You will, therefore, Rev. Father, be so kind as to ask my father if he has sent such articles here. M. A. S.

A splendid production this for a girl in her sixteenth year, who does not yet know her alphabet! Upon this letter the *Jersey City Times* says:

It would not, perhaps, be considered a courteous proceeding to call the reverend priest a liar and a forger, but the letter purporting to have been written by Mary Ann Smith, which was published in our columns on Thursday, if it does not create suspicions of forgery and falsehood, does certainly excite an apprehension that the letter was produced under influences not the most honorable. A set of men who believe that the end always justifies the means, and who have already proved their faith in the principle by forcibly immuring an innocent girl in a prison, would not be likely to stop at a mild forgery, or to procure the girl's signature to a document by the appliances of threats or force. The letter published in the New York *Tablet* bears evident marks of a hand more skillful in the use of the pen than that of the imprisoned girl, who can neither read nor write; and if the writer, who so accurately worded the epistle, did not give it publication without her actual signature, it is more than likely that she subscribed her name without a knowledge of its contents, or under the influences of fear or force. The request "to put a stop to her trial," which is the principal point in the letter, will have but little weight with the men who have taken up her case. It will be answered by even more vigorous efforts to liberate her from incarceration, and by a more forcible demand that the rights of all to freedom of opinion shall be respected.

The *Evening Journal*, Jersey City, whose Editor has read all the testimony, and well understands the whole case, publishes the letter and subjoins the following comments:

Our own clear conviction is, that the letter purporting to be signed by Mary Ann Smith is no work of hers. It bears in every line of it evidence of having been carefully prepared by some priestly hand. It is unquestionably a put-up job, and not very shrewdly put up at that. Now let Mary Ann Smith's Protestant friends insist, without delay, on seeing her where she can, without intimidation or undue influence, tell the whole truth about this letter. It surely cannot be impossible to get such access to the poor girl as will insure the finding out of the exact truth. No such presentation of the case as is now made by the *Tablet* and Father Doane will ever satisfy any reasonable mind. The desperate and dastardly attempt made by hired jail birds to swear away the character of this persecuted girl will make all candid minds look with grave suspicion on any thing in which Father Doane has a hand. The man who would stoop to the infamy of urging a conscienceless villain to swear that he had destroyed a girl's virtue, must not expect the public to hold him incapable of manufacturing letters to which the same poor victim might be compelled to affix her signature. This Mary Ann Smith case looks to us darker than ever before, and it will be a gross and cruel wrong if the whole power of the law is not used to ferret out the whole truth of this business.

Such are the bold and frank utterances of two secular editors, neither of whom make any pretensions to religion. They know all the facts well, and have too much conscience and courage to remain silent over such an outrage.

Not having seen the above suggestion of the *Journal* as to seeing Miss Smith, I addressed the following letter to Mr. Doane, August 22d, through the columns of the paper in which he published Miss Smith's letter:

I noticed in the papers a letter published by your direction, purporting to have been written by Miss Mary Ann Smith, in which she avows herself a Catholic, and contented and happy in her confinement, and that she wishes the suit of her release abandoned that she may become a Magdalen, etc.

Now every body knows that a conversion or reclamation effected by imprisonment, hard fare, and hard labor, with despair of release, is just as valid as a note of hand or a bequest procured under duress, and no more so. Even if she wrote the letter it is of no account, since it was wrung from her by the discipline of the Inquisition. But waiving all that, as a party interested in her release, and as you have published the letter, I address you through the same medium to say, that if Miss Smith wrote or dictated that letter, and the facts are as therein represented, I am willing for one to discontinue the suit. But I doubt the genuinenesss of the letter; or, if it is genuine, believe it has been procured by threats or bribery, or in consequence of her despair of ever being released. Besides, as the poor girl can neither read nor write, it would be an easy thing to deceive her, and get her consent to the letter, when read differently from what it really is. In a word, I believe the whole thing a forgery, an outrage upon the unhappy prisoner, and an insult to the public. My reasons for this opinion are these:

I. Miss Smith gave evidence of genuine conversion to Christ, and of the existence of a principle of devotion to him which would not be easily shaken by bonds and imprisonment.

II. After having been in your "religious institution"—(such you declare it to be in your first published letter, which you swore in court was true, although the State of New York pays twenty-five thousand dollars a year to sustain it, and your "mother superior" swore in court that it was *not* a religious institution)—after having been in this bastile three months, working twelve hours a day, and subsisting mainly on mush and stale bread and molasses, she was as firm as she was the day you sent her there in her adherence to the true faith of Christ, and so declared in court and to yourself and the nuns who surrounded her.

III. After the decision remanding her back, I heard her say to the "reverend mother," as you style her, "Well, mother, you may *confine* me and *starve* me as long as you please, but I *shall never renounce my religion. I have seen enough of the Roman Catholics.*" This last remark had reference to the false witnesses procured to prove her a prostitute. The last we heard from her, therefore, even after the decision against her, she was as firm as at any other time. I told her not to despair, that she had friends outside, and that she might yet hope to be released, to which the old "mother" snapped out with a vengeance, "Yes, get out and go to hell!"

Now, with all this before us, we are asked to abandon the suit for her release upon the evidence of such a letter, procured from her if at all we know not when, or how, or by whom; and without our seeing or communicating with her in any way!

But I have further evidence that the pretended letter is a forgery.

IV. I went yesterday, in company with Rev. Mr. Gilbert, to see the father of Mary Ann; told him I wished to talk with him in a friendly way about the case, and that if Mary Ann really desired to stay in the nunnery we would withdraw the suit. I then proposed to him to go with us to the institution to-day, promising that if Mary Ann said in our presence that of her own free will and accord she preferred to remain where she was, we would drop the suit.—Instead, however, of accepting this reasonable proposition, and thus settling the matter forever, he flew into a passion, and, turning to Mr. Gilbert, said, "You are the prosecutor, are you?" I answered, "He is." "Well," said he, "I'll pursue ye till yer heart's blood!" I said to him mildly, "O, don't talk of heart's blood," to which he rejoined, "Yes I will, and I'm the very mon for it." Upon this we left; from all of which I infer that the father *knows* the whole thing to be a fraud, and was maddened by the proposition which he knew would expose the whole plot. If Mary Ann dictated the letter, and desires to remain where she is, why should her father fear to have her see us and tell us her wishes face to face?

V. Some days since Mr. Smith visited Mrs. Fitzgerald with this letter, or another purporting to have been written by Miss Smith, and urged Mrs. Fitzgerald to do what she could to stop the suit. Mrs. F. promised to do so, in case Mary Ann desired it; and as she had seen her once in the institution, under a permit graciously granted to her by yourself, and when there the ladies in charge had invited her to come again, assuring her that no new permit would be necessary, she concluded to go and see Mary Ann for herself. Accordingly she went yesterday, with her husband, and after encountering all kinds of excuses and pretexts for an hour and a half, was finally refused permission to see her, on the ground that it might disturb her tranquillity, or make her discontented to see Mrs. Fitzgerald. Here is a fifth proof that the pretended letter is a fraud. They *dare not* let Mary Ann see any Protestant, because they know that she would expose and denounce the whole plot.

These, sir, are my reasons for believing the whole affair to be but a "pious fraud," got up to deceive us and the public—an

affair in which no honest man, and especially no professional minister of Christ, should knowingly participate.

Your favorite organ, the N. Y. *Tablet*, says: "In God's name let the matter be again thoroughly examined—let there be light." We Protestants all say, *Amen;* let the *truth* come out, hit where it may. And we are resolved that it *shall* come out. And now, sir, to settle the whole matter in a day, and have an end of it, I make you this proposition:

On Tuesday next, Aug. 25, at 10 o'clock A. M., you shall meet Rev. Mr. Gilbert, Rev. Mr. Poor, of your city, Gen. Runyon, Mrs. Fitzgerald, and myself, or such of us as can attend, at the House of the Good Shepherd, on Eighty-ninth St., near East River., N.Y., and procure for us an unrestricted interview with Miss Smith. I will read the pretended letter to her, and question her as I think best as to the whole affair. The questions and answers shall be written down, and signed by all of us, and published the next day in the *Daily Advertiser;* and though Miss Smith is thus confined, and in the hands of her enemies, and would be liable to punishment, and perhaps death, if she testified against you, nevertheless, if she tells us that she dictated that letter of her own free will, and that she wishes to remain where she is, the suit shall be withdrawn, and there the whole matter shall end. The public can then judge from her own words printed in these columns; and if the facts are as the letter affirms, both yourself and your cause will thus far be fully vindicated.

ANSWER TO THE ROMAN CATHOLIC TRACT,
"IS IT HONEST?"

In our April number we printed "Is it Honest" with the Rev. Dr. Gordon's short and pungent reply. The following presents the subject in a different light, and we ask for it a careful perusal.

IT IS HONEST

To say that the Roman Catholic Church prohibits the reading of the Bible.

Because translations of the Bible into living languages are placed in the Index Prohibitorius,[1] or official list of books which no Romanist is allowed to possess where the Church has power to prevent it.[2]

Because the authorized R. Catholic copies themselves say, "To guard against *error*, it was judged necessary to forbid the reading of the Scriptures in the vulgar tongues.[3]"

Because the approbation cited in the tract was not given to a simple Bible, but to a Commentary in twenty-three quarto volumes.[4]

Because this very translation itself has since been prohibited.[5]

Because Bibles without notes *cannot* be bought "at any Roman Catholic Bookstore," and the sale of commentaries is another matter altogether;[6] and

Because the fact that each edition of even these is specially authorized by "the Bishops of the Roman Catholic Church,[7] (who, by the by, do *not* encourage Romanists to read the Bible,"[8]) itself proves the charge. Where there is no prohibition, no license is needed.

IT IS HONEST

To say that Roman Catholics believe that man, by power in himself, can forgive sin.

Because the very text cited and misinterpreted to prove the power of absolution, proves this very thing if it proves anything at all for them;[9] and

Because if Roman Catholics believed the truth that God only can forgive sins,[10] without the interposition of the priest,[11] they would not apply to any man for any form of absolution.[12]

IS ITHONEST

To accuse Protestants of falsely, dishonestly, and slanderously charging that R. Catholics pay the priest to pardon their sins—

When payment is actually made to the priest for indulgences which remit temporal punishment for sin—

When the distinction between pardon and remission of temporal punishment is a mere scholastic, technical quibble, which

---

[1] Index Librorum Prohibitorum, Rome, 1841. p. x. See also pp. 39, 379, 380. See also Index Gregory XVI., (Mendham,) Sig. A. 4. 2. [2] Introduction to Rheims' Testament, original edition, paragraph 2. [3] See 'An Admonition,' on third page of Roman Catholic Bibles. [4] Mendham, Index Gregory VI., p. 62; Darling, Cyclopædia Bibliographica, p. 99. [5] Townley's Illustrations of Biblical Literature, vol. ii, p. 539; Darling, p. 99; Index Librorum Prohibitorum, Rome, 1841, p. 272. [6] See any Roman Catholic "Bible," throughout. [7] See second page of Roman Catholic Bible. [8] See as above. The words quoted in the tract are *not* in "the approbation of the Bishops of the Roman Catholic Church." [9] See the text itself. (It should be noted that this is misquoted from the authentic Rhemish version, which reads: "whose you shall retain," in the editions of 1582; Baltimore, 1837; Boston, 1857; and Dublin, 1794. [10] Isa. 43 : 25; Psa. 32 : 5; Mark 2 : 6. [11] Heb. 7 : 24, 25; 9 : 15; 1 Tim. 2 : 5. [12] John 10 : 1; Isa. 55 : 2.

very few plain folks, Roman Catholic or Protestants, can see into—

When the indulgence is accepted by most Roman Catholics as all the same thing as a pardon—

When, nevertheless, Protestant controversialists, after their attention is called to the cavil, scrupulously observe it; and—

When such a thing is *not* "unheard of in the Roman Catholic Church," for otherwise it could not be "stigmatized as a grievous sin?"

IS IT HONEST

To charge Protestants with making the false accusation that Roman Catholics believe their sins are forgiven merely by the confession of them to the priest—

When no such thing is believed, and no such charge is made by them—

When in the preceding paragraph the contrary complaint is made that a financial consideration, and not mere confession, was said to be the means of obtaining pardon?

IT IS HONEST

To assert that the Roman Catholic Church grants indulgence or permission to commit sin—

Because indulgences, though nominally inapplicable to sins not yet committed, can always be *obtained* after the sin, and *reckoned on* before—

Because a chief cause of the Reformation was the sale of indulgences with prospective effect,[1] and the Roman Catholic Church boasts that it never changes; and

Because many instances are on record where men have been absolved by Roman Catholic priests of crimes not yet committed.[2]

IT IS HONEST

To accuse Roman Catholics of putting the Blessed Virgin and the saints in the place of God and the Lord Jesus Christ—

Because a single prayer to any of them is a putting them into the place of God, who has reserved all prayers to himself.[3]—

Because very many prayers are found in the Missal[4] and other authorized books of devotion[1] addressed to the Blessed Virgin and to the Saints.—

Because prayers are made to the Blessed Virgin for blessings, without any mention of God,[2] who is the only source of blessing.[3]—

Because the Blessed Virgin and the Saints are very frequently asked to intercede between God and man,[4] whereby they are put in the place of the Lord Jesus Christ[5]—

Because it is plainly said that the Virgin has power over God,[6] and that Christ has given up His power to her[7]—

Because blessings are asked for through the merits of the Saints,[8] and professed to be given;[9] and

Because salvation is asked for through the merits of Mary, the Saviour not being mentioned.[10]

IT IS HONEST

To accuse Roman Catholics of paying the same worship to images or pictures as the heathen do—

Because "the heathen" themselves always claim that the divinity or virtue is not in the images themselves, but that all the honor paid to the idols is intended for an unseen being whom the image is supposed to represent.[11]—

Because the Roman Catholics, like "the heathen," have a multitude of images and pictures which they reverence as being themselves endued with supernatural powers;[12] and—

Because God has declared that no genuine worship can be paid Him through images,[13] whence all such worship must be false.

IS IT HONEST,

When all things are so,

To charge Protestants with untruth, and slander, and dishonesty, and ignorance, and

---

[1] D'Aubigne's History, vol. i. book iii., chap. ii. Gieseler's History, vol. iii., pp. 402, 510. [2] For a single instance, the Gunpowder Plot conspirators, who received absolution from Gerard and Greenway, two Jesuits. [3] Matt. 4 : 10; Isa. 46 : 23; Phil. 2 : 10. [4] The Roman Missal, approved by Cardinal Wiseman, pp. 155–157; 51, 52, etc.;

[1] Glories of Mary, approved by † John, Archbishop of New York, almost every sheet. Ursuline Manual, pp. 383, 414. Devout Manual, p. 57. Catholic Piety, pp. 23; 248. Flowers of Piety, pp. 182, 199. [2] Glories of Mary, pp. 322–333; 166, etc. [3] James 1 : 17; John 3 : 27, etc. [4] The Missal. For the Virgin, pp. 230, 244, 329; For Saints, pp. 332, 336, 338. [5] 1 Tim. 2 : 5; John 14 : 6; Acts 4 : 12. [6] Glories of Mary, pp. 208, 442, 427. [7] Glories of Mary, pp 200, 441, 764. [8] Missal, pp. 331, 343. [9] Missal, pp. 333, 335. [10] Missal, p. 396. [11] Porphyry, Dio Chrysostom, Arnobius, *et alii*. [12] That is, supernatural ability to wink, sweat, bleed, etc., under favorable circumstances. [13] Isa. 42 : 8; John 4 : 23, 24.

even with loving these crimes against God more than the Roman Catholics do?

Remember the commandment of God, which says, "*Thou shalt not bear false witness against thy neighbor.*" Remember that the Saviour said, "*With what judgment you have judged, you shall be judged: and with what measure you have measured, it shall be measured to you again.*"[1]

Reader, we try to be honest. Our cause depends upon it. We have proved that herein WE ARE HONEST. We wish our opponents were, for then there would be no controversy. Now, examine the subject for yourself fully; but remember that the side that finds misrepresentation or concealment necessary cannot be the side of truth. We do love fair play; not that kind of fair play which establishes the Inquisition, or prevents the other side from being heard, or tries to rule public schools for sectarian purposes, or obtains public money and property for denominational ends, or disowns its own practices, or misrepresents its opponents. Reader, do you love fair play?

BY THEIR FRUITS YE SHALL KNOW THEM!

[1] Quoted from a Catholic Bible.

ROMANISM IN INDIA.

MISSIONS OF CHURCH OF ENGLAND.

MR. THOMAS.—Sometimes I have had opportunities of placing "the truth as it is in Jesus" before Romanists and Mohammedans. Some of the Romanists are deplorably ignorant, others again are a little more shrewd, and these attempt to justify the worship of images by the fact that Moses was ordered to place cherubims over the mercy-seat. They forget, however, that though he was divinely instructed to place them there, yet no where was he directed that they should be worshiped. Some of them have admitted that there was no difference, save in names and other minor matters, between Hinduism and Popery; and that Protestant Christianity was the only true religion. One of them, in comparing the two latter, used a very original and purely oriental simile to illustrate what appeared to him the distinction between them. "Protestant Christianity," he said, "was like clear melted ghee, into which, when you look, you see your face plainly; but Popery was like congealed ghee, in which you saw nothing; it was the same thing dimmed and obscured." I heard from another Romanist that one of their number had one of our Tamil Bibles in his house. The priest, hearing of this, proceeded to the house, caught sight of the man's 'golden treasure,' and, Jesuit-like, asked him to "lend it to him to read;" that he would return it when read. Unable to resist his priest, he consented to the loan; and, after the lapse of some time, went and asked for the book he had lent, and received the following reply: "I told you I would return it when I had read it; I have not yet read it." The poor man heard that, in the meanwhile, his much prized Bible had been consigned to the flames! The virulence of Popish hatred towards the word of God is as bitter and malignant now in this country, as it has ever been everywhere. "There must be," as one of our good evangelical bishops at home said, in a recent charge, "there must be a lie in his right hand, though he may not know it himself, who instinctively shrinks from contact with the one only volume of truth."

MR. SCHAFFTER.—We have had, also, some large accessions from heathenism, and a few from the Church of Rome. The former, with a few exceptions, bid fair to abide in the faith. The latter quite astonished me as to the amount of ignorance they possessed. For three or more generations they have been members of the Church of Rome, and yet not a soul in that village knows how to read or write; and, as regards Romish doctrines, they seem to be well up with the arguments why a priest should not marry, and know five or six prayers addressed to the Virgin Mary. When they joined us, and were brought at once into a regular system of instruction, they were pleased at it, and astonished at their former ignorant state. In passing, I may as well mention here, that, as regards spiritual and mental ignorance, it strikes me, that on the whole the most ignorant heathen in my district is better off than the Romanist. But such has been the device of Rome everywhere.

SANDWICH ISLANDS.

(A. B. C. F. M.)

MR. PARIS.—The Reformed Catholics have built their house of worship, made attractive by an organ, etc., and established a day and Sabbath-school in the immediate vicinity, and have done their utmost to proselyte and draw away not only the children, but also the members of this church. But strange to tell, with all their external glitter, flattery, and threats, thus far they have failed. The members of our church stand fast. They all, or most of them, went once

to see and hear for themselves, and said they were satisfied. 'It was all form—shell—no substance. It was genuine Popery varnished.' Many who were Papists have left their ranks, and are inquiring the 'way to Zion, with their faces thitherward.' Some of these had been led blindfold by the priests fifteen, twenty, and some thirty years.

TURKEY.

Native Preacher.—I must tell you a little about my visiting and talking with a sick man, 110 years old. He was a Gregorian. When I went I said to him: 'Father, do you wish that I read the Gospel to you a little?' 'I should be very happy,' he replied, and at once tears ran from his eyes. After reading, I asked him, 'What hope have you of going to heaven, and on whom do you trust?' He replied, 'All my days I have called on all the saints, and the mother of God, the holy virgin.' 'Is there no other?' I asked. 'Who is there?' he asked, 'I know of no one.' 'Did Christ do nothing for you?' I asked. Turning up his nose, he asked, 'What did he do?' 'Did he not shed his blood for you?' I asked.—Again turning up his nose, he said, 'They say 'tis one thousand years since he came. Where was I then? I have only heard that he came and saved Adam from hell.' Wretched man! He was indeed baptized 110 years ago, and called a Christian!—Finally I talked to him more than an hour about the Saviour. He wept much and was very grateful, and we parted friends. As he was a very poor man, I gave not only spiritual but pecuniary aid also, according to my ability. I am sorry I was not with him when he died.

A contest is going on in Louisville, Ky. between a physician named McKinley and the Superior of the Ursuline Academy in New Albany, Indiana, for the possession of a girl, fifteen years of age. The Doctor alleges that the child is his daughter; the Superior of the Academy that she is not. What gives point to the controversy is the fact that the girl is admitted to be heiress to a fortune of a million of dollars.

The Bishop of Peterborough on the Priesthood.—Speaking of the work of the Church he said: "Some of the ministers are degrading the ministry by making themselves priests, whereas there was but one priesthood in the Church of Christ—the priesthood of all the members of his Church. Their work was nobler than to be the representatives of man to God; they had to represent God to man, and beseech him to be reconciled to God."

Prayers for the Future of the Popedom.—On Sunday Bishop Loughlin caused to be read in the several Catholic churches of Brooklyn, an interpretation of a letter from Pope Pius IX., setting forth that the dangers threatening the Roman Catholic Church in Russia and Prussia call for the prayers of the faithful, and granting seven years of plenary indulgence to such as comply with the requirements of a trediem—three days of fasting and prayer. The Bishop named Thursday, Friday and Saturday of the present week as the days set apart for the purpose.—*N. Y. Times.*

Ten Years' Work.—Ten years have seen encouraging mission growth in Turkey. In 1857 the American Board had 28 churches, 800 members, 50 schools, and 1,500 pupils. Now it has in that country 56 churches, 2484 members, 175 schools, and 5,500 pupils. Each year there are 30,000 copies of the Bible sold.

Kedzie's Rain-Water Filter. Patented Jan-10th. 1854. Manufactured by Kedzie & Brunnel, Rochester, N. Y.

We cheerfully recommend this Filter to those who have impure water. For two years our well was useless. A chemist on analyzing the water, that looked like milk, pronounced it good. A friend urged us to send for Kedzie's Filter.—We did so. The water comes from it as beautifully clear as any water we ever saw. The firm offer Filters of five dimensions, with Reservoirs that hold from one to four gallons. Send for their Circular.

IS IT HONEST?

In reply to inquirers respecting answers to this tract, we state that the following articles, published in our Magazine, are now reprinted, and can be had in any number, by application to 27 Bible House.

FAIR ANSWERS TO FAIR QUESTIONS. 48 pages. A reply to the Roman Catholic tract, Is It Honest? By L. W. Bacon. Price, 15 cents single copy, $10 per hundred. Of this work Dr. S. I. Prime, of the New York Observer, says:—"I have read 'Fair Answers,' with unmingled satisfaction and great admiration. I regard it as a work of decided merit and permanent value."

PRESENT ASPECTS OF ROMANISM. Rev. E. M. Atwood, Salem, Mass.—Six cents single copy, $5 per hundred. These are articles that should be in the hands of every Protestant in this country.

"TIMELY BOOKS."

SIGNS OF THE TIMES: Letters to Ernst Moritz Arndt on the Dangers to Religious Liberty in the present State of the World. By Christian Charles Josias Bunsen, D. D., D.C.L., D.Ph. Translated from the German, by Susanna Winkworth, author of the "Life of Niebuhr," &c. New-York: Harper & Brothers.

A volume bearing directly upon the great issues now pending before the public opinion of Europe and the world, is the work of the late Chevalier Bunsen on the "*Dangers to Religious Liberty.*" Among other topics which it discusses are the history of the dispute between the Roman Church and the government of Baden, that commenced in 1853,—the conflict between civil Legislation and the Roman Canon Law, in its bearing on Marriage, Education and Property—the persecutions practised twelve years ago by the Romish clergy, in Tuscany, in Bohemia, in Austria, and in France. These topics indicate the scope of the book, and will suggest to such far-sighted men among us as foresee the questions that are impending before us in America, where they can go to forearm themselves with the thoughts and arguments of a great Christian philosopher and statesman.

THE PROVINCIAL LETTERS of Blaise Pascal. A New Translation, with Historical Introduction and Notes by Rev. Thomas M'Crie. Preceded by a Life of Pascal, a Critical Essay, and a Biographical Notice. Edited by O. W. Wight, A.M. New-York: Hurd & Houghton.

We were only the other day considering what steps should be taken to secure the publication of a book edition of this incomparable and immortal book; when, lo! there appears at our hand a neat 12mo., which leaves little to be desired. The matter prefixed is from the best sources, and is all pertinent, and helpful to the reader. The "Biographical Notice" promised on the title-page, in addition to the Life of Pascal, turns out to be a *bibliographical* account of "works to be consulted with reference to Pascal and his writings"—which is a good thing to have in such a book.

The "Provincial Letters" has acquired a moral, in the lapse of time, in addition to those which it pointed so sharply in its own generation. Isaac Taylor makes a remark to the effect that this work, the most superb and brilliant piece of polemic writing in the history of literature, has had after all scarcely a perceptible result in staying the growth and progress of the Jesuit Society. The fact shows us how far more powerful an *institution* is than a *book*. While the Post Royalists were overwhelming their antagonists with exquisite ridicule, and producing a book that was to be treasured as a classic by the *di ettanti* of all future generations—the Jesuits were founding schools and seminaries.—Pascal is known forever by his immortal books, but Jesuitism, that staggered for a moment under his blows, soon rallied, and is stronger today than ever before.

The question, which party get the better, before the public, in the great controversy now beginning, is no trifling question indeed. But it is unspeakably inferior to the question which shall build the schools and colleges and churches that will live and shape the character of the nation when our books and pamphlets lie forgotten in the dust of libraries.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6TH SEPTEMBER, 1868.

MAINE.

Hallowell. A friend	2 00	
Bangor. 1st Cong. Ch. and Soc'y, E. F. Duren	32 00	
South Berwich. Bapt. Ch & Soc'y	8 60	
Gorham. Cong. Church and Soc'y	21 20	
		63 80

NEW HAMPSHIRE.

Haverhill. Cong. Ch. and Soc'y add to complete L M for Dea. A. K. Merrill	12 40	
Northampton. Cong. Ch. and Soc'y	22 30	
North Conway. An invalid friend	1 00	
		35 70

VERMONT.

Brattleboro. Rev. A. Van Dorn	10 00	
Bradford. Cong. Church and Soc'y	26 45	
Townsend. " " " in part	22 00	
" Bapt. Church	15 45	
Coventry. Rev. P. H. White	5 00	
Poultney. Cong. Church and Soc'y	10 07	
" Union Meeting, Methodist & Baptist	13 56	
" J. W. Bacon	5 00	
		107 53

MASSACHUSETTS.

Abington. 1st Cong. Ch. and Soc'y	28 00	
E. Abington. Cong. Ch. and Soc'y	70 42	
Franklin. 1st Cong Ch. and Soc'y	126 17	
Spencer. Cong. Church and Soc'y	27 88	
Westford. Amos Haywood	2 75	
Leicester. 1st Cong. Ch. and Soc'y	47 30	
Gloucester. Cong Church and Soc'y	53 50	
Wellesley. " " " for L M of Rev. Geo. G. Phipps	30 00	
Boston. Essex St. Ch. and Cong. add.	250 00	
So. Weymouth. Female Charit. Soc.	15 00	
Cambridgeport. E. D. Goodrich for Miss Rankin's Seminary Building, Monterey, Mexico	3,000 00	
Leominster. Capt. L. Wood	1 00	
		3,651 92

RHODE ISLAND.

Little Compton. United Cong. Church and Soc'y	17 66	
		17 66

CONNECTICUT.

Cromwell. H. B. S	1 00	
Stratford. Gen G. Loomis, U. S. A.	5 00	
Mansfield Centre. Friends to constitute Dea. Geo. Swift a L M	30 00	
Greenwich. 1st Cong. Church add	4 50	

Norwalk. 2d M. E. Church 23 25
" S. Young & A. A. Bennett $5 each, to constitute Rev. John S. Breckenridge L M 10 00
" W. S. Lockwood $5, Mr. St. John $2 ..... 7 00
" O. S. Clark 2 00
Stratford. Gen'l G. Loomis, U. S. A. 5 00
Birmingham. Cong. Church, Henry Somers L M 54 83
Scotland. Cong. Church, Rev. L. H. Barber part L M 20 00
Milford. 1st Church, Samuel Clark 3d L M 53 50
" Plymouth Church 50 00
Plantsville. Cong. Church 43 62
Cromwell. " " 24 00
Middletown. 1st Ch., to make Mrs. Louisa Mansfield, Mrs. Elizt'h Dyer, Mrs. Sarah J. Ashton and Mrs. Dr. Brewer, L Ms... 111 61

445 31

NEW YORK.

Buffalo. Lafayette St. Presb. Ch. by A. Parker, Tr 79 75
N. Y. City. Jo's McKee 10 00
Potsdam Junction. Cong. Ch. by Geo. Handy 12 00
Salem. U. Pres. Church, Rev Mr. Forsythe 53 00
Coila. U. Pres. Church, in full of L D for Rev. Mr. Gordon 40 00
Cambridge. Pres. Church 18 23
" Edward Cramer 5 00
" U. Pres. Church, to constitute Zenas Robertson L M 22 71
Hebron. Additional 1 50
Albany. Dr. Sheldon's Ch.; add 1 00
Balston Spa. Rev. Mr. Mattoon 2 00
" A widow 25
Argyle. U. Pres. Church, to constitute J. C. Sill a L M 37 00
Lansingburg. Rev. A. D. Eddy, D D 10 00
West Hebron. 24 34
Clyde. Pres. Church, add 1 00
Kortright. Benev. Asso'n 5 00
Malone. Coll'n in Church 110 65
Norfolk. Cong. Church 9 00
Potsdam. 1st Pres. Church, G. W. Bonney, L M 31 25
Buffalo. Ladies for Mexico 122 47
Utica. Two Ladies for Mexico 50 00
West Farms. A friend 10 00
Homer. Cong. Church, Mrs. Electa Root by Rev. Dr. Holbrook for Rev. Mr. Minnette, Bologna, Italy 50 00
Hudson. T. V. F. 5 00
Brockport. Pres. Ch. Jacob Sutphin on L M for son, John Sutphin 5 00
Sweden. Cong. Church to make F. P. Root L M; Jo's Sutphin, Mrs. Phebe Morgan $5 ea.; C. White $3, R. J. Cook, S H. Day, F. P. Root, E. Patton & Rev. J. Cunningham $2 each; A. McCullock, Jo's Staples & five others $1 each; E. Lock & Alex. Knowles 50c. each; J. E. Cunningham 25c 31 25
Rochester. Central Pres. Church to make Dr. F. French, Hon. J. W. Howe & H. F. Smith, L Ms; F. Starr $20, L. A. Alling $10, W. A. Hubbard, W. Alling, W. Kilgose $5 each; Collection $48 35 ..... 93 35
Binghamton. Pres. Church to make Mrs. Geo. Beach, Mrs. Dr. G. Burr, Miss A. Bowers, E. K. Clark and R. Ely L Ms; P. Lockwood to complete L M for his daughter, Miss T. D. Lockwood $10; Mrs. W. S. Anner, on L M 10; Geo. S. Beach $20; E. K. Clark, J. Leighton, W. H. Pratt, D. S. Ayres, C. McKinney, M. S. Barnes, H. E. Pratt, E. Hawley, Mrs. D. K. McKeene $5 each; Rev. S. McKinney, H. M. Myer, R. Ely, O. H. Mason, E. Ross, J. D. Ibbotson, Col. O. Ely, Miss C. Saunders, J. B. Weed $3 each; E. A. Root, S. M. Ely, D. B. Smith, Fish & Butler, J. S. Frear, J. W. Manier, Admiral Sands, Dr. E. J. Craft, H. B. Ogden, N. Tucker, Ja's Smith $2 each; Others $34 50 ..... 168 50
Rochester. Plymouth Ch. to make Dr. A. G. Bristol L M 43 50
N. Y. City. O. B 100 00

1,152 75

NEW JERSEY.

Trenton. Messrs. Norris and Hutchinson $5 each 10 00
Camden. 2d Pres. Church 18 25
Princeton. R. Taylor, which makes Mary Louisa Taylor a L M ... 30 00

48 25

PENNSYLVANIA.

Belle Valley. Pres. Church, George Kellogg, Tr 8 00
Pine Grove. Evan. Lutheran Church, which makes Rev. E. S. Henry a L M 30 00
Holmesburg. Baptist Church 9 58
" Mrs. Hartpence 5 00
Selins Grove. Evan. Luth. Ch. which makes Rev. M. L. Shindle and Prof. P. Born, L Ms 60 00
" Jacob Weist 10 00
" Reformed Church 4 00
Muncy. Collected by R. T. 34 25
Lock Haven. Mr. & Mrs. Mackey which makes Miss Annie H. Mackey L M 30 00
" Messrs. Bridgens, Marshall, Chapman, McCormick, Lyman, Mayer, Armstrong, $5 ea. 35 00
Others 27 75
Hollidaysburgh Sab. School of Pres. Ch. for Sab. Sch'l of Santiago. 15 00
Philadelphia. Mrs. M. R. Mitchell. 5 00
Germantown. Market Sq'r. Pres. Ch. by Jacob Helffenstine 20 00

293 58

MARYLAND.

Baltimore. Messrs. Cressy & Chase $5 each 10 00
Govanstown. Govane Chapel which makes Rev. J. H. Haufman L D in part 53 00
" M. E. Church 7 97

70 97

INDIANA.

Logansport. Bapt. Church 15 00
" Union Meeting 3 80
" A. M. Floyd $2, Rev. W. Greenough and wife $2, Cash $2 25 .. 6 25

25 05

OHIO.

Elyria. Cong. and Pres. Ch's, $10 of which by Mrs. Ely, for Miss Rankin 80 04
Oberlin. Pringle Hamilton in full of L M 5 00
Dover. Rev. H. B. Hall 3 30
Massillion. Rev. Jo's Kimball for L M 5 00

93 34

MICHIGAN.

Ann Arbor. Alvin Norton 5 00
Tecumseh. Union Meeting add 2 00

7 00

NEBRASKA.

Omaha. Mrs. R. Gaylord & daughter 2 50

Total, $6,015 26

THE

CHRISTIAN WORLD.

Vol. XIX. NOVEMBER, 1868. No. 11.

PETER AND THE POPE.

In the Catholic tracts we find a statement of the Romish claim in respect to the Pope, as follows: "He (Christ) gave St. Peter the keys of the kingdom of heaven, and declared that whatsoever he should bind or loose on earth should be bound or loosed in heaven. This is a delegation of his own supreme power to St. Peter, which constitutes him, in the full force of the term, the Vicar of Christ." * * "Jesus Christ has, as it were, * * affixed his signature and seal to the blank sheets on which his vicars write their laws." So much for the power itself, which is certainly ample. Now for the way it comes to be in the Pope's hands: "It is because St. Peter made the Episcopal See of Rome his own apostolic and pontifical See, leaving his own special personal authority of Vicar of Christ, together with the ordinary power of the Episcopate, to his successors in the same See, that the bishops of Rome are the supreme bishops of the Catholic Church. Our Lord Jesus Christ did constitute St. Peter and his successors His vicars on earth: St. Peter did establish an order of succession to this vicariate in the line of succession to the Roman Episcopate. It is easy enough to prove these two facts; and that is equivalent to proving that the supremacy of the Roman Church is derived from a precept of Jesus Christ."

This is plain enough.—It is remarkable, however, that these "two facts," which it is "easy enough to prove," are *not* proved. The assertion of them is made in language strong and often. But, as proof is on the whole more satisfactory, and the matter is of someimportance, and as it is "easy enough" to give, it is a pity that it was not furnished.

At this point in the tract, the other party in the dialogue, a Protestant, just turning Romanist, is made to say: "I have been studying this matter for the last five months, and indeed, I had examined ecclesiastical history pretty carefully long before this. I am convinced that Christ gave the primacy to St. Peter, that St. Peter was the first bishop of Rome, and that the bishops of Rome have always held the primacy as successors to St. Peter." Here again, it were greatly to be wished that the methods of this five months and more of study had been set forth. This, "I am convinced," is not an altogether satisfactory mode of getting past the vital points of disputed verity in an affair of this kind.

The matter here pending, is nothing less than the supreme authority affirmed to be vested in a single line of men to govern, one after another, as the viceroys of God, the whole Church on earth to the end of time. We must expect that the grounds of so great asserted power will appear clearly, both in Scripture and history. If such a mighty rod of divine vicegerency has been left among men, it has been plainly stated, we must suppose, who should handle it, and how, if at all, it should be passed from one to another.—If any one has now in his hand a stick which he seems to have picked up because he fancied it, and because it was lying about carelessly, surely that cannot be the rod!

Agreeably to this, we find the old Hebrew priesthood assigned to "Aaron and his sons," by "a perpetual statute;" by a "statute forever throughout their generations." And directly, in order to make His purpose plain on this point, the Lord caused the earth to swallow up Korah, and others, who had doubts. So the true prophets who spoke of God, were required and prepared to show the signs of their commission by supernatural works, and by verified predictions of coming events. God himself laid down the rule on this point. (Deut. xviii. 21, 22). The man at Rome, claiming a power immeasurably vaster than ancient priest or prophet ever exercised, must show some like statute or sign.

The "two facts," so easy to prove, are little more than two. The first, as it was given, is: "Christ did constitute St. Peter and his successors, His vicars on earth." This will bear division. "Did constitute St. Peter His vicar, and did provide for successors to St. Peter, who should also be His vicars," would be a better form. The successors, if there are any such, being perhaps Popes, ought not to be slighted so much, as to be slipped in lightly in the same phrase with St. Peter. It is possible, too, that when we come to look narrowly on them, the Saint might pass and the successors be objected to. Peter must not go with so big a girdle till we have shaken it, at least, to see what may come from it.

The second, or really the third "fact," is fairly laid down. When it has been shown that Peter was vicar of God, and that he was to have successors in that office; the next thing is to show that the bishops of Rome were set to be those very men. These things being established, we may grant that the claims of the Papacy would be maintained. Though, indeed, if the case were to be pressed, there would remain a fourth thing to be proved, namely: that this high office is not liable to be vacated or passed into other hands through maladministration. Changes something like that have occurred, as we learn in the Bible history. The question would then arise, whether the misbehavior at Rome, might not have amply sufficed to fling the vicarship out of that line. But this may pass. It would be useless to spend time in disputing about the course of a river after we had found that there was no such stream.

And now we may consider the facts. We will turn to that text on which Rome mainly, and indeed almost solely, relies. Here, certainly, we shall expect to find the deed of power to Peter and his successors.

We read, (Matt. xvi. 18, 19), "I say unto thee that thou art Peter,"—Peter is here plainly,—"and on this rock I will build my church"—the successors,

one would suppose, must come next: "and I will give unto thee the keys:"—no successors yet!—"and whatsoever thou shalt bind:"—more of Peter, but no successor. Look well! How readest thou? "And whatsoever thou shalt loose on earth,"—nothing of successor?—No, verily; not a line or syllable.

But we will examine the passage again. The language throughout we see is figurative. A government should not be built on metaphors. Various constructions have, from the earliest times, been put upon the words employed.

To give the case fairly for the Pope—if he has any interest in it—it should be said that "Peter" signifies, or is literally "rock." So that the verse might read: "Thou art Rock, (or thy name is Rock,) and on this rock I will build my church." Yet not modern Protestants only, but others also, long before, have held that by "this rock," is meant not Peter, but the confession he had just made, or not certainly the purely personal Peter, but the Christian confession in him, without which he would have been nothing but water. So Augustine believed.

But we need not stand on this point. It may be allowed that Peter, personally, was meant. What follows? Truly, exactly as it is written, that the Church is built on Peter. He, the first to utter that great Christian confession, was laid in by the Master-Builder as the first of the stones in the great temple or church that was to be raised. The figure, used also in other places, is of the church, as a temple in which each believing man is a stone. So the apostle Peter himself speaks of Christians as "lively (or living) stones, built up a spiritual house." (1 Pet. ii. 5.) He makes Christ, also, it should be noticed, the "chief corner-stone." And Paul writes of Christians as "growing unto an holy temple in the Lord." In whom, also, they "are builded together for an habitation of God." (Eph. ii. 21, 22.)

What further follows as to Peter? Nothing! If the church is built on Peter, then Peter is under the church. It makes no difference how much "this rock" means the personal Peter. The more it means the purely personal Peter, the more the pure Peter is there where the Builder put him.

What has the Pope to do with all this?

If the church is built on Peter it is not built on the Pope.—We learn that Peter is some way near the bottom of the building, but nothing is said as if there were to be a stone Peter, or something like it, laid on at the corner and front of each new course, as high up as the work should be carried.

Moreover, what is here said of Peter, is said elsewhere of the other apostles Christians are said to be "built upon the foundation," not of Peter singly, but of the apostles and prophets." (Eph. ii. 10.) And in a similar manner, (Rev. xxi. 19.) it is written of the new Jerusalem, "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Others then, his fellow apostles, and the prophets, were in this masonry with himself.

But the next verse in Matthew which deals with the keys and the binding and loosing, may be thought to confer on Peter a peculiar pre-eminence. Yet reading further on, (Matt. xviii. 17, 18.) we shall see that if "the keys" are taken to represent the power of controling church membership, then they are

given to "the church," and also, that the "binding and loosing" power, whatever it is, is lodged in the same hands; or at the least, is conveyed to the apostles without distinction. (John xx. 22, 23.) We find Christ bestowing upon all the apostles a certain power to "remit" and "retain" sins. Nothing is left to Peter alone, unless his "keys" are imagined to stand for some law-making power in the church. But to imagine is not to prove. The supposition has nothing to confirm it, and is in itself unlikely.

What we conclude then, is, that Peter appears on this occasion as the medium of reception for the others, as he was also their organ of utterance or communication. Christ had put His questions to the whole company. Peter, with characteristic promptness, answered for the rest; and Christ, speaking in return, spoke to him really for the rest; causing the gifts which he conveyed to light upon Peter first, only by a distinction corresponding to that prominence in which Peter himself had come forward to speak first for the others. The gifts came into the hands of the others, as we have seen; whether at this time or not, makes but little difference.

But what were these powers? We may answer that question at our leisure: since we have shown that they did not belong to Peter exclusively. Briefly, we say: First, God has left the interests of His cause on earth in the care of men, under the direction of His Spirit; by men then, and primarily by the apostles, the doors of the kingdom of Heaven were to be opened or shut; and in the course of their labors, the sins of men were to be remitted or retained. The issues of life for the world are in the hands of the church. Second, the apostles, being endued in a peculiar manner with the Holy Spirit, were enabled to judge unerringly of those conditions of heart in men which belonged to the states of forgiveness or condemnation; and pronounce upon them accordingly. Third, in that degree in which any Christian is enlightened by the Spirit, he may now so understand the way of life and so discriminate concerning the cases of men with which he has to do, as to speak to them forcibly, either in confronting or admonishing.—But if any will assume to speak with absoluteness, as the apostles did, let him show "the signs of an apostle."—Fourth, and lastly; as to Peter in particular, the distinction implied, in our Lord's speaking directly to him of the keys, is carried out in the part he held when the doors were opened, first to thousands of the Jews, and then to the Gentiles; and generally by the prominence he held in the early and introductory events of the Christian history.—Into this space is the primacy of Peter compressed.

The Romanists are also accustomed to cite Christ's charge to Peter, to feed His sheep and His lambs. But no time need be spent to set this aside. The Pope might begin to heed this charge with much advantage to his flock.

Another of our Lord's instructive sayings to Peter in this connection, the Popes should not overlook. Peter saw the "disciple whom Jesus loved" following after; and with his usual forwardness he asked—"What shall this man do?" Whereupon he was told in effect to attend to his own business and not be troubled about other people. The bishops of Rome have occupied themselves altogether too much in asking and appointing what this and that man shall do.

Here too we are reminded of the terrible but wholesome check which the Master gave to that same apostle shortly after the occurrence of which the Romanist's canon makes so much. "Get thee behind me, Satan; thou art an offence unto me." It has appeared to many that the Popes who are so eager to represent Peter in the matter of the "keys" and the "rock" should also be content to stand for him as "an offence" and as "Satan." Possibly too the succession might be established on this line with less difficulty.

But again, and bearing decisively against any such meaning as Rome would put on these texts, we have Christ's own warnings repeatedly and most plainly given to his disciples against striving or looking to see "who should be greatest" among them. He tells them, that it shall not be with them as in the nations of the world where "they that are great exercise authority upon them." All which looks, not towards making a line of Popes, but towards forbidding one to be made.

And further, if we pass on to examine the records of the early history of the church, we shall find no signs of Peter's possessing, or claiming any such powers as the Popes, in his name, have arrogated. He was prominent especially in speaking. He took the place he was fitted for; as one does in a society of equals. But he does not appear as deciding doctrinal or ecclesiastical questions. At the most noted and important meeting held, James, rather than Peter, gave that sentence which "the whole church" adopted. As to business, James indeed seems to have been the managing man. We hear of those "that came from James;" of "James and all the brethren;" of "James, Cephas and John," who seemed to be pillars—with James standing before Peter. Then, as the history advances, the great figure of Paul casts all the rest into the background. His bearing is the more remarkable in this connection since he was not one of the original company to whom those commissioning words of Christ were spoken. This one, "not a whit behind the very chiefest of the apostles," says of himself, that he once "withstood Peter to his face," and also speaks in a very Protestant way of an interview he had with the other apostles.—"But of those who seemed to be somewhat—whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat, in conference added nothing to me." Brave old Puritan, had there been then any Pope!

If Paul were to visit the Pope in these days, a variety of things would probably be added to him. But how impossible that the apostle should have written so if Peter had been the "Vicar of God," with supreme authority over the whole church and over him! How incredible also that the history of a Papal church for a generation should be so written, as this, with no Papacy in sight!

And now, lest, from the manner in which Peter has been drawn into this controversy, that most eminent and really unpopish Christian should be misunderstood, we may hear some words of his own, written in the ripeness of his age and his piety: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ. * * Feed the flock of God which is among you, taking the oversight thereof not by constraint but will-

ingly ; not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. v: 1–3.)

Thus vanishes at every touch the pretense that Christ made Peter the supreme head of His church.

Supposing Peter to have had the office, which he never had, we may inquire after his successor. The main passage, as we have seen, has no hint of any successor. There is none any where else in all the word of God. If we were to grant then that Peter had some peculiar powers, what would follow ? Nothing ; there being no provision made for the continuation and transmission of those powers.

It would hardly be enough for Peter to undertake himself to pass his authority over to another. If a man has been made president of a State for a term of years or for life, it does not follow that he is to arrange for a succession after him ; the constitution of the State giving him no such right, and the appointing power not being consulted.

But we are told that, in the nature of the case, he must have had successors. That is just the thing to be proved.

There is no evidence that any of the apostles had successors. A substitute was put in the place out of which Judas fell. It was done, it is said, that he might be a witness, with the other apostles, to the resurrection of Christ.—This shows what the apostolic office chiefly was. It was to testify to the main facts concerning Christ. So Peter, besides being "an elder," calls himself "a witness of the sufferings of Christ," which covered his apostleship. The apostles also, guided by the Holy Spirit, explained the meaning of the mission of Christ, and in this they closed the volume of revelation, and exhausted their office. None followed them in it. The idea of regarding certain leading elders, presbyters, bishops, or pastors as holding their rank, under the thus misused name of bishops, was an after-thought, and came with the pride of men and love of power and precedence.

As the apostleship had no succession, so neither, and much less, had this supremacy of Peter in apostleship,—which supremacy never existed. Continuation of it in any line is not spoken of, and cannot be proved.

We have now dealt with the first two alleged "facts :" "that Christ made Peter His vicegerant, and provided that his successors should hold the same rank." Peter was not His vicegerant, and nothing was said of any successors. It remains only very shortly to look after the third "fact," namely, that Peter made the bishops of Rome his successors.

The speaker in the tract, after some study of church history, had become convinced that Peter did do that thing. After some similar study, we have become convinced that he did nothing of the kind. As the burden of the proof lies rather on the other side, we may be content to leave it so, if they are. Other Romanists, however, attempt the business of showing that Peter was bishop of the church at Rome, and suffered martyrdom there. If these things were true, it would not follow that his successors in the Roman bishopric would also succeed to his asserted and extraordinary office of vicar of Christ. It is an assumption, that these must have been connected. But these things are

not true. Singularly, and unluckily for the Pope, it happens that Peter's life, kept plainly in sight during the first years of the church, drops almost wholly into the darkness afterwards. Nothing is to be seen of him at this critical time when he is most wanted, at the fixing of the succession. Historically it has been made nearly or quite certain, that he never was bishop of Rome. It is even doubtful whether he was ever in that city. Perhaps it would be reckoned probable, that he was there to be put to death. Rome has the killing of Peter; we may safely allow it, because if the pagans did not then certainly do this for the great preacher, there have been times enough since, when if he had been there, the Popes would have done it without any species of uncertainty at all.—Peter died at Rome! Does that make Pius IX. Pope?

As to the actual rise of the Papal power at Rome, we know by history that it was the slow growth of centuries. Certain great cities gave a prominence to their pastors or bishops. Rome was the greatest of them all, and the accustomed seat of empire. The pride and ambition of men did the rest. But not till ages after the apostles were dead, did the bishops of Rome exercise or claim such powers as they now possess in the Roman Catholic Church.

It is not true, therefore, that those Bishops "have always had the primacy, as successors to the See of Peter;" nor that they are his successors at all.

Here, finally, the argument rests. We may sum up the case, reversing the order of the facts. Those facts are: first, the bishops of Rome are not the successors of Peter; second, Peter never had any successors; third, Peter was never Pope. The chain, on which the Papacy hangs suspended, is cut sheer off in two places, and was never hooked upon any thing at the top to begin with.

Upon a poor farm on the mountain there lived one Simon, a devout man and a deacon of the church. His way of life was, to work with his hands, to do good among his neighbors, and to walk on the Sabbath days to the house of God. In old age he died, and was buried by his fathers. When he had been many years in his rest, there was seen one day in the shire town of that county a gay young man dashing through the streets with a coach and six horses, and minding little whom he hit in his driving. After he had knocked over and maimed several persons, women, children, aged people, and even able-bodied men, who were hard put to it to get out of his way, an officer of the law laid hold of him and asked him who he might be. He made answer that he was grandson of Deacon Simon who lived on the mountain; and that the team he had was one the deacon, his grandfather, had left to him. But the old men who had seen Deacon Simon, when he came to the county town, said that the youth neither looked nor carried himself like him nor like any of that family. And another, who had lived on the mountain, said, that Deacon Simon had no children of his own; and had never, he was sure, owned such a team. And a passer that way from another town told how he knew the stable from which these horses were stolen. And the Register of Wills for the county made search in his books, and read from the record how Simon left his goods by testament to the poor of the parish. So the young man was known to be a cheat, and the officers' oath had him to jail for a thief. C.

"LET US GO UP AND POSSESS IT."

If there be one field for missionary effort more needy and more hopeful than all others at the present hour, and having stronger claims upon the Christians of the United States, we think that field is the southern portions of our continent—Mexico, Central and South America.

The need is seen in this, that the thirty millions of people there are almost wholly without the Gospel of Christ in its purity and simplicity, and are utterly dissatisfied with the corrupted forms of Christianity which hitherto have ruled them. In Mexico with its eight millions, there is not, so far as we can learn, a single ordained evangelical minister from the United States, or a single Protestant church, when the people, especially the more intelligent men, by thousands, have lost all faith in the corrupted forms of Christianity which alone they know. With modifications the same is true of the republics of South America. The people perish for lack of knowledge, and the degenerate priesthood would have it so. With the exception of a few stations and a few faithful missionaries, Mexico and Central and South America are covered with a pall of ignorance and superstition dense and dreadful.

The hopefulness of the field is seen in this, that wearied with the unsatisfying forms of religion which meet not the wants of the soul, and disgusted with the corruptions of the clerical order, thousands are inquiring for the better way. There are little companies of devout seekers after the truth in several important centres of those republics, who meet upon the Sabbath, read the Bible and religious books, and discuss among themselves the great truths of salvation, and long for some one to show to them more perfectly the way of life. And these gatherings of awakened minds are growing larger constantly and more intelligent, and if wisely encouraged and aided in their searchings after the truth, will in time come out boldly and form true churches of Jesus Christ.

Nor are they satisfied with inquiry among themselves; they are sending of their number one and another, to visit societies and churches in the United States and plead for books and tracts and teachers to be sent among them. But up to the present there are not so many educated and efficient missionaries in all those countries, as there are millions of souls needing their teaching. Still the press is free, and many of the people can read and will read what is placed in their hands, and thus they are accessible to the Gospel in printed form, even where the living preacher would not be allowed to proclaim the glad tidings.

But how can they be supplied? There is no adequate provision of evangelical literature in their language, and no adequate means given by the benevolent for its production, and the churches are only just awakening to the vast field open for evangelization? Still it is a cheering fact that the heart of the church is beginning to beat in sympathy for these destitute millions. Presbyterians and Methodists have mission stations, the American and Foreign Christian Union has missionaries at work, and the American Tract Society has provided two hundred distinct publications in Spanish and Portuguese, of which thirty are volumes, for circulation among the inquiring and thinking minds of these republics. These books and tracts are now sent by thousands,

and would be sent by hundreds of thousands, if means were adequate, and every one creates a demand for more, and the appetite grows more rapidly than the supply. This failure to keep up with the increasing demand is the more to be deplored because in the breaking up of their faith in former systems of belief, the tendency to infidelity in the unrenewed heart will carry multitudes over the precipice, unless Christian truth in its purity and power is brought into living contact with their minds. The present is a critical point with these republics, and letters constantly coming from many centres there show that God is moving among the priest-governed masses, and waking them to prayerful inquiry.

The peculiar claims of these inquirers upon the Christians of the United States are palpable and most urgent. Are these not sister republics; and though feeble and vacillating in their governments compared with our own, are they not gradually assimilating to us, in freedom of speech and the press, in their systems of education, and in their general policy? They are to a considerable extent readers, are now awake to inquiry, are admirers of our institutions, and ready to receive light at our hands, and they are coming into closer relations to us daily in social and commercial bonds. The day must be near when the Christians of the United States will awake to the vast work laid upon them and hasten to possess these lands for Christ, for they are "fully able."—*Am. Messenger.*

EVANGELISM IN CHILI.

DR. TRUMBULL.

You request "a sketch of all missionary agencies that have worked and are working in Chili, the kind of religious literature used, and what (if any) books or tracts have been put forth against the work of the priests."

I. MISSIONARY AGENCIES.

The first Evangelical effort in Chili of which any trace remains, is connected with our brethren of the Church of England. As early as 1837, a congregation was gathered under the chaplaincy of the Rev. Mr. Rowlandson in connection with the British Consulate. This congregation is still flourishing.

At an earlier date, about 1822, the American Board had sent two messengers, via Buenos Ayres and across the Continent, to note the condition of these countries and suggest what could be attempted for their evangelization. Their names were Brigham, (afterwards Dr. Brigham of the Bible Society,) and Parvin. The "Missionary Herald" contains some notices of them; but the scheme never came to anything.

About the year 1834, Mr. Isaac Wheelwright came to this country for the American Bible Society. At that time the archbishop issued a circular in which he sought to dissuade the people from purchasing the Scriptures which Mr. W. offered them.

In 1845, at the suggestion of this same gentleman, then residing here as a teacher, the Foreign Evangelical Society sent me with directions:

1st. To do what might be practicable in the way of gathering another congregation of foreign residents, for which it was thought there was need.

2d. To seek the spiritual welfare of seafaring men by preaching and in other ways. The Seamen's Friend Society aided to sustain the effort a little later on.

3d. To seek as an ultimate end, the introduction of the Gospel to the knowledge of the native population who were Romanists.

In 1851, Mrs. Trumbull commenced a school for girls, which was successful and useful until 1857, when, for reasons of health, it became necessary to relinquish it. Once a very respectable lady requested that the Romish catechism might be taught in the school, or else she should be compelled to remove her daughter as her confessor had bidden her. She was told that it was impossible to teach it; however, the child remained, and ere long the lady thanked me for not having consented to use the catechism.

We built a church in 1856. It was against the constitution to hold any worship publicly other than the Romish; but the authorities pronounced ours to be private worship, inasmuch as it was not in the language of the country, the building had neither bell nor steeple, and was shielded from public observation by a wall. Still, I was officially admonished that if it were for Presbyterian worship I should be held liable according to the law. But there has never been the least interference on the part of the Government. For twelve years we have assembled here; for eight years previous, elsewhere; and now needing a larger edifice, we are preparing to erect it in one of the most public thoroughfares of the city.

The Episcopal Congregation built a new church two years later, in 1858. On that occasion the prelate issued a pastoral in which he censured the Government for allowing the church (Anglican) to be erected; and added, as against all Protestants, that they circulated falsified Bibles. This led to a discussion between a priest and myself in relation to the Bibles; which called attention to the subject generally, accustomed the public mind to the use of religious freedom in the press, and finally led to the establishment of the Valparaiso Bible Society.

This was in 1861. The Society sustains a colporteur and a depository; and has put into circulation about 12,000 copies of Holy Scripture, one half of them in the Spanish tongue, some 25,000 other books, and many more small publications. We distribute the Word of God and everything that tends to encourage men to read it, or that aids them to comprehend and obey it.

The British and Foreign Bible Society sustain in Santiago another colporteur, having done so for about four years.

The American and Foreign Christian Union in 1861 sent the Rev. Mr. Gilbert, who preached in English five or six years, and then devoted himself exclusively to effort on behalf of a native congregation. This has been formed, and recently a church organized which embraces six native members. Messrs. Merwin and Sayre have recently joined the native mission, Mr. Merwin working at Santiago with Mr. Gilbert, and Mr. Sayre having taken up an advanced post at Talca, where he is gathering a congregation.

The South American Missionary Society in London have turned their warm sympathies towards the South of Chili. While desiring to reach the aborigenes, they have sought the spiritual welfare of those who speak English at the coal-mining towns of Lota and Coronel. I am afraid they may withdraw their missions or diminish their strength. The Rev. Mr. Gardiner is withdrawing from Lota, where for some years he has labored for this (S Am.) Society ; and the Rev. Mr. Stuart is to leave Coquimbo. A teacher and a catechist will then be the only laborers of that Society in Chili remaining.

Connected with our church there is a Missionary Society that hardly knows as yet its own strength. It sustains an itinerating missionary, the Rev. Mr. Swaney, who has just arrived from New York. He will visit the different ports on the coast, holding forth the word of life to seamen and residents who speak English, doing also what may be in his power to reach other foreigners and the natives.

Of the Germans I have said nothing. They are numerous in Chili. Within a year a pastor has come to this city, the Rev. Dr. Fiedler, who is very acceptable. In the South there are many German colonists. They are expecting a pastor for Valdivia ; but there is occasion for two more at the least, and it would be of great importance for the evangelization of Chili if the American and Foreign Christian Union could send agents to minister to their wants lest they fall into Romanism, and through them to reach the native, and in time even the Indian populations of the Southern frontier.

The names of all Protestant laborers that are now employed in Chili, are the following, according to time of residence: D. Trumbull, 1845 ; Rev. Dr. Richard Dennett, 1856 ; Rev. N. P. Gilbert, 1861 ; Rev. A. W. Gardiner, 1862 ; Rev. J. Stuart, 1866; Rev. Sylvanus Sayre, 1866 ; Rev. A. M. Merwin, 1866 ; Mr. Henry Martin, candidate, 1866 ; Rev. Dr. J. Fiedler, 1867; Rev. John Guy, 1867 ; Rev. J. A. Swaney, 1868.

Three others there are who do not preach : Francis Muller, colporteur, since 1861 ; Newton J. Wetherby, colporteur, since 1864 ; Christian Keller, catechist, since 1865.

Here we have a large school that has indirectly grown out of the mission entrusted to me in this city, containing 230 children, and taught by five instructors. This is under the care of Peter McKay, Esq., an accomplished instructor from the Normal school at Glasgow, with trained assistants. The school is sustained by friends here almost exclusively ; and, besides putting a good education within the reach of the families of working men, it imparts gratuitous education to about forty who are unable to pay any tuition.

Another school is sustained in Lota, by the South American Missionary Society, taught by Mr. Markham. There are eight Sabbath-schools in this country : two here, two in Santiago, one in Lota, one in Talca, one in Coquimbo and one in Puchoco.

Thus, I believe, I have furnished a statement of all the means of Christian effort now operating in this land.

We found rather an extensive assortment, if counted denominationally,—Episcopalians and Lutheran, Congregational and Presbyterian, Methodist and

Independent. But the blessing of the Lord has been upon us. May the future reveal changes still more glad and great.

The adversaries call attention to us by occasionally speaking evil of us, but for the most part observe a discreet silence. They do not favor us with such tracts as "Is it Honest?" as your neighbors do you. I am not sure but it would be well to translate and print that tract here. It shows one thing, how much Romanists are affected, insensibly, by the very atmosphere of Protestantism.

WHAT THE ROMANISTS PROPOSE TO DO.

I have recently seen statements, in one of my German papers, of what the *Papists* propose to do, and are actually doing in this country, which I have not noticed in the English religious papers. With your permission, I wish to call attention to the subject in the columns of the OBSERVER. The statements in the German paper, to which I refer, are the following:

"On the 3d of June last, the *German Catholic Central Union* held its session in New York. Delegates were present from different parts of the land. By resolution, the Union is devoted only to matters of benevolence. To defray the expenses of its organization and management each member has to pay *two cents* annually.

After some unimportant business had been dispatched, the subject of Catholic Immigration to this country came up. A committee of five New Yorkers was appointed to sustain and promote Catholic Immigration. Agents for the ports of New York and Baltimore are to be appointed to assist and counsel immigrants, without charge, in the purchase of railroad tickets, the exchange of money, the shipment of goods, and the like. At important points in the *interior*, the local Unions are also to appoint agents. Those of Baltimore and Cincinnati are to be appointed as soon as possible. A priest from Milwaukee advocated resolutions that Catholics must send their children only to Catholic schools—that persevering efforts must be made to have Catholic teachers appointed in the Public Free Schools, and if possible to have laws enacted to support Catholic schools by *public funds!*

A priest from Buffalo exhorted to a more perfect binding together of the different portions of this Union, and warned of the danger of its overthrow. Let us first rescue the adults, and then think of the establishment of schools. To the State, Catholics pay large sums in the shape of taxes, and the State must establish and support Catholic schools. Already had Albany agreed to give $50,000 this year, and this is but the beginning—this is the little finger, and we must persevere until we get the whole hand.

These resolutions called forth a long and earnest discussion, at the close of which, they were adopted by a large majority, except the one in regard to the appointment of Catholic teachers in the Free Schools. Afterward this resolu-

tion, also, was reconsidered and passed. The collections for the Pope amounted to a large sum."

Now, ye simple-hearted, good-natured Americans, do you see what is going on in your own midst?

1. Here you have a grand Union of the Catholics, which will concentrate their whole power, in the accomplishment of most important ends.

2. Large Catholic Immigrations from Europe are to be "promoted and sustained!" We are to be inundated and overwhelmed by an importation of an immense, ignorant, priest-ridden, and enslaved population, who are soon to do our voting for us, and to govern us under the dictations of the Priests.

3. Catholic Teachers are everywhere to be appointed in the Public Schools.

4. The State is to be compelled to establish and support Catholic Schools at the *Public Expense!*

These are magnificent schemes; but agencies are even *now* at work to accomplish them. We have already given the Romanists "the little finger," and they are determined to have the whole hand. Any one who sees their operations, as we see them here in St. Louis, cannot well fail of having his eyes opened.—*Lutheran Observer.* AMERICAN PROTESTANT.

ROMISH ARROGANCE.*

PROBABLY nothing indicates more clearly the unaltered spirit of Rome, and her confidence in the profound ignorance and apathy of the mass of the English people, than some of the recent publications of Dr. Manning. In them we have truly "a mouth speaking great things." To take the most recent instance, we have before us a volume of essays written by several Popish authors, and endorsed by a preface, or introductory essay, by Dr. Manning himself. This preface, as well as the whole volume, ought to be read by all who wish to understand the true spirit and aims of Popery at present, and what a thorough delusion it is to imagine that she will be satisfied of anything short of entire supremacy, as of old, in this country and throughout the world. The following passage is from the preface of Dr. Manning, and is bold enough:—

"The providence of God has poured shame and confusion on the Tudor statutes. The royal supremacy has perished by the law of mortality, which consumes all earthly things. And at this period of our history the supremacy of the Vicar of Jesus Christ re-enters as full of life as when Henry VIII. resisted Clement VII., and Elizabeth withstood S. Pius V. The undying authority of the Holy See is once more an active power in England; the shadow of Peter has fallen again upon it."—Pp. 19, 20.

All the essays are worth reading, but probably the most remarkable is that by a Mr. Purcell, on the "Union of Church and State," in which he boldly maintains the most extreme views of the middle ages. The following are extracts from this remarkable and instructive production:—

* Essays on Religion and Literature. By various Writers. Edited by Archbishop Manning. Second series. London: Longmans, Green & Co. 1867.

"The Church, on the other hand, in virtue of the power which she has received from God, has the right to require from the civil governor, as from the individual Christian that he should receive from her hands the divine law, and act in obedience to her interpretation of its precepts. In this obedience lies the basis of the relation between the Church and the civil power."—Pp. 396, 397.

"Human nature is so constituted that, to attain its proper end, it stands in need of external assistance; and since the end of this life is happiness in the hereafter world, so, as St. Thomas teaches, it is the business of the civil power so to order society as to be best adapted to the attainment of that end. But in this ordering of society, it stands to reason that the civil power, since the end to be worked for is beyond its jurisdiction, must labor in subordination to the Church. Just in this respect the civil power is the servant of God; following the directions of the Church, 'it helps,' as St. Gregory says, 'those who are inclined to good, it makes broader the narrow way, and thus the earthly serves the heavenly kingdom.' Hence it follows, that not only since the foundation of the Church, but from the very commencement of social life, two powers were appointed to govern the world—the spiritual and the temporal, both of God, but different in the character of their institution. The civil power, though in itself instituted immediately by God, was not especially communicated to an individual in this or that kingdom; this is the primary difference between the two powers, for the Church was not only constituted directly by Christ, but the supreme authority was conferred directly on Peter as His representative on earth. The whole constitution likewise of the Church is divine; therefore the prince, like the individual Christian, falls under the universal obligation of submission to its authority. But, says Lactantius, 'in these two, the royal priesthood and secular royalty, inseparably united, the duty of man, as well as all truth is contained.'" Pp. 398, 399.

"Occasions were not wanting for the employment of the civil sword in defence of the Church. 'Defend,' says Leo the Great, in a letter to the Emperor Theodosius II., 'defend against the heretics the unshaken position of the Church, so that by the rights of Christ your kingdom also be protected.' Thus the spiritual and the civil powers were so united as to make it impossible that rebels against the one should find refuge with the other. Hence, argues Professor Philipps, this principle flows, that neither the Church nor the State, wheresoever they are united on the true basis of divine right, have any cognizance of tolerance. 'Not the Church,' he says, 'because neither true peace nor true charity recognizes tolerance. Not the State, because in accordance with its own principle it must not tolerate anything which does not agree with divine justice. Christ himself condemns tolerance when He says, 'Who is not with me is against me.'"—Pp. 402, 403.

"The most complete independence of all State control in ecclesiastical matters is an essential characteristic of the Church. It must, moreover, be remembered that inasmuch as all these relations are based on the divine law, and the interpretation of the divine law rests with the Church alone, it follows that to her belongs the right of adjudicating on all these relations, and on the Christian State lies the obligation of implicit obedience."—P. 408.

"In modern times it is too much the custom to limit or explain away rights which were undoubtedly exercised by the Popes in former days, in order to bring the Papal authority into harmony with political ideas, which have too often nothing in common with Christian principles. The only satisfactory explanation, it seems to me, of the history of the Popes in the middle ages, is the simple statement that the Popes were responsible to God for the well-being of Christendom, and, acting on such responsibility, they deposed, by a right inherent in the Papacy, kings who had forfeited their right to reign over a Christian people. If this right be denied to them, the greatest and holiest of

the Popes will be justly exposed to the reproach of having put forward false claims, and of having usurped an authority to which they had no title."—Pp. 414, 415.

"Hence it follows if the prince rebelled in such temporal matters as were subject to the authority of the Church, how much more so if he fell into heresy! He was not only excommunicated, but forfeited also his civil rights. It was simply impossible for a king, put outside the Church, to rule over a Christian community; it would be an act in direct antagonism to the first principles of law and order. It was an axiom in such a condition of society, that kings, to have the right to govern their people, had to be Christian. Unless, therefore, the right of excommunication were denied to the Popes, the right of deposition had to be allowed. Moreover, the right of deposing kings is inherent in the supreme sovereignty which the Popes, as the vicegerants of Christ, exercise over all Christian nations. By the very fact of being Christian, nations have accepted the divine law, and are bound by its remotest consequences, and the Church is responsible to God for the observance of the divine law by kings and peoples alike, but every responsibility involves a corresponding authority. Therefore this supreme sovereignty is vested in the Church. One of the attributes of sovereignty, however, is to execute judgment, and the last punishment of kings is deposition. But the Church is also responsible for the highest welfare of the people, for whose good, in the name of God, kings reign. When kings renounce the name of God, and lead their people to destruction, the Vicar of Christ, by virtue of his supreme responsibility and consequent sovereignty, deposes the godless king and absolves the people from their oath of allegiance."—Pp. 416, 417.

"A question distinct from this, however, is the exercise of a right undoubtingly possessed. A man, for instance, may possess a right, and yet be unable to exercise it or consider it inexpedient even to assert it; yet this restraint under which he labors does not destroy his right. In a like manner, the vicars of Christ possess the right to excommunicate kings by name, or depose them, or to lay kingdoms under an interdict; and yet, owing to the altered state of Christendom, and because it would not now conduce to the public good, the sovereign pontiffs refrain from inflicting these terrible penalties on sacreligious princes or on rebellious people; but it does not follow from this wise expediency that the Popes of the present age are dispossessed of this supreme attribute of their sovereign power over the nations. Under circumstances, the non-exercise of a right is no conclusive argument as to its non-existence. Writers have argued, and nations have declared, that Popes have no power; but no Pope, that I am aware of, has accepted such arguments or endorsed such declarations, and therefore I will follow what the Popes have said and done, rather than the opinions of Gallican legists or the declarations of heretical parliaments.

"In the earlier centuries indeed of the middle ages, the Christian state was so constituted as to be able to carry out almost in perfection the divine laws as to the public government of society. Instead of the antagonism which, to a greater or less degree, has ever since existed between the spiritual and temporal powers, there was, on the whole, harmony and effective co-operation. Owing to this co-operation, the consciousness of Christendom in all public matters was instinct with the spirit of Christianity; and kings who fell under the ban of the Church were rejected and condemned at once by the public voice of Europe. The divine law was, in a word, the law of nations, and the Pope was the supreme law-giver on earth."—Pp. 418, 419.—*Bulwark.*

To be of no church is dangerous. Religion, which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated, and reimpressed by external ordinances, by stated calls to worship, and the influence of good example.

UNITY OF THE CHURCH.

The *Southern Presbyterian*, some time since, reported the substance of a sermon by the Rev. Dr. Thornwell, preached not long before his death. We give an interesting extract:

"The body of the Church is one. The members of it may differ as to their functions, but they are one by virtue of their union to Christ their head. So far as the invisible Church is concerned, this is clear. That Church is the whole multitude which was conceived in the eternal purpose of redemption, and given to Christ to be delivered from sin and death. As this Church manifests itself, the whole number thus designated are regenerated and united to Christ. All are incorporated into him, and must, therefore, constitute one organized whole, which is the holy catholic Church. But if the Church, as thus conceived, is one, the visible Church, which is designed to call the invisible Church to union with Christ, must also be one. It is the office of the visible Church to call to the invisible, and to realize it. The relation between the two is close, and both, therefore, must be characterized by the principle of unity. The connection between them is of such a nature that it is unwarrantable to predicate unity of the one, and the want of unity of the other. Any constitution which does not recognize this fact is convicted of being unscriptural.

"Rome does, in a certain sense, give unity to the Church. She compacts all its parts. There is no stronger outward representation of unity than is furnished in her system of government. This unity, however, is essentially defective, because it undertakes outwardly to represent Christ the head. The bishop of Rome is the head of the Church. He alone who is in communion with him is a member of the Church, and consequently a member of Christ. Now he must be either a real or a true head, or a symbolical and typical head. If the former, then as no body can have two real heads without being a monster, the headship of Christ is displaced. If the latter, then as everybody must partake of the nature of its head, the Church is a symbolical and typical body, and the rea of the Church is destroyed. This dilemma embraces all the suppositions that can be made in the case, and it is difficult to perceive how its force can be evaded."

"WITH OUR LIVES."

"Protestants will have nothing left to give but their bodies to be burnt! Are they prepared for that?"—*The Rock.*

Yes, for the honor of Jesus' name,
Yes, for the truth of God,
Like the martyrs of old we could brave the flame,
We could tread the path they trod.

For He who sits on the throne above,
Who died for us on the cross,
Has filled our souls with the faith and love
That for Him counts all things loss.

And still His Truth is a dearer thing
Than wealth, or kindred, or life:
We have loved it thro' long, calm days of spring,
We will keep it thro' storm and strife.

Give us the dungeon, the chain, the stake,
His Truth shall be still our own;
From our children's children the foe shall take
That Truth with our lives alone!

"With our lives!" Let history speak, and tell
What triumphs are won in death!
How widely the Gospel echoes swell,
Waked by a martyr's breath!

How the man of God may be bound and slain
And his ashes sprinkle the ground,
But the Truth of God shall untouch'd remain
And His word shall not be bound!*

For the Truth of God, for the Savior's name,
Oh, brothers, awake once more!
We may not yield to the priestly claim
That darkened our land of yore.

Give us the dungeon, the chain, the stake,
God's Truth must be still our own,
And our children's children in peace partake
The heritage we have won!

—*The Rock.*

* 2 Tim. ii. 9.

FOREIGN CORRESPONDENCE.

FRANCE.

OUR NEW LABORERS IN FRANCE.

In response to the action of the Board in July, devoting twenty thousand francs to the support of individual laborers in France under the supervising agency of the Evangelical Society, we have received the following communication from the Rev. Geo. Fisch, General Secretary of that Society. This is part of the additional work which the Directors have felt constrained by the providence of God to undertake. France has gone backward for the last few years. Her few Christian men not only need the moral support which we express by this new pledge of help, but they absolutely need the money to keep alive what they have begun. For both reasons, the gentlemen of the Board felt that aid must be given. They doubt not the American Churches will second their action.

We had yesterday a committee meeting in order to choose the laborers who ought to be proposed to your Board as your own agents. We came to the opinion that it was highly desirable that the agents to be brought before your churches, and commended to their support, might be among the best, among those who have not only their own field, but the survey of other laborers, and are able therefore to give the most extensive and interesting information —and last among those who are the most able to write a good report. Therefore we propose to you seven ministers of the Gospel, who are the following:

1. The Rev. Mr. Fourneau, a very distinguished man, formerly a priest of an important parish of Paris, who after having left the orders went to a Protestant college of divinity. He is at Noalton, a *chief town of an arrondissement* in the Department at Yonne (county town.) His work is entirely new. He has a large district to evangelize in the country where Beza was born. This country is entirely Roman Catholic, as all the other parts of France where our Society is laboring.

2. The Rev. Auguste Fisch, my own son. He works at Tonnerre, another county town of the same department. From Tonnerre as from a centre, he preaches in a good many places in a region of six hundred square miles. The most encouraging of them are the towns of Noyers and Ancy le France.

3. The Rev. Mr. Berthuel, also a converted priest, who having been Professor of Divinity in a seminary and Provincial Superintendent of a missionary order, left the Church of Rome by conviction, studied also in a Protestant college at the age of thirty-eight years, and is now pastor at Auxerre, the chief town of the Department de l'Yonne. He is a learned man, who exerts a real influence at Auxerre, and is highly respected by the authorities.

4. The Rev. Mr. Dussauze.—He works at Sens, the seat of the Archbishop of lower Burgundy. He is one of our most useful laborers, filled with apostolic spirit. He has four stations under his hand: St. Maurice, Villevallier and Villenouve, and preaches besides in a constantly increasing number of towns and villages. Last winter he had whole populations flocking to hear him.

5. The Rev. Mr. Boubila, our oldest laborer in the Haute Vienne (central France.) He is pastor at Villefavard, a village which has left the Church of Rome and embraced as a whole the Protestant faith. After long and severe persecutions, this work goes on now very peacefully.—Mr. Boubila is the only pastor of four stations where we have churches and schools: Villefavard, Balledent, Chateau Ponsac, and Thiat.

6. The Rev. Mr. Bonhoure, formerly missionary in China, now pastor at Limoges, a large town, the capital of the old province Limousin, and now the chief town of the Haute Vienne. From Limoges, he exerts his influence over the newly erected station of St. Leonard, where the chapel was shut

by the Government under the influence of the Jesuits who saw that from that point the Gospel made inroads upon the whole surrounding country.

7. The Rev. Mr. Saglier, formerly a Roman Catholic lawyer, who after his conversion devoted himself to the ministry.—He is pastor at St. Denis, a town of twenty thousand inhabitants, five miles distant of Paris, and celebrated by the old Cathedral where the Kings of France were buried.—Mr. Saglier is quite beloved in his church, and is doing much good in the town and neighboring country.

I would recommend the work of these seven excellent servants of God to the most earnest prayers of our brethren in America. I received yesterday from Mr. Fourneau, a very cheering letter, recounting the conversion of a very bigoted Roman Catholic young woman as the first-fruit of his newly undertaken work. He says: "Let people pray in Paris, in Geneva, in Lausanne." I add, Let them pray in America.

AMERICAN CHAPEL, PARIS.

The Rev. C. S. Robinson, D.D., has written for permanent record in these pages, the history of the changes in the form of worship recently established by direction of the Board, and by the harmonious action of the congregation. We may add, that a unanimous and very cordial expression comes to us from that people of great satisfaction with the pastoral services of Dr. Robinson, and a strong desire that he may long remain their pastor. Dr. Robinson writes:

As to the Sabbath services, I have to report the most favorable news. The first morning I occupied the pulpit, I gave notice of a meeting on Thursday of that week, at which I would explain my mission from the Society in full. I contented myself with announcing at that time that I had come charged by the Board to return to the original basis of agreement as to the forms employed in the usual worship; which agreement, quite contrary to the traditional understanding here, was that the Episcopal liturgy should be read at the second service on the Lord's Day, and not at the first. I therefore stated that hereafter, in the morning, I should conduct the exercises as we were wont in America in all the non-liturgical congregations; in other words, we would have a union service in the forenoon, and use the prayer book in the afternoon.

When the evening came, I made my address and presented my documents. The acquiescence of the people was immediate; and the recognition of the justice of the change was no more quickly made than the cheerful acceptance of the new order was admitted.

Shortly afterwards, the urgent wish came from every quarter to discontinue the use of the liturgy altogether, and especially to cease to employ it on Communion occasions. I replied that I had no authority from the Board to disturb the original agreement, and that prescribed the liturgy for the afternoon of each Sabbath. But to the question as to whether there was any process of relief? I replied that there could be no doubt whatsoever concerning the power of the congregation to order their own forms of service; but the Society in New York would be no party to it. Another meeting was called, and after long discussion, a resolution was offered to discontinue the prayer book altogether. It was voted that this resolution should be circulated for signatures.

I wrote it out in full in a little book; and in the other part of the same, I wrote a resolution exactly counter to it: this I circulated with my own hands. In every instance I read both carefully, and without an argument or a suggestion asked the name. I went everywhere, only seeking "pew-holders and stated attendants." Sixty names were appended to the one resolution, not even one to the other.

Some of our most faithful workers and friends belong to the Episcopal Church, but all of these, without exception, are in favor of the new plan.

What is the new plan? Simply the employment of congregational singing and

extemporaneous prayers instead of a fixed liturgy. We use a collection employed by Congregational, Baptist, and Presbyterian churches at home.

On Communion Sundays—the first in each month—we distribute the elements to communicants in the pews.

Has anybody been offended or alienated from the Chapel by these changes? In reply, I am happy to say that no one name of any Christian man or woman has come to my knowledge who has in any degree lost interest in the Chapel by reason of the change. On the other hand, many most useful families have come to us from the French and English churches where they had been wont to attend; and this avowedly by reason of their preferences of a non-liturgical service. I am assured by the oldest residents here, that the numbers in attendance were never larger, and real friends to the Chapel were never more in number, or more generous in help, than since the prayer book was removed.

I am confident that all the chapels of the American and Foreign Christian Union should be fixedly non-liturgical. The traveling friends they will make, will prove of far more value than the few sectarian local families they may render cool.

Our posture on this grand question is, therefore, easily apprehended. The liturgy was first, by order of the Board, changed from the morning to the afternoon. This restored matters to the original basis. Our Directors were determined to fulfill their early agreement, nothing more, nothing less. But the people here, clearly and intelligently, and after full deliberation, changed the plan of their own accord. This they had the right to do, as all Christians have it in their own behalf. And no dissenting voice was heard. It enters into history, therefore, that the American Chapel in Paris, has by its own free will become non-liturgical.

Let me express my deep and thankful gratification at the confident and hopeful spirit of the beloved brethren in the Board. It is already having its good effect. From every side I hear of new faith in the Society, and new favor for it springing up among Christians of every name. The fresh vigor will make itself felt through all these states, and God will give it His manifest and manifold blessing.

CARTHAGENA.

MR. MONTSALVATGE.

SKETCH OF PROGRESS MADE.

When I came here in 1855, the Bible was almost unknown in this Republic. To-day, few there are who do not possess it. By means of preaching, and through the circulation of sermons and tracts, it has come to pass that much importance is given to the Bible, so that now legislative members consult it in their plans to reform the laws, antibiblical and inquisitorial. When I came to Carthagena, the pain of death for the faith of Christ still existed; now it is abolished. Then, the monks and nuns tried to take advantage of this nation by controling its politics; but now, the ecclesiastic is not allowed to interfere with what is not his duty. Then, the public confounded the Protestant religion with the Jewish, and hated us more than they did the Jews, because we make proselytes and they do not; now, the people confess that the doctrines and the morality of the Protestants is better than the Catholics. The newspapers take our part, while then they were against us. This is the reform that the evangelical preaching, and reading of the Bible has produced, since 1855. We distribute the Bible in large numbers, and it is found in the President's library, and in the other employers, also in the carpet-bag of the traveler and stranger. I visit daily the wharves and the hotels, to offer the Bible to the sojourners, and thus the seed is scattered through the country.

CHILI.—SANTIAGO.

INCIDENTS OF BIBLE COLPORTAGE.

MR. WEATHERBY.

The Watchmaker.—I entered a humble watchmaker's shop, where I found its two occupant's busily engaged at their employment. One of these, to whom I directed my conversation, and whom I shall have occasion to mention more than once in my narratives, I will designate as Señor L

He was about thirty years of age, of the middle stature, and with a decidedly intellectual expression of feature.

Señor L. ran over the title page, which ran as follows: "La Biblia, o el Antigua y Nueva Testamentos traducido al español de la vulgata latina par el Rev. disino P. Felipe Scio de San Migüal Obispo electo de Segovia, Londres: Spottiswoode y la." After turning over a few leaves, he said: "Evidently this edition was printed for some 'Bible Society,' at least I should judge so from the fact of its being unaccompanied either by the recommendation of a prelate, or the annotations of the Church Fathers." "You are right, I replied, and I may add that the great Bible Societies publish the Word of God 'without note or comment,' and unencumbered with engravings, genealogical tables, maps, or anything else that would tend to enhance its selling price, and thus impede its easy entrance into the cottages of the poor. The price of this book is one dollar, and doubtless, you will agree with me that it would be extremely difficult to find in this, or any other city in Chili, a volume at so little cost containing so much reading matter—to say nothing concerning its intrinsic worth." Señor L.—"*Es de balde!* I will buy the book. To say the truth, I have long had a desire to possess the Bible, and this desire has been greatly increased by reading an article of the Rev. Mr. Trumbull, which has just been published in the *Ferrocarill*, and by which it would seem that the reading of the Scriptures was encouraged by the early Christian Church. Mr. Trumbull states, and refers to Church authorities in proof of his assertions, that St. Chrysostom, Cyril, Jerome, and others, not only permitted, but earnestly *urged* the people to a careful study of the Word of God." Col.—"I suppose you have had opportunity of knowing that reputed 'Successors' now-a-days do very little *urging* to that end, and that, in fact, the book which you have just purchased is a prohibited one." Señor L.—"So much has been said of late by the clergy concerning Bibles and 'Bible Societies,' that I am perfectly aware that in purchasing this book, I am doing that which would displease them exceedingly. The Roman Catholic Church peremptorily forbids the reading of a Protestant version of the Scriptures. She actually prohibits the reading of her own favorite translation from the Latin vulgate, unless bound up with the copious annotations of the 'Fathers.' Even the latter, she *practically* withholds from the masses by never encouraging the publication of a cheap edition that might be within the reach of the people." Our conversation was here interrupted by the entrance of customers. As I bade him "good-bye," he earnestly requested me to call again as soon as convenient.

The Bookseller.—Shortly after, I entered a book-store and asked to be shown a cheap Bible. The shopkeeper, himself the oldest bookseller in Santiago, waited on me. He showed me a translation from the vulgate, by Padre Amat; in two volumes, decently bound, with a goodly number of annotations, and, I was informed, its price was *only* fourteen dollars! I asked if he called this cheap. "You will not be able," he replied, "to find a Bible at this price in any other store in the city." He then informed me that the only Bibles for sale in the other shops were those of Seio, in five or six volumes richly bound, and at prices ranging from twenty to fifty dollars!

I then showed him a copy of the Society's Bible: "Why," said he, "two of your Bibles contain as much reading matter as the whole of Amat, inclusive of notes, preliminary chapter and every thing else; that is, you give fourteen dollars worth of reading matter for two dollars! You must be selling it at less than cost." I then told him that I was in the employ of the Bible Society, and asked if he would take a half dozen of my books to sell on commission. He replied, that my Bibles, having no recommendation from any ecclesiastic, and being without notes, would come under the head of prohibited books. "But," said I, "have you no prohibited works of any description? If I mistake not, I have seen in your late catalogue, 'Volney's Ruins,' 'Renan's Life of Jesus,' and other productions of a similar character."

"Very true, *amigo*, but I can assure you that by keeping on our shelves the 'Philosophical Dictionary,' we will lose nothing in our trade, but if we should sell your Bibles we would soon be denounced by the friars as agents of the Protestant Propaganda, and consequently our business would suffer. Our sale of catechisms, devotional books and other publications of a religious nature amount to no inconsiderable sum during the year."

"Have you ever read much in the Bible?" "Very little," he replied, "whenever I have leisure, which is not much, I generally read something of the romantic kind; I bother myself very little about religious things; I have certain private opinions of my own on these matters, and *one* which I share in common with many others, and that is," said he, straitening himself up, and bringing his clenched fist heavily down upon the counter: "these priests and friars should be *married men!*"

What Protestants are told and asked in the United States.—Protestants in the United States have been told over and over, by Papal emissaries, that the Church of Rome is, and always has been, exceedingly friendly to the reading and general distribution of the Holy Scriptures; and Protestants have been asked "if it is honest" to say that said church places obstacles in the way of the circulation of the Bible among the faithful.

What an English Cardinal says.—Cardinal Wiseman says in his tract "Catholic Doctrine on the use of the Bible," page 25, republished from vol. xxxiii. of the *Dublin Review:* "If, therefore, we be asked why we do not give the Bible indifferently to all, and the shutting up, (as it is called,) of God's word be disdainfully thrown in our face, we will not seek to elude the question or meet the taunt by denial, or by attempting to prove that our principles on the subject are not antagonistic to those of Protestants. They are antagonistic, and we glory in avowing it.

"1. We answer boldly, we give not the Word of God indiscriminately to all, because God himself has not so given it.

"2. We further say, we do not permit the indiscriminate and undirected use of the Bible, because God has not given His Church the instinct to do so.

"3. We cannot and must not adopt the Protestant course, because we have no reason to admire its fruits or expectations.

"It may, perhaps, be not out of place to remark that in countries like this, in which the very antagonisms of Catholics with Protestants keep alive and before their minds constantly, the two opposing principles of Church authority and free judgment, restriction is less necessary, and scarcely exists; and, on the other hand, in Catholic countries, such as can or do read, have access to the Latin version without restraint.

"But though the Scriptures *may be here permitted*, we do not *urge* them on our people; WE DO NOT ENCOURAGE THEM TO READ THEM. We do not spread them to the utmost among them, *certainly not.*"

Let us conclude the subject with the *Words of Pope Clement XI:* "The proposition of Quesnel, that 'it is useful and necessary at all times and in all places, and for all sorts of persons to study, and to know the spirit, and piety, and mysteries of the Scriptures,' is false, captious, shocking, offensive to pious ears, scandalous, pernicious, rash, seditious, impious and blasphemous." "Unigenitus," A. D. 1713.

(To be continued.)

CATECHISING CHILDREN.—The Jewish Rabbins observe a very strict method in the instruction of children and others, according to their age and capacity. Let no Christians lag behind them in propagating the truths of Jesus Christ, their Master.—Let children be well instructed, principled, and catechised in the fundamentals of the Christian religion, for without catechising the people perish in the want of knowledge, and become fit subjects for every priest, Jesuit, and sectary to work upon. The Papists have confessed that all the ground we have gotten of them is by catechism, and the little ground they have gotten of us is by a more diligent requiring and practice of it.

MISSIONARY INTELLIGENCE FROM OTHER SOCIETIES.

AMERICAN BOARD.

Mr. Labaree writes from Ooroomiah, Persia—

"Mr. Abbott, English Consul-General at Tabreez, is, with his family, making us a visit which is likely to be prolonged for two or three months. He is quite engaged in examining into Nestorian oppressions. In one village twenty families, including our preacher and nearly all the evangelical party, are about to leave for another village, driven to this great sacrifice by the long-continued outrages which they have endured at the hands of their master and some of their wicked neighbors. It partakes, in fact, of the nature of persecution for the Gospel's sake. One of the principal men of the village has ever been an enemy of the cause, and has repeatedly been put under bonds to keep the peace. Finding himself unable to carry out all his malignant schemes against our friends, he became a Papist, avowedly for the purpose of being protected in bullying our preacher and his party; and most effectually has he succeeded. Again and again, have our peaceable friends been abused and cudgelled by their rowdy enemies, instigated by this man—his own sons being the foremost in these rows. In addition to the violence they have thus committed themselves, they have been in league with the servants of their master, who have beaten old and young without any mercy, besides subjecting them to countless other annoyances.

"During the Easter festival, a savage attack was made upon our people by their rowdy neighbors, and they barely escaped with their lives, by the interference of Mussulmans who were present. Complaint was made to their master, who, without any investigation, on the presumption that both parties were equally guilty, caused several of each side to be punished. Our preacher was tied up face to face with his drunken, brutish adversary, and both were beaten, the servants taking care that the heavier blows should fall on the priest." The matter was represented at Tabreez, but no adequate notice was taken of the various outrages. The Lazarists support the persecuting party, representing the evangelicals as chiefly at fault. Mr. Abbott has been persuaded that there is blame on both sides; still, I hope he is getting light, which will lead him to be an efficient protector of these victims of Papal and Mussulman hate.

EASTERN TURKEY.

Mr. Allen wrote from Harpoot, Aug. 5, that Messrs. Williams and Barnum had gone to Mardin to see what could be done for the Protestant brethren there, who, under the influence of a new Papal Patriarch, were imprisoned on a false charge, shockingly beaten for refusing to pay unjust exactions, compelled to do the hardest and dirtiest work, "each man committed to two brutal soldiers," "old men, long unused to labor, loaded with stones and water till they fell in the streets, and then unmercifuly beaten," etc. August 8th, he added: "A telegram from Mardin, last evening, announced the arrival of our brethren there, and that the Protestants, on paying 20,000 piasters, were releaaed. The Turkish Government ought to be compelled to make speedy reparation for this unjust exaction, and the instigator of this affair deserves severe punishment."

AMERICAN BAPTIST MISSIONARY UNION.

Mr. Stevens of the Mission to Burmans, writes of a tour to the east of Prome:

The nature of the country seems to have a decided effect upon the character of the inhabitants. The plains I found full of palm trees springing out of the rice fields on every hand. The lowlanders are engaged to a great extent in obtaining from these an intoxicating drink called toddy. The dissipating effects of drinking this, are manifest in the ignorance, shiftlessness, and lack of self-respect, stamped on the countenances of the people. I was surprised to find so few of the men able to read, and still more so, that they did not feel ashamed of their ignorance. At the foot of the hills, however, where the toddy palms are comparatively few, and in the villages nestled among the hills themselves, is to be found a sturdier, more industrious, and more intelligent class of men, engaged in felling the forest, planting patches of cotton, the mulberry and vegetable gardens, breeding the silk-worm and manufacturing raw silk, as well as cultivating rice. In this latter region, a distance of thirty-five or forty miles from Prome, we have, as might be expected, many more signs for encouragement than under the shadow of the palm groves.

The three who have come down thence to the banks of the Irrawadi, to make a profession of Christianity, have on their return, boldly stood forth as "Jesus Christ's men," in the midst of their heathen neigh-

bors. The brother of Ko Ktan, the first convert from among these well-to-do gardeners and farmers, asked for baptism a year ago, but was advised to wait, as he admitted then that though intellectually convinced of the truth of the Christian religion, he had not yet formed the habit of prayer to the Eternal God. The prayers and labors of his older brother appear to have been blessed to the conversion of this young man, whose name is Moung Tha-Hlay. In a little pond near the village of Yua-boo, where two of the disciples reside, the rite of baptism was administered for the first time in all that region, on the morning of the Lord's day, April 12th, 1868. A company of about twenty men, some of whom had heard his confession of faith, followed us to the water-side, and saw Oo Khong baptize him.

As for the southern part of the field, I am happy to be able to add that two of the Karen women to whom I referred in my last as living in Taling-gong, town of Enma, where Moung Shway-Nee is stationed, have had grace given them to come out boldly on the Lord's side. As a consequence, one of them, a widow by the name of Mah Ngway, at the age of fifty, was turned out of house and home by her son. By the end of the week he called her back; but I fear that his motive was not so much repentance for his unfilial conduct, as the desire to have her help in the care of the children. Two other Karen females are expecting to be baptized at that village soon.

CHURCH OF ENGLAND'S MISSIONS IN SOUTH INDIA.

Mr. Dibb writes from the Tinnevelly district, that two works against Christianity have appeared, the one written by a Mohammedan, the other by a Hindu. He says:—

"Each of these writers cordially hates the matter of our preaching, and at the same time bears ample testimony to the extent of it. Mustan Saib gives as his reason for writing against Christianity 'that he has heard Christian missionaries and their catechists wickedly preaching and talking against his religion in every street;' and he adds: 'also when having intercourse with missionaries and other Christians on secular business, I have often found them introducing religious topics; exalting their own religion and running down ours.' He then directs his pen against five points in the Christian religion, which will show what it is that we teach; viz. the deity of Christ, the inspiration of the Scriptures, the atonement, original sin, and monogamy.

The Hindu writer is equally explicit.—Endeavoring to account for the decrease of Saivism, and the spread of Christianity, he says: 'One reason is, that Saivism is only taught to those who seek for it; whereas Christianity is not so. Its teachers and catechists stand bawling at all the cross-roads, and offer it to every passer-by.'"

Mr. Simmons, of the same Mission, writes:

"In 1843, had any one visited the spot now so well known as the Paneivilei Mission station, the sphere of labor of the devoted late Rev. J. T. Tucker, they would have found a plot of palmyra trees upon a bed of sand. In that year Mr. Tucker took up his abode in the village of Paneivilei. The little room in which he and Mrs. T. lived for several months still exists. It is eighteen feet long, twelve feet wide, and its mud walls are nine feet high. It is now occupied for the village school. From that time to this I suppose that not less than twenty children have received daily instruction from God's word in that room. How many lambs have been gathered into Christ's fold we shall know more fully hereafter.—Some, perhaps, will ask, Why should not the Missionary always live in so humble and inexpensive a dwelling? I would say, let Mr. Tucker's experience give the answer. After a short residence in the little room he was seriously ill, which illness arose from the great heat of so small a dwelling. This experience taught Mr. Tucker to build what we now find at Paneivilei, viz. a small detached bungalow, thatched with oleis. This was occupied by Mr. and Mrs. Tucker until the more substantial bungalow, built of brick and mortar, and tiled, was finished. The large bungalow furnishes a healthy and comfortable residence for the Missionary and family, whilst the little detached one is most useful as a dispensary of medicine, both for bodies and souls. In this, also, the missionary meets the Mission agents weekly and monthly, and transacts his daily duties when not out in the district."

PRESBYTERIAN BOARD.

CONVERTS ADMITTED TO THE CHURCH.—In the letters received during the last month we find notices of several converts received in China, viz.: three at Shanghai on the first Sabbath of July, four at Hangchow on the same day, and one at one of the out-stations, and two at Bao-ko-tah near Ningpo. One of the latter is a young woman, who had to meet with reproaches and even severe beating from her family, but who was enabled to witness a good confession

for Christ. At Shanghai, twenty-five are on the list of inquirers, some of whom will probably soon be admitted to the Church, and also three persons at Suchow, where Mr. Schmidt is stationed. At Corisco, no converts were received at the July communion, but two backsliding members were restored; and several persons were under instruction as inquirers. At Benita two persons were admitted to the church on the last Sabbath of June; thirty persons are in the catechumen class at that station.

NEW CHURCH IN BRAZIL.—A church was organized in May at Lorena, a town about one hundred and ninety miles south of Rio de Janeiro, and six persons were received as members. Mr. Blackford, in the *Foreign Missionary*, gives interesting accounts of some of these members, and pleads for a missionary to be stationed at Lorena, and for means to employ two more colporteurs in Rio. Mr. Pires also gives an encouraging report of his labors on a tour in the province of Minas.

"IN PERILS."—The letters of the last month bring us accounts of dangers of a serious nature to which some of the brethren had been exposed. At Benita a party of heathens attacked the house of the missionary. They had attempted to extort high prices for some articles of food; failing in this, they laid a charm on the well used by the mission, and threatened the vengeance of "Ukuk" against any one who should take water from it; on this threat being disregarded, they rushed upon the house with hideous yells and rage, but the native Christians had rallied to the defence of the missionaries, and after a short conflict the assailants were driven off; soon afterwards the trouble was ended by a palaver or council. The conduct of the native Christians evinced unexpected courage and attachment to the mission family, and Mr. Nassau and the ladies were kept not only in safety, but in peace. They afterwards devised suitable means of showing their gratitude to their defenders. Another example occurred in Siam. The missionary at Petchaburi, Mr. McFarland, on his return home from holding a night meeting in the neighborhood, was attacked with stones and clubs thrown by two men, but they missed their aim and retreated in the darkness. And the third instance was the narrow escape from death of Dr. House, from an attack by an elephant, which had been placed at his service by a native chief for the overland part of his journey from Bangkok to Chieng-mai. He was seriously wounded, and it was wonderful that he was not killed, but after some weeks he was able to resume his journey, and at the last advices he had returned to Bangkok and was quite well again. We are grateful for the spared lives of all these brethren.—*Record.*

WORK OF THE VAUDOIS CHURCH IN ITALY.

M. Santaret, Moderator of the Waldensian Synod, speaks thus of that work:

The higher class Voltairian or bigoted, the middle class unbelieving and materialistic, the working class detached in general from the papacy but following only material gratification, the cultivators of the soil superstitious and ignorant, the clergy in power almost everywhere, the moral sense nearly annihilated though the people are gifted with intelligence, twenty-five millions of inhabitants, of whom eighteen millions absolutely unable to read—such is the field which was opened to the Vaudois church the next day after its emancipation! The Lord said to it, "Go with the small strength which I have put in thee, fear not, believe only, and thou shalt see the glory of God." One need not be surprised that it should take up the work trembling and as pressed from without and from on high by an irresistible force. In 1850, it had one soldier at its service for this good war, and it placed him at Turin itself, then the centre, more than ever, of the liberal and intellectual movement of the peninsula, because that city contained in its bosom a considerable number of emigrants, while it was the seat of the Parliament.

The march of the work has been slow but onward without any interruption. In seventeen years from this humble beginning, the Italian mission of the Vaudois church counts 26 stations with 19 ministers and 13 lay evangelists, 46 teachers or teacheresses. The attendance on public worship is over 3,000; the communicants, 1,846; the scholars, 1,458—of whom 978 are of Evangelical families; the Sabbath-school pupils 814.

THE CHURCH IN MADAGASCAR.—Since the restoration of long-lost religious liberty in 1861, the work of restoration has been carried on by the native Christians and their missionary friends, with the following general result as the present state of Christianity in that island: 90 churches, with 5,255 members, and 462 candidates; with congregations of 13,600 persons, in a Christian community of about 20,000 individuals. There are 101 pastors in and out of the city, and the people have erected nearly a hundred simple chapels during the last five years, at their own cost.

MISCELLANEOUS.

ACTION OF DIFFERENT BODIES IN RESPECT TO THE A. & F. CHRISTIAN UNION.

The following is a copy of the resolution passed by the Monongahela U. P. Presbytery, at its meeting at St. Clair on the 15th ult. :

"Resolved, That this Presbytery has heard with pleasure Dr. Taylor's address in behalf of the American & Foreign Christian Union, and would cordially commend the cause he represents to the sympathy and liberality of our people.

W. H. Andrew, S. C."

—

Report of Rock River M. E. Conference (Ill.), Oct. 1, 1868 :

Whereas, In nearly all Papal countries there is a readiness to receive the Bible and Christian instruction, especially from a united Protestantism :

Whereas, In our own country the aggressions of Romanism demand our serious attention : and

Whereas, The General Conference has endorsed the American & Foreign Christian Union : therefore

Resolved, That we recommend our preachers to take the organ of the Society, "The Christian World ;" to present the cause of this Society to their congregations ; and whenever it does not interfere with our Church collections, to take a collection in aid of its funds.

—

Wisconsin M. E. Conference—Oct. 3d, 1868.—Report of Committee—H. Bannister, *Chairman :*

The American & Foreign Christian Union is a Society uniting the co-operation of nearly all the evangelical churches of this country. It sends the Bible and the Missionary into regions where Romanism is wholly dominant. Its work is unsectarian. The different denominations are represented in its Board of control and among its laborers. The late General Conference passed a resolution favoring its claims to the interest of our Church, whenever and wherever its calls shall not be inconsistent with our immediate and special interests. Your Committee recommend that the following resolution be passed by this Conference :—

Resolved, That we recommend our preachers to take the organ of this Society, "The Christian World ;" and to favor the presenting of its claims to our congregations when they do not interfere with our church collections.

—

ACTION OF UPPER IOWA CONFERENCE.

The Upper Iowa Conference of the M. E. Church, held its annual session at Anamoro, Iowa, Sept. 3d. Through the influence of Rev. R. Norton, a member of the Conference, the following report was adopted in reference to the Union.

The Committee to whom was refered the cause of the American and Foreign Christian Union submit the following : That in view of the great need of the united efforts of the Protestant world to resist the corrupt form of Christianity so prevalent in our own, as well as in foreign lands, Therefore,

Resolved, 1. That we hail with delight the opportunity of concentrating all truly Christian means to accomplish a work so glorious in its object, as that prepared by the American and Foreign Christian Union.

Resolved, 2. That we not only look favorably upon the object contemplated by the Union, but that we will commend to our people the propriety of contributing to its funds, so far as may be consistent with our conference collections.

Resolved, 3. That we deem it inexpedient for our people to send their children to institutions whose influence is employed to induce them to embrace a corrupt and idolatrous form of worship.

—

The following resolutions were unanimously adopted at the recent session of the East Genesee Conference of the M. E. Church, held at Bath, N. Y. :

Resolved, 1. That we approve the objects and policy of the *American and Foreign Christian Union*, and commend it to the

sympathy and confidence of our church, and as ministers, shall be happy to lend it any countenance, or material aid which our numerous church obligations will allow.

Resolved, 2. That we take a deep interest in the measures now being prosecuted by Rev. H. Mattison, D. D., and others, to thwart the operations and defeat the designs of the Romish Inquisition in this country, and earnestly pray that they may result in defending the rights of every person in this government to change his religion without persecution; and in the just and exemplary punishment of all persons who attempt to destroy such rights.

F. G. HIBBARD.—I. H. KELLOG.

HOLY OIL.

"She teaches again, that still by another form of words, with a like authority, oil will effect what neither water nor wine can; namely, impart to the soul a suppleness and activity such as shall enable it to elude the grasp of the devil in its last struggle with him at the hour of death; as the putting of oil upon their bodies enabled the combatants in the Roman amphitheatre to slip away from one another in their public wrestling matches."—*Tract of the Catholic Publication Society.*

This fantastic and ludicrous exposition of one of the most important ceremonies of the Roman Church was not intended to be a burlesque upon that ceremony, but a serious explanation of it, written for popular instruction, and issued by the Catholic Publication Society. But we cannot help asking why, if anointing the bodies of believers at the hour of death will enable their souls to slip out of the clutches of the devil when he attempts to grasp them in the spiritual world; why Satan has not, during six thousand years, had wit enough to learn the same device as a fisherman practices when he seizes an eel to skin it—that is, sand his hands.—*Buffalo Christian Advocate.*

The native church at Batticotta (Ceylon) has spontaneously resolved to support a pastor, and pays him his salary with a punctuality that might be a lesson to many an American church.

To the Editors of the Christian World:

It is stated in the last number of the "New-York Tribune" that the Catholic Church "reads once a year in all her churches the following anathema against all who refuse to bow to her authority:

"We place under ban, and pronounce as accursed, on behalf of God the Almighty, the Father, Son, and Holy Ghost, and by virtue of the authority delegated to the sainted apostles Peter and Paul, as well as to ourselves, all Hussites, Wickliffites, Lutherans, Zwingleans, Calvinists, Huguenots, etc., as well as all other heretics."

Will you inform your readers if this is another "Protestant lie," or a "Catholic truth"?

Protestant parents, whose children have joined the Papal church, would like to know if the fifth commandment as well as the second is to be expunged from their children's catechism. It would appear that the Pharisees were not alone in making the commandment of God of none effect by their traditions. Matt. xv. 4–6. B.

[The clause quoted by our correspondent is from the bull "In Cœna Domini," which is always published at Rome, and we believe in every Romish church throughout the world, in Latin, on Maundy Thursday, or the Thursday before Easter.]—Eds.

Rev. Nathan P. Campfield.—Died, at Bellow's Falls, Vt., Rev. Nathan P. Campfield, Pastor of the Presbyterian church, Cazenovia, N. Y.

Too soon, it seems to us, did this faithful servant of God finish his work on earth. The intelligence of his early death will bring sorrow to many hearts who knew how zealously he was toiling in his Master's vineyard. For if ever there was a minister wholly given to his work, it was he. His consecration was without reserve. When he gave himself to Christ, he gave everything, only desiring to spend and be spent in His blessed service. The writer knew him intimately from his conversion to his death, and with his many ardent friends can bear this unqualified testimony to his Christian zeal. Soon after entering the ministry, and while laboring beyond his strength for the welfare of his church, he

feared he was not doing all that he might, and offered himself as a missionary to be sent any where in the world where he was most needed; and relinquished the project only when strongly advised and urged by those who knew better than did he, his powers of endurance. The desire to keep his "conscience void of offence toward God and toward men" was so intense as to cause him at times keen suffering for which there was no adequate occasion. He would make any sacrifice rather than cause his brother to stumble or be offended.

The brief period of his ministry was greatly blessed, and if it be indeed true that "He liveth long who liveth well," we may say of him "Servant of Christ, well done."

In his early death we find a strange chapter in God's providence. But he never makes a mistake, stumble, and blunder and err as *we* may. None of his children are called hence until they are more needed in heaven than here. And so we say, "there is a desolate home, a bereaved church, a vacant pulpit, and sorrow on earth." But there is joy in heaven! Oh, for faith and confidence in Him who doeth all things well! Oh, for that trust of the little child which amid all the darkness and storm of our troubled lives shall enable us to say and to feel "My Father's at the helm"!

The London Bible-Women.—The patrons of the Bible-women bring them together for an annual festival at some beautiful place in the country. On a recent occasion, a special train conveyed the women and their excellent superintendent, and a bountiful dinner was provided in a large tent at noon. In the course of the afternoon groups of these devoted and successful laborers among the London masses might be seen wending their way among the beautiful flower-beds, and thus settling down under the trees, or in some shady nooks, holding little meetings for prayer, conversation and singing.

The Catholics are laboring among the freedmen in Baltimore; in their schools and churches white and black sit together.—The priests openly declare that 'God makes no distinction, and the church cannot.'

The Pope and the Council.—The Philadelphia Press says: "It is on the cards that before December, 1869, the seat of the Papacy may be removed from Rome. It is still more likely that Pius IX. may not then be alive. He is now in his seventy-seventh year. On the 16th of June he began the twenty-third year of his Pontifical reign. It is said that St. Peter [who in all probability was never in Rome at all,] claimed to have been the first Bishop of Rome, and actually held the office for twenty-five years. But, out of 258 Popes, only three lived to commence or to finish their twenty-third year of government.—These are: Adrian I, the Pope of Charlemagne; Pius VI, (Cardinal Braschi), the Pope of the French Directory, and Pius VII, (Barnaba Luigi Chiaramont), the Pope who crowned Napoleon, by whom he was subsequently removed from Rome and retained in a sort of honorable captivity at Fontainbleau from 1812 until Jan'y, 1814. Should the present Pope live until June 16, 1869, he will stand alone with Pius VI One year beyond that will place him next to St. Peter, and should he survive until June 16, 1871, he will have reigned longer than all preceding, including St. Peter himself. The present rather infirm condition of the health of Pio Nono occasions the impression that he himself will be in the grave before his grand Council assembles."

Dean Alford having been severely censured for fraternizing with English Congregationalists, has published a defense, in which he nobly says:

Whether they omit in their worship an article of the creed, is no matter of mine. They love and serve the Lord Jesus Christ; they are my brethren: I believe the time is come when I am bound to show that I regard them as such. I have no hesitation in saying that, as I do not expect, so neither do I wish for, any re-absorption of Nonconformists into the Church of England. I believe it would be the worst thing possible, both for ourselves and for them. We are to be "not unwise, but understanding what the will of the Lord is." We may, if we please, lower ourselves by exclusiveness and uncharitableness, so as to become a mere sect among sects; but we may also, and I

hope we shall, so lift in our esteem our Christian brethren around us, as to find ourselves, when deprived of the aid of the State a church among churches.

The Society for the Propagation of the Faith (Roman Catholic) received during 1867, $1,000,000. Of this, $900,000 were realized from weekly subscriptions of *one cent*. Each subscriber to this Society pays one cent a week. One subscriber in ten acts as collector, and pays in the amount collected to a member of the Association who has ten such collections, or a hundred subscriptions to receive. Donations in addition are solicited. The annals are sent free *for perusal*—one copy to every circle of ten subscribers. Plenary indulgences are granted to all associates, and special indulgences are bestowed as a reward for extra zeal and service. The following saddening notice appears: "Children who have not made their first communion can gain the above-mentioned indulgences by performing, instead of receiving the Holy Communion, some pious work appointed by their confessor." As an illustration of the method of soliciting funds, the following RECOMMENDATION is inserted:

"Most pressingly do we recommend anew to the reader the necessities of the Missions. The receipts of the Association have never been sufficient to supply fully the means required to carry on the great work of preaching the Gospel to infidels; but now, the subscription being decreasing, and the wants to be met increasing, the inadequacy of the resources is more keenly felt than ever. This being the case, it becomes a strict obligation of charity for every Catholic who is not a beggar to contribute to the support of Foreign Missions. Otherwise, Protestants will rise against us on the day of judgment, because they spend immense sums to propagate error in heathen lands, and he is unwilling to make the slightest sacrifice for enlightening with the true faith the poor idolater."—*Am. Ch. Miss. Register.*

INFLUENCE OF CATHOLICISM.—Wherever Catholicism has held absolute dominion, there social life has withered; it has struck nations with sterility, and has stifled liberty, without being able fully to establish order; it has not been able to prevent the recurrence of periods of bitter trials; and when those times arrived it knew not how to avoid excesses, and was incompetent alike either to reform or to maintain itself. —*Guizot.*

WHERE ARE THE FACTS?—In the Pope's Bull of Convocation of a Grand Council to meet at Rome in December, 1869, his Holiness says: "None can ever deny that the strength of the Catholic Church and her doctrine does not alone regard the eternal salvation of man, but is essential also to the temporal welfare of peoples, and to their real prosperity, order, and tranquillity, and even to the progress and solidity of human science, as the annals of sacred and profane history clearly prove by a series of splendid facts, and still constantly demonstrate"!!!

THE WORLD WANTS EARNESTNESS.—The one thing for which the world is craving at this time is earnestness; it tolerates a great deal for the sake of earnestness. Even those young men of whom we hear, who are captivated by the symbols of splendor and of outward ritual, will tell us that they are taken mainly by the earnestness of those seeking to propagate this system; and far and wide we hear this cry: "Show thy faith by thy works;" and we who love this Book must show it, not simply by our zeal in its defence; not simply by our opposition to every form of heresy and error; not only by our earnest, vigorous maintenance of the outposts of Christian faith; not only by generously giving the Bible to others; but show it, above all, by letting the world see this: that this Book is the law to which we bow; that from it we gather the mighty motives by which we are impelled, and that our grand object in life is this: to live more according to the faith and teaching of that Book, that, having lived in its faith, in the hope and fulness of its consolations, we may at length be permitted to sleep in Jesus.—*Rev. I. G. Rogers.*

The Prime Minister of the Queen of Madagascar is a diligent student of the Bible.

The attempts of Anglo-Catholics, in company with Roman Catholic priests, to overthrow the first Reformation should lead Protestants to effect a second. If priests worked to destroy the Protestantism of the Church of England, Protestants should seek to free it from its Romanism. If they sought to restore superstitions which their best Reformers could not destroy, Protestants should seek to promote the Gospel which the Reformers labored hard to establish. If the Anglo-Catholics were marshalling an army of devotees to preach Ritualism, Protestants should be gathering an army of evangelists to preach Christ. If the Ritualists were building all their hopes upon a revival of sacerdotalism, they, on the contrary, ought to place all their hopes upon a revival of pure religion. If 10,000 or even 5,000 evangelists were needed to carry the Gospel throughout the land, perhaps no single denomination could produce either the men or the money, but all denominations could do it together.—*Bapt. W. Noel.*

From the General Survey of the Missions of the American Board of Commissioners for Foreign Missions. 1868.—

The review of the past year presents but few changes in the general character of our work. The ground previously occupied has been held and cultivated as thoroughly as the inadequate force of laborers would permit. New and advanced positions have been taken in China, in the Bulgarian field, and among the Armenians of Koordistan and Persia; but the progress made has been more in the direction of internal than of external growth. The churches already existing have been strengthened, 15 new churches have been organized, 29 new out-stations taken, the force of native agents increased from 928 to 965, and 1821 additions to the churches are reported on profession of faith—an increase of more than 350 upon the additions of last year.

The progress in independence is indicated by the larger contributions to various Christian objects, and the constantly increasing number of native pastors of self-supporting churches. The independent, self-sustaining churches now number 52, and 101 native ministers are to be found in the pastoral office—an increase of 17 during the year. These independent churches represent finished missionary work. At many points the proper work of the missionary is as much completed as in the cities of our own country. But new openings, represented by out-stations, present themselves yet more rapidly, and the labor of the missionary, for the present, is increased rather than lessened. 18 laborers have been withdrawn from the whole number connected with the missionary work of the Board. As thirty new laborers have gone forth, there has been a net gain of 12 to the number in active service, and 16 are ready to leave in a few weeks.

Of the thirty who have gone out to the foreign field this year for the first time, thirteen are single ladies, and seven more are included among the sixteen ready to go.

Twenty years.—Summing up some of the results of our work, we find the 30 churches of our missions in Asia and Africa twenty years ago, with a membership of 765, now increased to 155 churches and 6,796 members in the same fields; the 24 native preachers of that time, including the Hawaiian, now represented by 101 settled pastors, and more than 200 other licensed preachers; a few thousand dollars contributed to the support of their own institutions changed to nearly $70,000 the past year, while 52 independent self-supporting churches illustrate finished work. These results, it is believed, must be gratifying to every friend of Christian missions. They show the preparation that has been made for the yet more rapid advance of the Gospel. The 332 devoted Christian men and women from our churches, with a corps of 965 native laborers, 220 churches set up as light centres, with a membership of over 25000 living witnesses to the excellence of the Gospel in thousands of villages and cities round the globe,—this is the power for Christ, commended to our faith, our hopes and prayers.

Good offices are the cement of society.

A Life-like Portrait.—Willis, in his "Pencillings by the Way," in speaking of his visit to the Sistine Chapel, on the day when "mass" was performed by the Pope, says:

"The Pope entered by a door at the side of the altar. With him came a host of dignitaries and church servants, and he was *treated in all respects as if he were the Deity himself. In fact, the whole service was the worship not of God but of the Pope.* The cardinals came up one by one, with their heads bowed, and knelt reverently to kiss his hand and the hem of his white satin dress, *his throne was higher than the altar, and ten times as gorgeous;* the incense was flung towards him, and his motions from one side of the chapel to the other were attended with more ceremony and devotion than all the rest of the service together."

On the succeeding page, we find in his account of his visit to the Church of San Carlos, the following description of the same important personage:

"His holiness came in the state coach, and all his cardinals in their red and gold carriages in his train. The gaudy procession swept up to the steps, and the father of the church was taken upon the shoulders of his bearers in a chair of gold and crimson, and solemnly borne up the aisle and deposited within the railings of the altar, where homage was done to him by the cardinals as before, and the half supernatural music of his choir awaited his motions. The church was half filled with soldiers armed to the teeth, and drawn up on either side, and his body-guard of Roman nobles stood even within the railing of the altar, capped and motionless, conveying, as everything else does, the irresistible impression, that it was *the worship of the Pope and not of God.*"

How acurately this picture corresponds to one given by Divine inspiration more than eighteen hundred years ago: 2 Thessalonians ii, 4—"Who *exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God.*"

BOOK NOTICES.

Timely Books.—When great events are sprung upon us unawares, for which even the newspaper men who "keep universal misinformation perpetually on tap in their ink-stands," have no able articles prepared and pigeonholed, then happy the publisher who, among things old and new in his treasure-house, is able to point to just the book that throws light on the subject. On the Austrian question, *Harper & Brothers* offer us the very book that everybody *must* have who would pretend to understand, in any thorough way, the antecedents of the present momentous conjunctive. "*Stiles' Austria.*"* We happen to know the estimation in which this work is held by the best special scholars in its department of study. It is the highest authority for all matters down to the year 1852; and although the great events which it details are passing into more and more distant perspective, few living students of current history are likely to outlive the frequent need of it as a book of reference.

The same house have sent to us a book which bears the name, as author, of the foremost man in the English Wesleyan connection—the Rev. William Arthur, of London.* It is a record of his personal experience and observation in Italy in the stirring events of 1860, and gives facts, on the most unquestionable authority, which bear not only on all subsequent Italian politics, but on the present dangers and duties of America.

As we examine books like this, of *authentic official documents*, concerning the papal system in its most perfect working, where it has had unmolested and unrestricted sway, and note the wickedness and wretchedness both among governors and governed, which it begets and fosters, the conviction grows on us that that system, as now on trial in the forum of the

*The following is the title in full: Austria in 1848-9. Being a history of the late political movements in Vienna, Milan, Venice and Prague; with details of the campaigns of Lombardy and Novara; a full account of the Revolution in Hungary; and historical sketches of the Austrian Government and the Provinces of the Empire. By William H. Stiles, late Chargé d' Affaires of the United States, at the Court of Vienna. With Portraits of the Emperor, Metternich, Radetzky, Jellacic, and Kossuth. Harper & Bros. 2 vols. 8vo. pp. 391 and 444.

*Italy in Transition. Public Scenes and Private Opinions in the Spring of 1860. Illustrated by Official Documents from the Papal Archives of the Revolted Legations. By William Arthur, A.M. Harpers. 12mo. pp. 430.

American public, is *strong in the incredible monstrosity of its evil deeds.* When Dr. Wylie, ("Awakening of Italy," p. 319), reports to us the common estimate, at Rome, that *twenty thousand* persons are this day locked in secret dungeons in that city for political crimes—that that Holy City is one perpetual Andersonville, from year to year, from decade to decade, it seems a hard thing to believe, and the mind seeks relief in incredulity. But it is true; and here are facts which prove it, and worse horrors, from the very documents of papal courts, prisons and inquisitions. The very stones of the dungeons in which the government of priests practiced its terrible cruelties, cry out in the pages of this book, and make the blood run cold with their tales of horror.

We would fain transcribe page after page of touching narrative from the volume, giving the stories of "The Three Men of Ferrara," of "The Wife of Garibaldi," of "The Three Young Men of Fermo;" but must be content with a single extract, which we select from the rest mainly for its brevity:—

PUNISHMENT FOR BLASPHEMY.

In the city of Fermo, two citizens were accused of blasphemy. The bishop commanded them to be bound and put in prison; afterward, on a high day, he had them carried to an open place outside the city gates. They were made to kneel down, and the *mordacchia* was placed on the lips of one, and on the tongue of the other. One died not many hours after having undergone the punishment, and the life of the other was in great danger. For strangers who may be ignorant of it, we will tell what the *mordacchia* is. It is formed of two rods, which at the two extremities can be compressed together by the force of steel springs. The mouth of the sufferer being opened, his hands and feet tied, and he made to put out his tongue, the tongue itself is pressed between the rods closed by the springs. Thus the wretch remains with his tongue out of his mouth, tortured by that barbarous instrument. Little by little the tongue enlarges, and thrusts out the lips. If the victim should refuse to put out the tongue, the executioners take his lips, and press them between the two steel springs; so that the mouth remains closed against respiration, the steel springs stick to the lips, and the anguish of the sufferer cannot vent itself by cries, and escapes only through the eyes, the color of the face, and frequently by a paroxysm of convulsion. In the execution at Fermo, a doctor declared that the men tortured would die in less than an hour unless the punishment ceased. The barbarity, however, was carried to such an extent as to compel them to walk to the prison (a mile) with the *mordacchia*, through which, as we have said, one of them, Luigi Tacchi, died a few hours after.

One of the last men with whom I talked in Bologna, looking out of an eye where consumption gleamed, said, "*Sir, the Almighty is tired of Rome.*"

QUERY. Is there any instruction for American citizens in such facts as these?

FAIR ANSWERS TO FAIR QUESTIONS. 48 pages. A reply to the Roman Catholic Tract "Is it Honest?" By L. W. Bacon. Price, 15 cents single copy; $10 per hundred.

PRESENT ASPECTS OF ROMANISM. Rev. E. M. Atwood, Salem, Mass. Six cents single copy, $5 per hundred. These are articles that should be in the hands of every Protestant in this country.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6TH OCTOBER, 1868.

MAINE.

Brunswick. J. B. Sewall	11 00	
Portland. Individuals in Cent. Cong. Church	1 25	
" High St. Cong. Church. P. H. Brown, Cap't W. Ryan, S. N. Beale, L. O'Brien $5; Miss S. M. M. Cummings $7 06; Luther Dana $10; Rev. J. M. Palmer, G. F. French, M. D., C. W. C., A friend, N. J. M. $2 each; N. Wood, A Friend, J. H., H. P. G., H Kendall $1 each	52 06	
" Dea. Edward Gould	5 00	
Augusta. So. Cong. Ch. & Soc'y	30 00	
		99 31

NEW HAMPSHIRE.

Meriden. Cong. Church & Soc'y and " Kimball Union Academy	22 38	
" Dea. D. Morrell, deceased	5 00	
New Ipswich. Cong. Ch. & Soc'y	43 06	
Kingston. " " "	5 00	
Hampstead " " "	24 00	
		99 38

MASSACHUSETTS.

Charlestown. Thomas Edwards	5 00	
New Marlboro. E. L. to make Mary C. Lombard a L M	30 00	
Amherst. College Ch. add. by E. P. Crowell	1 00	
Hatfield. Cong. Ch. & Soc'y, J. A. Billings, Tr	70 35	
Florence. Ch., per A. L. Williston	75 00	
Ashfield. 1st Cong. Ch. & Soc'y	12 04	
Shelburn. " " " "	24 75	
Gill. Cong. Church and Society	2 49	
South Deerfield. Cong. Ch. & Soc'y.	36 19	
Conway. 1st Cong. Ch. & Soc'y	30 97	
Sunderland. 1st Cong. Ch. & Soc'y.	29 25	
Hadley. 1st Church Sabbath-school for Mr. Constantine	20 00	
Northampton. Edwards' Church to constitute N. B. Hussey a L M.	30 25	
So. Hadley Falls. 1st Ch. makes S. W. Avery L M	55 00	
Marshfield. 1st Cong. Ch. & Soc'y.	11 00	
Braintree. Ladies of Dr. Storrs' Ch. for Mrs. Constantine, in clothing $27; and in cash for Paper	5 00	
" Dr. Storrs' Church and Soc'y. A Thank offering	43 75 25 00	
Waquoit. Cong. Church and Soc'y.	13 00	
Quincy. Ortho. Cong. Ch. and Soc'y to complete L M for Rev. J. E. Hall	27 00	
Boston. Perry Trust Fund	250 00	
		797 04

RHODE ISLAND.

Providence. Hon. Robt H. Ives	25 00	
Central Falls. Cong. Ch. & Soc'y for L M of Rev. James Harrison Lyon	34 00	
		59 00

CONNECTICUT.

Colebook. Mrs Jannette C. Stillman.	3 50	
Birmingham. Geo W. Shelton	10 00	
Hartford. 4th Church, Dea. Morgan Lewis	5 00	
" Pearl St. Rev. W. L. Gage L D	223 24	
Windsor Locks. Cong. Church	57 75	
West Killingly. Westfield Church to make Dea. W. H. Chollar, and Dea. John D Bigelow, L Ms	52 33	
So. Killingly Rev. E. D. Kinney	2 00	
Stratford. Gen'l Loomis, U. S. A.	5 00	
Franklin. Wm. B. Hyde	5 00	
		363 82

NEW YORK.

Gouverneur. Dea. Enos Wright	5 00	
Malone. 1st Cong. Church, add'l	16 00	
Brooklyn. Clinton Av. Cong. Ch. additional	10 00	
Buffalo. Charter Oak Sabbath-sch'l, by A. Parker	1 50	
Lansingburg. Olivet Church	31 62	
Fonda. Reformed Church	10 00	
Cooperstown. Presb. Church, to constitute Chas S. Smith a L M.	81 32	
Cherry Valley. Pres. Church	19 45	
Springfield. Pres. Church	19 23	
New York City. 53d St. Bapt. Ch.	14 35	
" Miss M Bronson for Miss Rankin's work in Mexico	200 00	
" Wm. T. Runk, to constitute himself a L M	30 00	
Lansingburgh. From the estate of Eliza T. Warren, less Government Tax	1 511 52	
Peekskill. 2d Pres. Church, to constitute Rev. Charles H. Baldwin a L M	32 40	
Cazenovia. 1st Pres. Church	72 64	
		2,055 03

NEW JERSEY.

Bridgeton. Mrs. Edmond's class in 2d Pres. Sab. sch'l, for Italy	2 75	
Bergen. 1st Pres. Church	65 20	
Misconetcong Falls. Pres. Ch., add.	1 50	
		69 54

PENNSYLVANIA.

Cannonsburg. E. S	2 00	
Mechanicsburg M E. Ch. for a L M.	40 36	
" Church of God in part of L M for Rev. Geo. Seigle	13 06	
New Ville. Big Spring Pres. Ch. for a L M	32 50	
" Lutheran Church	13 05	
Carlisle M E Church	5 25	
" 1st Luth. Ch., in part of L M for Rev. J. Swartz	13 20	
" 1st Pres. Ch. to constitute Ch's Ogilby & James Loudon L Ms	61 84	
Honey Brook. Mrs. F. G. Lewis	5 00	
Lancaster. 2d E. L. Ch., in part of L D for Rev. W. V. Gotweld.	75 00	
Holmesburg. Pres. Ch., in part L M for Rev. J. F Jennison	16 80	
" Bapt. Church, add	2 50	
Noblestown. U. Pres. Ch for Italy and in part for L D for Rev. F. A Hutchinson	70 00	
Robinson's Run. U. Pres. Ch. for Italy, and in part of L D for Rev. J's Grier, D D	40 75	
Mansfield. O S. Pres. Church	30 20	
St. Clairs. U. Pres. Church, for Italy and in part of L D for Rev. J. C Boyd	68 17	
Bergettstown. O. S Pres. Church	16 06	
East Liberty. James R. Lyon	10 00	
Shamokin. Evan. Luth. Church	5 10	
		530 44

MISSOURI.

St. Louis. Mr Dickey, for materials in School		5 00

ILLINOIS.

Farmington. Cong. Soc'y, by J. W. Newell, Treasurer	29 05	
Monmouth 2d U. Presb. Ch. Rev. Dr. Black $2; Others $8	10 00	
" 1st U Pres. Church	21 50	
" O. S. Pres. Church, R. Holloway $10, Mrs S A. Harding $9, Others $8 75, in full of L M for Mrs. S. A. Harding	27 75	
Polo. M. E. Church	6 00	
Freeport. 1st Pres. Church	17 26	
Rockford. Ralph Emerson, Esq. for L D	100 00	
		211 56

INDIANA.

Lawrenceburg. S. Sch'l of 1st Pres. Ch., for Italian Sunday schools	11 04	
Madison. 2d Pres. Ch., for Miss Rankin's work	91 68	
" 1st Pres. Ch., for Miss Rankin's work	42 76	
" Miss Little's Sab Sch'l Class.	1 05	
Green Castle. 1st Pres. Sab. Sch'l	3 00	
Crawfordsville. C. Mills, for Mexico.	10 00	
		159 43

OHIO.

Hopewell. U. Pres Church, for Italy	56 48	
Cincinnati. 3d Pres Sabbath school, for Italy	75 00	
Elizabethtown. Pres Church	3 65	
Harmar D Putnam $25, Misses Hart $2	27 00	
Bloomingberg. Pres Ch., in part	41 00	
" Pres Sabbathschool, Miss Ustick's Class $1 63, Mrs. B Ustick's Class $1 52	3 15	
Xenia. A Friend	5 00	
Cincinnati. Warren & Co $25, Mrs. Anderson $20, Messrs Torrence, Merrell, Van Vleck, Merrell, Durand, Barr, Butler & Aydelotte, $10 each; Evans & Co $9, Mrs Prouty $8	142 00	
" Bradford, Ness, Richards, Colbertson, Biggs, Taylor, Gibson, Waugh, Breed, Brown, De Camp, Mrs. Ruffon, Matlack, Wunder $5 each; Dr Taft $4	74 00	
" Hancock, Gano, Mrs. Rankin, White $3 each; Watt, Melish, Leavitt, Harris, Peck, Loundsberry, Magill, Mrs. Carpenter, Marsh, Moore, Hooker, Carrick, $2 each; Phipps & Co., one ham; Mrs Dr. Wilson, clothing, Wells, Scott, Miller, Cook, Griffiths, Hopkins, Johnson, Mrs. Bigler, Bradley, Looker, Dare, Clark, Gimbl, Bascom, Witherup, Ross, Reinhard, Rice, Watson, Smith, Hovey $1 each; Mrs. Patterson 50c.; Kimball, Ball 25c each; Mrs. Scudder 30c; Dr. Gove, for the poor $1	59 30	
		486 58

WISCONSIN.

Beloit. 1st Cong. Church, which makes Dr Merrill L M	42 59	
" 2d Cong. Church	42 67	
" Union Cong. Church	27 60	
Portage City. Union Meeting	14 49	
Beaver Dam Union Meeting	12 78	
" 1st Pres. Ch. in part, which makes Rev J. J. Miller a L M.	36 97	
Oshkosh. Cong Ch., for L M of Rev J. P. Roe	33 14	
Fond du Lac. Cong. Ch., on L M of N. E L Griffith	25 00	
" Union Meeting	10 38	
		244 43

WEST VIRGINIA.

Fairmont. Pres. Ch., in full of L M for Rev. James H. Flannagan		8 00
		Total, $5, 188 56

THE

CHRISTIAN WORLD.

Vol. XIX. DECEMBER, 1868. No. 12.

OUR OPPORTUNITIES IN SPAIN.

BY S. IRENÆUS PRIME, D.D.

The Protestant world, or what is the same thing, the liberty-loving world, has just heard with joy the crash of the Spanish throne. Thirty-five years to a day had Isabella, a bad queen and a bad woman, reigned. In her licentious and religious life, an immoral but most devout daughter of the Romish Church, she was a living and illustrious example of the religion she professed and defended, till she was driven from the throne she dishonored by the people who detested her and her race.

Outside of another little realm in another peninsula where the poor Pope lingers still in his expiring reign, there was no place but Spain where the word was bound and man was not free to worship God.—In no part of the world had the horrors of the Inquisition been more horrid than there in Spain. She had no rival in ignorance but Austria. In vice she was without a rival. Of course Spain was thoroughly Roman Catholic.

Yet Spain is a beautiful land. Nowhere is it such a luxury to live in midwinter. In February it was a joy to breathe, to have one's being, to be any thing in such a balmy, bracing, genial, glad atmosphere as that of Seville and Malaga. I never saw skies so blue, so deep, so pure: and the mountain ridges are carved in such graceful lines, that they seem to enjoy their repose. It rarely rains. Fires are not required from one year's end to the other. It is the land of the grape and the olive. The rich and generous soil yields her increase without toilsome culture. Every thing in nature is beautiful there. And art has flourished. The finest and richest gallery of paintings in the world is in Spain. The grandest cathedrals in Europe are in Spain. The one in Seville is itself a worship, and overcomes the man who enters as if he were coming into the Holy of Holies. Enter the gates of the temple of Cordova, and you are in a forest of more than one thousand columns, supporting arches, crowned with domes. It was once a mosque, it is now a church.

They are a very *religious* people, those Spaniards. There is only one religion, and that is the Romish. When the Moors were expelled, with the Mohametan religion, a better race was driven out than is now there. The Moors had more science, more art, more enterprise, more virtue. It is almost incredible, but their own tables state that now only one man in three, and only one woman in ten can read. In many of the cities the chief magistrate cannot read. There is no such thing as social virtue in Spain. A resident of forty years told me that all the women are divided into four classes, and these are numbered to mark the degree of vice in which they live. And there is no virtuous class. Such are the women of Spain. And the men are no better than the women. They are worse always and every where. But they are all religious : all members of the Roman Catholic Church, and the most faithful friends of the Pope.

Until this late glorious revolution, there was not a semblance of religious liberty in Spain. We have an American Minister (Hon. John P. Hale) in Madrid, but there was and could be no American church or chapel in that capital unless in his house. When it was brought to the notice of the American Congress that the Government at Rome would not allow Americans to meet for public worship in the city, they refused to make an appropriation to support the Mission, and Gen. King had to pack up and come home. In no city, in no part of Spain was any soul permitted to breathe aloud its love for the truth in Jesus. An ignorant, persecuting priesthood swarmed over the land, and each one was a spy. To read the Bible was a crime. To circulate the Bible was punished with a dungeon. Men were in irons for telling their neighbors the way of life. The cry of the prisoners went up to heaven. It was heard in England and Holland and America. Deputations of eminent and excellent men made pilgrimages from distant lands and in person besought that bigoted and bloody Queen to let these prisoners go. But the Abyssinian monster was not more obdurate and unmerciful. The time was gone by for burning heretics, or they would have been roasted in the public square. I went to an old Inquisition building, and was happy to read on the door the inscription, " Insurance against fire." I breathed freely.

In spite of the lynx-eyed vigilance of the government and church, there are witnesses for Christ scattered all over Spain. In secret places they meet to pray and praise and comfort one another with words of pious cheer. They are the Church of the Saviour, such as they to whom Peter wrote. They are ready to welcome the friends of Christ with open arms. They have been long watching and waiting for the day that has just burst upon them.

Suddenly, in the twinkling of an eye, the earth shakes, the trumpet sounds, the throne falls, the despot flies. And the flag of revolution

bears upon its folds the joyous words, "Religious Liberty and Free Education." One of the first decrees of the new government was to permit the building of a Protestant church in Seville—the First Protestant church in Spain. Then the order of Jesuits was destroyed, and their property confiscated. What will be the form of government we know not, but we are sure the Bourbons will not again be masters of the Peninsula. A few months ago this Queen Isabella offered her fleet to protect the Pope. Now the Pope offers her a refuge on the Quirinal. Companions in tribulation, may they comfort one another!

At this wonderful juncture, when the gates of brass are open, the bonds are burst asunder, and 15,000,000 of people are suddenly made accessible, we free Protestant Christian American citizens are called on to enter that field with the seed of the Word. The American Bible and Tract Societies have their precious books in the language of the people all ready. The American and Foreign Christian Union has its men already there and others panting for action on that field. The day has come. The hour has struck. Let us give the Gospel to Spain and redeem it for Christ.

The SUPERNATURAL Quality of the CHURCH OF GOD.

BY EDWARD D. MORRIS, D.D.

THE skeptical assaults upon the career and doctrine, and even the validity and authority of the church; the papal and prelatic tendency toward the humanization of the church at the sacrifice of her spiritual supremacy; the yearnings and efforts toward closer fellowship among those who are conscious of belonging to her holy and catholic communion, alike demand that we should possess the clearest, soundest views of that central and divine quality in the church, whose presence manifested puts both unbelief and priestly assumption to silence, gives rest to controversy, calms division, and unites all who are consciously the children of God in one common and blessed household of faith.

One prominent illustration of this supernatural quality may be found in the sphere of *doctrine:* that inspired series or system of truths, which constitute the intellectual basis of this divine institution. It is an obvious and significant fact, that such a foundation of doctrine is a peculiar feature of the church of God. Heathenism, whether modern or ancient, blossoms into temples and altars and gorgeous rites; under the influence of classic or oriental philosophy, it sometimes takes on the aspect of profound speculation; but never does it ripen into doctrine. Like other human efforts in the region of the ideal, it only reflects, even when it wears the appearance of truth, the degenerate temper of the source whence it sprang. Not even the elaborate Deism of the eighteenth century, surreptitiously appropriating from the Christian system such cardinal features as the existence and providence of God, and the immortality of man, and the immutability and worth of virtue; or even the Positive Religion of our

day, professing to despise and demolish Christianity, yet building its grand temple of devotion with material clandestinely taken from the ruins, will furnish an exception to this universal law. Man by nature is competent to fabricate philosophies, or invent forms of worship: but he is not competent to fashion for himself a system of doctrine. Erring on one side, through narrowness of vision, and on the other through dimness of appreciation, failing here to comprehend, and there to include, baffled continually by prejudice, by self-love, by natural hostility to truth, as well as by defective power to discern it, his best attempts in this direction will be but speculations unable to command his own respect, and utterly devoid of power to control the assent, or win the loyal and trustful love of others.

It is in the church of God alone, that such a system of doctrine is found:—a system embracing within its scope the grandest themes, presenting these with utmost fullness and clearness, and in such methods as to secure for them the reverence of our intellect, and the strongest affections of the heart. There is no truth which it is important for man, as a spiritual being, to know during the present life, concerning which that system does not speak in clear, faithful, persuasive terms. The nature, and character, and ways of God, His administration of providence, and of grace, and His plan of mercy for a lost world; the character, and need, and duty of man; the methods and the vast possibilities of redemption; the present life with its spheres, offices, responsibilities, and the life to come, full of glory for the sanctified, and of wrath for the sinner; these all are set forth in the Bible more comprehensively, more clearly, more urgently than in all other books combined. And so exact, simple, philosophic is the method of this Revelation—so thoughtful and tender is the spirit breathing through the whole—so full of blending authority and grace, and so inspiring in the sweet hopes it justifies, that it spontaneously wins for itself a purer assent, a more complete acceptance, than any which human philosophy ever gained—any which the most splendid heathenism ever inspired.

Whence came this wonderful system of doctrine, the recognized basis of the church of God on earth? Is it some unique product of human genius, standing forever like the Parthenon or the Paradise Lost, unrivalled and unapproachable? Is it the last and highest exhibition of the speculative insight of the race—the *ultima thule* of human research in the sphere of religion? Is it not rather from God—a revelation directly from the skies? Such is the amazing, yet unquestionable fact. The truths of religion are supernatural truths—supernatural in their essence and their grouping—supernatural in the modes wherein they are presented, and in their influence and effect. They are such truths as we could never have adequately discerned; their combination is such as we could never have contrived. They have a celestial fragrance upon them—they glow and glisten as if God himself were shining through them. Surely this revelation came not in old time by the will of man: surely holy men of God spake herein, as they were moved by the Holy Ghost. Be our theory of inspiration what it may, we must recognize in this system a divine quality and significance—the signature of God Himself in the handwriting of mortals. And as it was thus supernatural in its first manifestation, so a wisdom more than human has controlled its subsequent unfoldings. The entire progress of doc-

trine, both during the New Testament era, and through the succeeding centuries, illustrates the same divine presence and supervision. Though the Holy Spirit ceased His work of inspiration with the Revelation of Saint John, fitly making His final visit to that one who was the heavenliest, as he was the last in the apostolic circle: yet, who can doubt that it was He who afterward raised up men like Athanasius and Augustine, Luther and Calvin, to be expositors of the truth thus communicated—or that it was His hand that brought the church to those great crises in her doctrinal career, wherein the cardinal features of the Gospel system successively received their formal definition, and became fixed and imperishable elements in our holy faith?

A second illustration of this supernatural quality may be obtained in the department of *experience*—that experience which is everywhere recognized as the spiritual and essential life, just as her doctrine is the recognized intellectual foundation of the church of God. If the truths of Scripture, like those of science or philosophy, related only to the analysis and grouping of fact, the exposition of natural laws, or the fashioning of ideal abstractions, their influence upon the religious living of mankind would be but indirect and inconsiderable.

But the doctrines of the church of God are not of this type. They indeed present facts, suggest classifications, disclose laws, embody a profound and a divine philosophy. But the facts are facts concerning ourselves as moral beings—the classifications are based on diversities in character—the laws are laws for our spiritual guidance—the philosophy is concentrated around to the two foci of sin and redemption. The golden truths of Scripture possess this rare eminence: that they are directly transmutable into character. As the intellect perceives them, the heart is affected by them: as they enter and inspire the heart, they gather around them its best affections—they become the germinating force of its purest impulses and its grandest motives. Accepted by the soul, they immediately penetrate and vitalize it. They arrest its previous inclinations, turn its purposes into new channels, suffuse it with fresh energy, change and elevate its whole life. Especially when these doctrines are set forth in the immaculate personality of Christ—uttered in His words, illustrated in His example, confirmed in His atoning death, do they thus become the vital seeds of a new experience, reaching powers and sensibilities which the most profound science never could approach—penetrating the moral nature with a force utterly unfamiliar to philosophy, and affecting changes therein, which are worthy to be called a new creation. His teachings and example and spirit, and especially His superhuman personality, present these in forms which spontaneously awaken the interest alike of sage and of savage, and which may become the germs of a new manhood in the grossest barbarian of Central Africa as in the gravest philosopher of Central Europe. There is something divine in these doctrines, as incarnated in the Messiah, which all men are as quick to feel and reverence as to perceive—a supernatural clearness, pertinence, grandeur, solemnity, which suggest the very presence of Deity in them, and which invest them with a spiritual potency infinitely beyond that of all truth beside.

But the celestial origin of these doctrines, their peculiar reflection of the divine personality, their manifest supernaturalness in substance and in adapta-

tion, will not alone account for their amazing influence on the life of the church. The same Book which reveals them, declares that in their august entrance into the soul of man, and in their signal operations upon the character, they are supernaturally endorsed, vitalized, rendered impressive and effectual. It declares on the other hand, that the vision of man is supernaturally prepared to perceive them—that the religious susceptibilities are divinely awakened to embrace them, and that the will and choice are directly moved by the Spirit of God to receive and obey them. Mysterious fact—more strange than any manifestation of that mystic *vis naturæ* which both quickens the buried grain, and prepares the cold earth to welcome and nurture it—more wondrous than that fascinating potency of true eloquence, which sways and moves a listening multitude, as the ripening grain is swayed by a sweeping wind. Mysterious fact, essentially supernatural in quality, and beyond the reach of visible demonstration, yet rendered palpable and sure by results which can be explained in no other way, and whose vast magnitude sufficiently attests the potency as well as reality of the agent that produced them. The truth of God thus has its counterpart and complement in the Spirit of God, and the operations of that Spirit in the experience and life of the church, like the influence of that truth upon her understanding and faith, certify abundantly to her divine quality, and her consequent claim on human interest and respect.

A third illustration of the supernatural quality under consideration, may be derived from the *organization* and the *growth* of this earthly church. What has already been said, justifies the anticipation that those in whom such a belief and such a life are found, will not only be separated by wide lines of demarcation from the remainder of mankind, but will also in virtue of these common traits, be joined together in a fellowship as peculiar, permanent, precious as the spiritual foundations whereon it reposes. For such fellowship God has made external provisions: adjusting the social nature and habits of man to its higher necessities, organizing the family and the state to be its antetypes, arranging the whole order of the world with reference to its development. The church thus stands as a central and a controlling feature in the divine plan of things—like a palace located in the centre of some splendid landscape, wherein every tree and shrub and flower are manifestly so arranged as to enhance the beauty, comfort and attractiveness of the central structure. But this external provision, impressive as it becomes when properly studied, has its key or explanation only in the social and associative character of all genuine piety—in the vital brotherhood of all who receive the doctrine and possess the life of God in Christ. The church lies constructively in the sanctified nature of believers, as the fruit lies imbosomed in the fragrant, rosy blossom. They who by faith are constituted the true sons of God, are therefore brethren; and every instinct of their sanctified being impels them to give expression to this sense of fraternity in sweet communion, in mutual prayer and praise, in all practical forms of spiritual fellowship. Wherever two or three of these are met together in the uniting mood of piety, there the church as well as the Saviour is present—there are the beginnings of a genuine household of God. In this internal community of belief and of experience, we discern the correlative explanation of the external plan: the providence apparent in the latter, changing insensibly into the won-

drous grace that produces and inspires the former.

How far, therefore, below the blessed truth, are the skeptical suggestions that the church is an artificial contrivance of state-craft, or a spontaneous product of unsanctified human sensibilities! We behold in her an institution as truly incorporated into the Divine plan of things for our world as is the family or the state: and in the spiritual material provided for her in souls sanctified through the indwelling truth and life of God, we discern still more conclusive evidence that she has indeed descended from Him out of heaven. Upon every one who claims a place within that sacred enclosure without the antecedent attainment of a Christian manhood, though sprinkled with priestly hyssop or even robed with priestly investiture, how fearfully does He hurl His solemn anathema! And how like a storm at midnight on the tossing ocean, ablaze with lightnings, echoing with thunders, is His awful *maranatha* pronounced upon those organizations bearing the name, imitating the forms, assuming the prerogatives of His church, yet devoid of faith, of life, of spiritual power!—Such counterfeits only prove the worth of the sacred reality which they seek to imitate; and the poor and frail humanity they betray, only brings into view by touching contrast the superhuman excellence inhering in the reality itself.

These statements respecting the church as a Divine organization receive ample confirmation in the various methods or processes wherein that organization has been historically brought toward maturity. We first observe this church revealing its existence within the circle of the household; dwelling in tents with the patriarchs, as the angels once tarried with Abraham, and there through simplest rites and offerings nurturing the faith of ancient saints. We then observe it gradually passing into the tribal and the national form, both broadening its sphere and enlarging its functions; and at length under Moses assuming its appropriate theocratic type, and becoming coterminous with the Hebrew state. Thus enfolded in the nation, as the living kernel is enfolded in the rough husk, it passed ere long into the age of psalm and of prophecy, when the voice of symbolic ceremony began to be lost in the clearer voice of inspired intimation, foretelling and heralding the Messianic dawn. At length under Christ and his apostles, we observe it taking worthier shape at Jerusalem, at Antioch, at Corinth, and elsewhere, preserving whatever was precious in the Jewish synagogue or temple, borrowing something from the forms of civil power, yet retaining through all these changes its spiritual identity and its essential life. After the apostolic period we observe it slowly passing under the shadow of human pride and ambition, surrendering to centralizing tendencies and prelatic assumptions, and in the degenerate process losing both spirituality and power—then entering the deadly eclipse of the Papacy, when men like the Gregories and the Innocents wore the tiarra of spiritual, and even of temporal dominion in its name—when its doctrines were subordinated to the traditions of men and its sacred rites were perverted into showy and fruitless forms, and its pure life struggled faintly beneath the mass of human corruption, as some pure spring on the mountain side trickles feebly through a dense land-slide that has come down upon it. From this era of declension, but not of death, we observe it in the Reformation rising again into both a higher form and a nobler

experience, returning for its lost polity neither to councils nor fathers, but to the Holy Word, yet interpreting this in conformity with the spirit and usages of modern life; and in a free Protestantism, both incorporating the best elements of the past, and preparing the way for a larger, nobler future. And in these transitions from the patriarchal to the theocratic and prophetic form, and from the rudimental church of apostolic times to the matured organizations now extant; compact, yet not centralized, strong yet not tyrannical, honoring the divine doctrine as the only law of faith, preserving the divine life as the only bond of fellowship, and even amid many diversities illustrating the real oneness, the spiritual glory of the true Household of Faith, who does not discern not merely an enduring vitality, but also a palpable progress, a progressive advance toward perfection, such as could have been devised and executed by Deity alone!

We find in this central fact, the *verifying test of religious organizations, and the interpreting principle in the study of ecclesiastical history.* The most seductive plea now presented by the great masters of defense in the Papal Church—the argument which has won over to Rome such numbers from the ranks of ritualistic Episcopacy, and which is silently affecting many in other Protestant communions, is derived from historic sources; from the flavor of antiquity in its creeds and institutions; from the dignity of its long succession of prelates and of holy rites; from the massive strength consequent upon the accumulations of time, and the wonderful unity, vitality, effectiveness resulting from organizations perfected through centuries of experience. A church like this, robed in the antique purple of emperors, inheriting such treasures of the past, venerable and yet bearing a few traces of decrepitude, exhibiting much of the vigor and skill of manhood, though silvered with the white of ages, imposing as an organization, and most potent as an aggressive agency, may easily command the allegiance of minds already belittled by playing with lawn and alb and chasuble, and may even win the reverence of others who are affected more by the carnal appearance, than by the spiritual reality. But how unsatisfying do such considerations become, when brought to a test more searching and more safe! Are these manifestations supernatural—the beautiful and strong and impressive product of the Spirit of God, dwelling in the soul of man?—Are these venerable creeds the living expressions of the vital doctrines of grace, now accepted and now embraced as the very word of God; or are they the ornate caskets in which that word lies hidden and ready for burial? Are these forms of worship, these chanted hymns and studied rites, and gorgeous demonstrations, the truthful manifestations of a holy life, and a deep experience of spiritual things; or only the artistic delusions with which the natural heart strives to calm its anxieties into repose? Are these amazing exhibitions of vigorous activity, of sacrificing zeal, of external growth and aggrandizement, the outward signs of an inward communication with Christ, and of a complete and pure devotion to His cause; or simply the natural display of the spirit of party and the love of sect, apart from any deeper or more sacred feeling? In this vast, rich, strong, arrogant, aggrandizing organization, bearing the divine name, and retaining in its grasp many of the treasures and heritages of the true church of God, do we discern the presence of this supernatural quality

enlivening its doctrine, hallowing its experience, controlling in its constitution and its career? This is the conclusive test by which Romanism is yet to be measured; and this is the measurement by which Romanism is yet to be condemned.

The true church of God, in distinction from its imitations, may be known by these conclusive tests. It may exist under different names, and with minor diversities in constitution and doctrine and worship; it may be found in various lands, and widely separated in its parts and members; it may be variously discerned in different ages, and its course in history may often seem dubious and defective. But wherever seen or studied, it may be instantly known as the one Holy and Catholic Church by these tests; an inspired Word, a spiritual Life, an indwelling Holy Ghost, an accepted, revered, enthroned Redeemer. Whatever names or minor characteristics it bears, in whatever land or age it may appear, these are the marks by which the true church may be known—these are the celestial signs by which it lives and conquers.

A final truth suggested by the fact we have considered, is *the essential oneness of this supernatural church*, notwithstanding whatever minor diversities may be apparent in it.

One of the most remarkable and propitious phenomena of the times is the rising aspiration after closer fellowship among the various bodies standing within the circle of evangelical Christianity. Denominations possessing in common the essential characteristics of the true church of God are, in these gracious days, becoming conscious that the points wherein they differ, are wholly subordinate to the divine verities in which they agree. Affinities in doctrine, affinities in polity, affinities in experience are assuming their just supremacy. The consciousness of a common work and of common dangers on the one side, and of common aims, hopes, destinies on the other, is drawing them together, just as the rising sentiment of patriotism excited by the stimulus of civil war, and growing under trial, is making of these many States one mighty, indivisible nation. Both rationalism and ritualism, the two great foes of a true supernaturalism, are contributing in various proportions to this grand result. The outlying sin and misery, both in Pagan and in Christian lands, are compelling genuine disciples of every name into community in labor, in sacrifice, and prayer. Different branches of the Calvinistic stock are tracing their lineage beyond specific confessions and canons, to those remoter bases of scriptural truth on which they rest as a common foundation; and here they meet and mingle spontaneously with the advocates of that other great type of theology which, though at variance with Calvinism in many important features, yet deserves to be equally recognized as evangelical. Churches agreeing substantially in modes of government are seeking more intimate fellowship, sending the electric voice of cordial greeting across continents and oceans, and making the world melodious with the song of conscious and trustful brotherhood in Christ. And in all this who fails to discern, not simply some temporary gush of awakened sensibility, some popular current destined soon to cease, some partisan scheme devised in the mere mood of policy, but rather a divine movement, bone to his bone and flesh to his flesh, as in the valley of prophetic vision! Nay, who does not hope that these simultaneous awakenings to the

loveliness and the law of spiritual brotherhood, are the bright dawning of that promised day when Zion shall arise in her true splendor, and shall conquer and possess the earth!

The principle underlying such fellowship is the principle we have considered—a supernatural unity in faith, in experience, in development. It may reveal itself in compacts on the basis of a kindred polity, but this can only be the prelude to something higher and more permanent. It may be shown in the adoption of common Confessions of Faith, but this must be simply the introduction to something still more momentous and precious. It may for a season be confined within the boundaries of states, the dividing courses of rivers or mountains, the shores of continents; but in the end it must overleap such barriers, and encompass and possess the earth. It may be defined by covenants, be placed under organic limitations, be unfolded amidst the zeal of party and the protest of sect, but at length it will triumph over these, and the earliest dream of the apostolic age will be verified in that one Holy and Catholic Church, whose boundaries are co-extensive with the earth, and whose duration extends to the end of the days of Millennial glory.

And what a conception is this, which thus shines down upon us, as the counterpart to it descended upon the gaze of the enraptured John! When the essential doctrines of the common Gospel shall be eliminated from non-essential truth, and from philosophic interpretation—when the true experience in Christ shall be distinguished from all other experience, and shall live and shine among men in its celestial glory—when the organization and growth of the church shall be in complete accordance with its inner spirit, and that church shall stand forth among men as the first of human institutions, the kingdom of kingdoms, the divine family, the ordained home of the soul; how will the splendor of that church become as the light of seven suns, and her glory fill and illuminate the earth! This has been the dream of prophecy from the beginning of time—this has been the hope of true believers from Abraham until now—this is the song and expectation of all true saints in our day, and in every age. And in due season, in the progress of His providence, in the fullness of His grace, God will doubtless turn these dreams to facts, these hopes to realities, this expectant song into the anthem of universal praise.

HUNGARY—PROGRESS EXTERNAL and RELIGIOUS.

BY REV. WILLIAM CLARK.

The kingdom of Hungary is by far the largest crown land of the Austrian Empire, containing about one hundred and ten thousand square miles. To Hungary are reckoned also the regencies of Transylvania, Slavonia, Croatia, Dalmatia, and the military boundary.

This kingdom embraces all the central and most inviting portion of eastern Europe, and has ever been distinguished for the exceeding abundance, richness and variety of its natural productions, mineral resources, and its excellent

breeds of cattle. Situation also, in almost its entire extent, upon the Danube, its vast products ascend this river westward into the very heart of Europe, giving bread to Switzerland, Austria, and the countries of western Germany, they also go down the river eastward into the Black Sea, and from thence by the Bosphorus and the Dardanelles, to supply the countries of southern Europe upon the Mediterranean, and are carried even to England and America. At present, lines of rail-road are being constructed from the principal centres of this kingdom to the Adriatic, which will tend greatly to extend its commerce with the Southern States of Europe and the West.

In material wealth and prosperity, there is probably no European State advancing so rapidly at present as Hungary. On my last visit to this country, a member of the Hungarian ministry said to me : "Pesth, our capital, is now growing like your Chicago of the West, and is becoming more and more the granary of Europe. The grain and flour of Hungary go even to America."

The resources of the country are being rapidly developed, and capital largely invested in schemes and enterprises for its aggrandizement. Recently as books were opened in Pesth to take stock in a rail-road to be constructed from a central region to the Adriatic, such was the rush of the would-be-holders, that it was necessary to call the police to preserve order.

In Hungary there is now perfect religious liberty, and this in an eminent degree. By the restoration of the Hungarian Constitution, the entire kingdom was practically, as well as legally, withdrawn from the operation of the Concordat, and became even more free than the other parts of the Austrian Empire The Roman Catholics of the entire country gave up the Concordat without a loud murmur or complaint, and throughout all the provinces of the Hungarian crown not one voice has been raised against the revivification of those laws relating to questions of creed, that had been founded upon the most liberal basis, but which Austria for many years had refused till now to be put in operation. Civil matrimony, reform of the confessional, the emancipation of institutions of learning and schools from clerical control, and other similar measures which, in Italy and Austria, encounter violent opposition from the priestly party, in Hungary meet with no antagonism whatever.

In Italy too, though there is a great degree of religious freedom, yet the first article of the civil constitution declares the Roman Catholic religion the religion of the State, while in Hungary a few days since Baron Eötrös, the *Cultus* minister, introduced into the Hungarian parliament a measure to secure the equality of all communions or creeds with respect to the government.

The Hungarian ministry is composed entirely of liberal men, who are also men of great ability and experience. Count Andrassy, the minister president, was banished in 1848, and for twelve years resided in England and France. During Kossuth's administration, he was for a short time his minister at Constantinople, and was an intimate friend of our American Charge d'Affaires, Mr. Brown. Though a Romanist, his views are of the most liberal kind. He is an ardent friend of civil and religious liberty. Baron Eötrös, the *Cultus* minister, has also long resided in England, and is a special admirer of our American institutions. He thoroughly understands and appreciates highly the

working of our free religious agencies, and their influence upon the population of our country. He speaks also of our educational system in terms of the highest commendation.

For the Christian church, desiring to vitalize and convert the nations by the living, quickening truths of the Gospel, Hungary presents a mission field unsurpassed in interest and importance by any other perhaps in the world.

No part of the Protestant Christian church has fought so violently for the truth, or defended and preserved it under such great difficulties, and in the midst of such terrible and long continued persecutions, as the Hungarian Church. For many centuries previous to the Reformation, she had three powerful enemies with which she was ever in conflict—Mohammedanism, the Greek Church, and the Church of Rome; and at the time Luther appeared, when Germany was slumbering in the embrace of Rome, Hungary with Bohemia and Moravia were full of spiritual life and vigor, and when the doctrines of Huss were brought into Hungary it was found that the same doctrines had been for centuries the inheritance of the Hungarian Church. But to maintain this inheritance she ever fought like a champion and suffered like a martyr. And when, by the peace of Westphalia, the Protestants of Germany were able, with the exception of Silesia, to enjoy complete civil and religious liberty, the Austrian Empire was little affected, and the Hungarians, Bohemians and Moravians suffered on, and have continued thus to do more or less to the present.

It is this champion, the old Hungarian Church, that is now shorn of her strength, and like the man fallen among thieves needs, help from the good Samaritan. The Protestant church of other lands ought not to forget the Hungarian church in this her time of need, the old heroic defender of the pure Gospel, standing for a thousand years a mighty tower of defence upon the eastern frontier of Protestant Christendom. The universal Christian Church needs Hungary to-day with her old fire and heroism. The Church needs a champion just in the position where God in His providence has located the Hungarian Church. A living, spiritual church, here, would influence Mohammedanism and the Greek Church of Greece and Servia on the South, and of Russia on the North. This church too as an Evangelizing agency is needed for Austria. Let Hungary be vitalized and evangelized anew, and a strategic point, of the highest importance, is gained in establishing Christ's Kingdom among the nations, and not only this, but an agency, a power, a force is secured to His Kingdom, inferior to no other that can be found among the nations.

Politically, civilly, and religiously, it can with truth be said that Hungary is destined to play a most important part in the future of the Austrian Empire. The public press of the capital of this Empire has acknowledged this truth. The living, moulding forces are to come, in great part, from Hungary, hence, if Hungary can become a truly spiritual Protestant country, Austria will ere long become the same. And, in my opinion, the realization of this latter ought not to be regarded by the Christian Church as a thing improbable. I fully believe that great Empire will yet be a Protestant land in its entire length and breadth.

Evangelizing the Austrian Empire is a practicable enterprise, as much so as constructing a railroad to the Pacific, or tunneling the Alps, and if the Christian church had the enterprise and wisdom of the children of this world, it would be done. If, for example, three effective agencies, such as the American Bible Society, the Tract Society, and the American and Foreign Christian Union, would vigorously co-operate in such a work, it could be done.

The Roman Catholicism of Austria is not like that of Italy, or of other Latin nations. It is not a hardy and robust faith. The Teutonic as well as the Hungarian mind of Austria has an aptitude for liberty and Protestantism. Indeed all the people of the Austrian empire, of whatever race, are capable of thinking and acting for themselves, and they know well that sacerdotal despotism is incompatible with political freedom, and the prosperity of their country. This is clearly proved from the fact that though such wonderful measures of reform have been inaugurated in Austria during the year past, and by a ministry most liberal, yet the people appreciatingly, and intelligently sustain the ministry, and even demand still greater progress in religious as well as civil reforms.

I will now state a few of the chief encouragements for Evangelistic, Tract, and Bible work in Hungary, and what is true of Hungary is true in general of the entire Austrian Empire.

1. The people are everywhere awakening to a new life; a life political, civil, educational and religious. There is progress, activity, and growth, and a rising of the entire nation into the higher region of constitutional and religious liberty. There is not only a receptivity, but a demand for new and progressive ideas, such as there never before has been in Austria.

But religious life and progress have been more marked than political, and rapidly increasing for the last ten years. A truly religious reform in Hungary, Bohemia, Moravia, Silesia, and the region of Vienna, commenced about 1857. In that year numerous conversions were reported in all parts of the Empire, in Bohemia, Moravia, Silesia, in Vienna, and in Carinthia, as well as in Hungary. So large was the number of converts this same year in Moravia, and Austrian Silesia, that the Archbishop of Olmutz issued a circular letter calling back to the fold the sheep that had gone and were going astray. In this letter he said, "We have learnt that you have the impious idea of seceding from the Holy Catholic Church, and of confessing the Evangelical faith. We therefore exhort you, in the name of God, to return with a heart full of sincere repentance, and thus secure your eternal salvation. For by adopting the doctrine of these heretics, you deprive yourselves of eternal life, and precipitate your souls into the abyss of perdition."

Sad to say this religious movement has hardly been noticed by the Protestant church of England or of America. Very little assistance has been rendered to the scattered and faithful few, laboring and praying to bring back again into Bohemia, Moravia and Hungary, the sturdy and living doctrines of Huss and Jerome.

2. There is great encouragement to do Evangelistic, Tract, and Bible work in Austria, from the fact there are in every part of the Empire points of spiritual

life, small churches, feeble it is true, but having the life in them to respond to aid, and be kindled into bright and shining lights by the assistance which the universal Protestant church might now give. How many of these interesting, though small churches in Bohemia, Moravia, the Tyrol even, and Southern Austria down to the Adriatic, and eastward throughout the whole extent of Hungary to the remotest point of Transylvania! These are almost innumerable, they have many of them been buried for centuries, but there are still living embers which the church might easily fan into a mighty flame.

3. As a consequence of this religious awakening, the eagerness of the people to obtain the Scriptures and religious books is very great. Colporteurs are everywhere welcomed and their sales are very large. Even in the most remote districts and the poorest villages, the inhabitants, not having money, bring fowls and eggs, in order to obtain the Bible, or a religious tract. In the remote province of Transylvania, one colporter, Mr. Riedel, has scattered a vast number of copies of the Scriptures and tracts. Another colporter we employed in the city of Pesth, went from house to house, visiting Catholics, Protestants, and Jews, omitting no one, and he was eminently successful. For want of funds this colporter was given up. Our Bible-woman also, in her eminently successful labors, finds the same ardent desire everywhere among the people for the Bible and religious tracts. Our Evangelist, too, Mr. Fröhlick, has traveled extensively through Hungary, forming many acquaintances among pastors and people, and he confirms the same statement of the great and universal desire on the part of the people to obtain the Scriptures.

4. It is also a matter of great encouragement for Christian Societies to labor in Hungary and Bohemia, that there is the best possible native agency which can be made available. Many Hungarian and Bohemian pastors are awakened and sympathise fully, and desire to co-operate with efforts made for the evangelization of their countries. These pastors are mostly poor, being obliged to labor in the field, to raise something for themselves and their families to eat, and they are so scattered in various parts of the country, that if they could receive some small assistance, they might become evangelists and veritable missionaries in their several districts. Such pastors could also become valuable helpers in the work of translating religious books and tracts into the various languages of the Empire.

And finally, it is most encouraging that such a work of evangelization can be carried on, on friendly relations, and in sympathy with, the Protestant churches of the country. True, these churches are to a great extent lifeless, but here and there is found a pastor truly awakened, and even in general, there is great friendliness, and especially among the pastors in large cities, and the professors of seminaries and colleges.

At present, our Evangelist, Mr. Fröhlich, is preaching temporarily for Superintendent Török of Pesth, perhaps the most influential pastor and professor in the Protestant Church in Hungary. This man I have known well for the past ten years, and I am certain that a vigorous work of evangelization carried on in Hungary, would have his sympathy and eventually his hearty co-operation. The Protestant Churches of Bohemia would show equal favor and sympathy with a work of Evangelization. *Milan, Italy, Aug.* 28, 1868.

THE TRUE RITUALISM.

BY WM. IVES BUDINGTON, D. D.

The ritualism which Christ requires, the only one which is appropriate to the Church of Christ, is a holy and beautiful life. The religious man, that is, the devout worshipper, according to St. James, is the man of purity and benevolence.

In Old Testament times, the service of God was ordered in an elaborate and imposing ritual, a temple, magnificent and lustrous with marble and gold, an altar with slaughtered victims, the fire and smoke of sacrifice; a high priest, splendidly clothed in symbolic garments, and splendidly attended. Under the New Testament dispensation, this spectacular ritual has been abolished; and in place of it has come a blameless, sweet, and useful life. Coleridge, in his *Aids to Reflection*, remarks, with a beauty to be seen only when his profound meaning is understood, "the outward service of ancient religion, the rites, ceremonies, and ceremonial vestments of the old law had morality for their substance. They were the letter of which morality was the spirit; the enigma of which morality was the meaning. But morality itself is the service and the ceremonial (*cultus exterior*, *Θρησχεια*) of the Christian religion. The theme of truth and grace, that became through Jesus Christ the faith that looks down into the perfect law of liberty, has light for its garment; its very robe is righteousness."

So that Christian living has under the Christian dispensation been exalted into the worship of God. Vocal prayings, and singings, and preachings, in houses built by human hands, is not worship, but only the sign and preparation for it, not the living service of God itself, but the school and tuition of it. They are as far from being the real thing, as is the scaffolding from the building, and not less subsidiary. This is all the more true, because it was not so once. Before Christ, the worship of God was a literal ritual; it was confined to Jerusalem, was exclusively in the hands of a priesthood, and proceeded through scenic representtions, a consecrated victim, a blood-shedding and burnt-offering, the incense, the ascending flame and smoke,—all symbols and prophecies of that Christian service, which now consists not so much in psalm and prayer and Sabbath assembly, as in the religion of which the Epistle of James is a portraiture,—a life of faith expressing itself in works like His, who went about doing good. The distinctive feature of Christianity is just this, the exaltation of holy obedience, in walks of life however humble, into the true worship, the absolute religion, that which is the end and consummation of Sabbaths and Sabbath services. Since Christ died there has been no legitimate priesthood on earth, no temple of God, no ritual. All Christians have become priests; the whole world a temple; all time holy; and the only ritual prescribed, the psalm of a life fashioned after the example of Christ. This is the teaching not alone of James, but of all the apostles. Paul makes the body of a Christian the temple of the Holy Ghost; and Peter makes all Christians "a holy priesthood to offer up spiritual sacrifice, acceptable to God by Jesus Christ."

If these things be so, those re-actionaries in this country and England, who are introducing a gorgeous ritual, like the Jewish and the Roman, convict

themselves, if not of ignorance, of an anti-Christian rebellion. They are the Judaizers of Paul's time, attempting to revive what Christ has abolished. They are Romanizers, without the excuse of Romanists, and voluntarily accept the great apostacy of Rome from the simplicity and freedom of the early church, when all Christians were brothers, and religion was a new life in Christ. First came the Hierarchy, offspring of human ambition; next, the Ritual, Judaism revived; and it has pleased God to devote a thousand years, and the fairest parts of Europe, Asia and Africa to the acting out in history of what ritualism is capable of in the usurpation of Christianity. Is not this enough, and shall we re-inaugurate the trial in this nineteenth century, and on this virgin soil of a new continent? God forbid! This new land of ours is married to a new future One of the ministers of the Protestant Episcopal Church in New-York has been preaching a series of sermons on what he is pleased to call "The Failure of Protestantism." As if Rome had not failed, he would have her experiment of ritualistic sacraments and symbolic worship tried over again. But what would it amount to, if the whole population were gathered every Sabbath in the church, and waited with awful reverence upon sacraments dispensed by stoled priests? What though the medieval church were re-instated in the convictions of men? What if all the habitués of the brothels and rat-pits of Water-street should become converted to this ritualism, and sticklers for it after "the most straitest sect" of that religion, does any body imagine that the mission of Christianity would be in any degree accomplished, and the worship it requires rendered? No! The world needs just one thing, and Christ requires just one thing, the power of the Gospel in Christian hearts, the religion which Christ embodied in his life, of which his good Samaritan, bending over a fallen fellow man, is the type, a religion, which in the sanctuary is a scourge of small cords to drive the mercenary from defiling the house of God, which honors the Sabbaths by doing works of mercy, and which consecrates death, not by anointing oil, but by forgiveness and prayer for enemies. This religion will kill infidelity, and all that falls short of it will feed it. This worship will uncover all heads before it.

Shall Rome Educate Our Daughters?—*The Christian at Work* answers this question with an earnestness with which those most familiar with Romish methods can best sympathise:

If you wish your daughter to acquire a finished education and refined manners, send her by all means to the Convent of the 'Sacred ——'—they do not interfere with religious preferences." So say thousands of Protestant mothers all over the land. Yes, that is what the Sisters say, sure enough: but their words are as winning as the famous parlor song of the spider to the fly, and their acts as cruel. These convents are established for no other reason than to spread their faith among the higher classes, where otherwise they could not come. *What cares Rome for the education of women in Portugal or Spain?*

Quite recently, a young Protestant lady, who is an inmate of one of these convents, told us that in three months nearly a score of Protestant young ladies had renounced their faith and been baptized into the Romish Church, in the institution of which she was an inmate, and that the tide set constantly in that direction. Their policy is not to coerce—they are too wily for that. Already, for the most part, our children are surrounded with Romish servants and nurses; who shall estimate the result when they have Romish mothers? Tell me of the mothers and I will tell you of the nation.

CHRIST ALL IN ALL.

"As we have borne the Image of the earthly, we shall also bear the image of the heavenly."

O mean may seem this house of clay,
Yet 'twas the Lord's abode;
Our feet may mourn their thorny way,
Yet here Immanuel trod.

This fleshly robe the Lord did wear;
This watch the Lord did keep;
These burdens sore the Lord did bear;
These tears the Lord did weep.

This world the Master overcame;
This death the Lord did die:
O vanquished world! O glorious shame!
O hallowed agony!

Our very frailty brings us near
Unto the Lord of heaven!
To every grief, to every tear,
Such glory strange is given,

But not this fleshly robe alone
Shall link us, Lord, to thee;
Not always in the tear and groan
Shall the dear kindred be.

Shall we not, Lord, to thee belong,
Because Thy robes we wear,
Because Thy fulness makes us strong,
Thy glory makes us fair?

Thou to our woe who down didst come,
Who one with us wouldst be,
Will lift us to Thy heavenly home,
Wilt make us one with Thee.

Thou who didst die our very death,
Our very sins didst bear,
Wilt give us Thine one Life to breathe,
Thy Righteousness to wear.

O mighty grace, our life to live,
To make our earth divine;
O mighty grace, Thy heaven to give,
And lift our life to Thine!

O strange the gift, and marvellous,
By Thee received and given;
Thou tookest woe and death from us,
Thou givest us Thy heaven!

T. M. GILL.

FOREIGN CORRESPONDENCE.

MEXICO.

To see how marvellously God is opening our path into Mexico, read the following letter we have received from a gentleman for many years occupying a distinguished political and social position in the State of Zacatecas —the foremost section (outside the capital) as respects the intelligence and social character of the people:

Cos, July 4th, 1868.

* * * I believe that it will be satisfactory for you to know the development which the religious sentiment is undergoing in this country, and how true it is, as we have often considered, that if evangelical ministers would come to labor here, the light of truth would rapidly spread abroad and diminish the influence of that fanaticism which the Romish clergy has established. In consequence of some sellers of Bibles and religious works having come here from Monterey, public attention has been awakened in a lively manner, *not* in the wealthier classes, which *should be* the most enlightened, but in the middle, and, to some extent, even in the lower class. One of these colporteurs came to Guadalupe, and, wonderful to say! in that very centre of ignorance and bigotry, so long under the undisputed rule of the friars, he has found numerous adherents and commenced to form a congregation, which will meet in the Convent of Guadalupe itself—in that Fortress of Popery, as you will see by the letter of the Alcalde of that city, which I send you, in which he, in answer to my application, agrees to cede this building for Protestant worship.

But the movement has been more rapid in this place (Cos). Several persons interested by the simple *reading* of the Scriptures, united for the purpose of diligently studying them. At first they were but few, but have gradually increased, until, on

the arrival here of Mr. Westrup, an evangelical minister, about forty met to listen to his instructions—of which number many were publicly baptized and partook of the communion according to the Protestant sense of it, as a solemn memorial of the sacrifice of Christ!! Did you anticipate anything of this kind? Probably not—knowing as you do, the terrible influence of our clergy, who now, however, are astounded at the wide breach that has been opened in their dominion. Behold, then, how, at the first gleam of light over these regions we discover that the soil is fertile, and only requires intelligent workmen to cultivate it in order to utterly cast down that sacerdotal rule which has occasioned such untold evils to this country, degrading and demoralizing its inhabitants!

CHILI—SANTIAGO.

MR. MERWIN.

Opposition to the truth is not always discouraging, if it be considered as an evidence that the latter is making progress in any mind or nation. Such evidence, we think, is borne by the following items of late occurrence in this city:—

The "Indipendiente," an organ of the Romish clergy, in a recent article reviews at length the last report of the Valparaiso Bible Society. The writer misstates the amount of sales made during a few years past, in order to give the false impression that there has been no increasing demand for the Scriptures, and then urges the Government to take prompt measures to prevent the circulation of Protestant Bibles and Tracts; since, by law, "none but the Apostolic, Roman Church has the right of propagating its faith." Speaking of those engaged in Evangelical labors here, he advises them to direct their attention, at once, to the cultivation of the soil rather than attempt to force upon the people a spurious gospel.

A tract has lately been published, entitled, "Truths and Counsels for the People," which is the first of a series of attacks in this form against Protestantism. The author charges the foreigners with great ingratitude and bad faith, in taking advantage of the law, granting them the right to worship according to their own belief. He speaks of the religion of the Reformers, as a very "convenient" one with which to pass through life,—but, as affording no ground for hope or comfort in the hour of death. In proof of this, he relates the history of an obscure stranger, and asserts that Melancthon counselled his dying mother to receive the offices of the Church of Rome in her last moments, as she would then be sure of salvation. The tract closed with a warning against "the false apostles," as we are called, "who are more to be feared than the advocates of open libertinism, since bad doctrines are worse than immoral lives."

A petition, originated by the priests and signed by a number of wealthy females, is now being circulated among the fair sex, who thus beg the Government to prohibit the distribution of Protestant tracts, many of which, they maintain, contain doctrines of an immoral tendency. Another petition has for its object the non-completion of our new church building for Chileno Protestants. These facts serve to shew that our existence is not ignored, and that our efforts are not despised as ineffectual. On the other hand, in the Providence of God some influential men are breaking the ground in a movement which, we believe will result in the progress of the truth.

"The Club of Reform" has of late excited the attention of the public in its initiatory steps. It is composed of some distinguished senators and prominent leaders of the liberal party. The organ of this party (a paper widely circulated in the country,) calls for a separation of Church and State,—full tolerance for every religious denomination,—liberty, not only to hold fast what it has, but to propagate its doctrines.

This same daily, in a short article on Protestantism, a few days since, remarks, that it is a significant fact that, while those nations which are exclusively or almost entirely Protestant, have made rapid progress in intelligence, power, riches and morality,—those whose boast it is to have conserved "the unity of the faith," have

really fallen behind in the march of nations."

ABOUT VISITORS.

MR. GILBERT.

Sept. 3. A University law student, who lives in a remote province of Chili, enters. He has read with interest Seymour's "Evenings with the Romanists." He comes frequently to our meetings. Some of the abuses of the Romish church are evident to him, yet his religious belief needs thorough reconstruction. He thought it absurd to say two masses for a soul in purgatory, but had never thought of the grounds for doubting the utility of *one* mass, or the *existence* of purgatory. By the perusal of a tract by Dr. Trumbull, he seemed convinced that saint-worship was unscriptural.

Sept. 24. Four students called for conversation. One of them, more intelligent than the others, seemed to be pretty well informed about our teaching. They asked many questions, and, with an interesting earnestness, defended as best they could some of the Romish errors. I give you a few of their questions. "Are you a Calvinist, Lutheran or Baptist?" "Did the mother of Christ have other children besides Christ?" "Did she ascend to heaven bodily?" "What do you think of Mass?" "Is there not a 'Limbo' for infants who die without baptism?" "Was there not a place separate from Heaven where the Patriarchs were before the coming of Christ?" "May we not suppose that in Heaven the mother of Christ has great influence over the Son and over God the Father?"

When I referred them to the Bible in support of my positions, one of them affirmed that my Bible was different from theirs. He insisted that the Catholic Bible said that Mary was a virgin before, at and after the birth of Christ; and that the Catholic Bible stated that the mother of Christ ascended bodily to heaven. I trust the interview will have the effect to lead them sooner or later to "search the Scriptures."

Sept. 24. A student came this evening, for the first time, to give me lessons in Spanish. He is also a law student and a fine young man. A year ago he was somewhat sceptical. He is reading with great interest "Nelson's Cause and Cure of Infidelity." Not long since I was told that he defended my character against some foreigner who, to please the Chilians, said that he believed I was a bad fellow.

Oct. 1. Three months ago, a telegraph operator came to the house and bought a Bible, and has, when able, attended the meetings with great interest. He seems to us to be a noble young man. To-day he bought Seymour's "Evenings with the Romanists," and the two volumes of the History of the Reformation. He asked why we did not have the five volumes. I replied that we very much needed it, but that the Christians in the United States were not yet sufficiently interested in the Evangelization of the Spanish race.

Oct. 2. Last evening I read over our Church Manual to my teacher. He was very much interested in it, and desires us to publish it to disabuse the minds of many of his countrymen, who have the crudest ideas of our belief. I was amused by one or two cases of superstition which he related.

"A few days ago," said he, "I was standing in the doorway, and an illiterate begging friar of the St. Francis Order, came along with an image of the saint and a tin box to receive alms for his holiness, shouting, 'Alms for St. Francis.' I said to him, 'why do you ask alms for him? he is rich; your order has immense estates in the country and most valuable property in the city.' 'But,' he replied, 'he protects us.' 'Very well,' I said, 'I am poor, now will St. Francis allow me to take those coppers that are in your box?' 'You may take them if you dare,' said the friar, 'but, I cannot guarantee that St. Francis will not strike you.' 'Leave that to me,' I said, 'I would like to see a miracle.' Saying this, I took out the money and put it into my vest pocket, to the great amusement of the crowd and to the discomfiture of the poor friar." I suppose, of course, he returned the money.

The following circumstance he also related: "Near my father's estate there was a man who used to be carried on a plank, from door to door, to beg, with the marvel-

lous story that his mother for disobedience had called upon the Virgin Mary to curse him, and that she stuck him to the plank, from which he could not free himself. Some incredulous ones induced the Mayor to make an investigation. It was found that a single energetic blow restored him completely.

INCIDENTS OF BIBLE COLPORTAGE.

MR. WEATHERBY.

(*Continued.*)

On the next morning, after receiving a blunt "*no lo necessito*" from many, I entered a small dry-goods store, where I found a young man, alone and unoccupied. I asked him if he wished to buy a Bible. On handing him one for examination, he asked me, with a smile, if it was one of Mr. Trumbull's Bibles. I replied that it was not a Protestant version, but as it said on the title page, a translation from the Latin vulgate made by Padre Scio, a prelate of the Roman Catholic church. After looking at it some minutes, reading a little here and there, he asked how he could be assured that it was a faithful copy of the Scio Bible. I said that he could go to the National Library and compare the text with the version there, and in case he should find a disagreement in the text I would return him the price of the book. I informed him, however, that my Bibles did not contain the Apocryphal books; that the inspiration of these books had been disputed by many wise and holy men in the Church, up to the sitting of the Council of Trent, in the year 1546, when they were for the first time introduced into the Canon.

"There is, certainly, a dollar's worth of reading here," said he, handing me the money. "If I cannot afford a whole Bible, I can buy a part of one." He then told me that he had his attention drawn to the Bible by reading in the papers an address recently delivered by Mr. Trumbull; that he was aware the reading of the Scriptures is looked upon with displeasure by the priests, and that they prohibit its circulation among the masses; notwithstanding, he felt he had the right to read the Sacred Book and should do so with great pleasure. I remarked that I was rejoiced to hear him manifest so much interest on the subject, and added, that if he found things therein difficult to understand, to read and re-read, at the same time not forgetting to ask of God wisdom in the interpretation thereof. I then left him. The result of this visit and what became of the Bible, will be seen in a subsequent statement.

About three hours afterwards, I was sitting down on a covered foot bridge that leads over the river. I had taken possession of one of those plain benches which the Santiago "*Illustre Municipalidad*"—be it said to their praise—furnishes in such profusion. While wondering how many of the great number of people that daily cross this thoroughfare, had ever read a chapter in that singularly strange, blessed book, called the Bible, a gentleman came and sat down on the same seat; he took from his pocket a paper cigar and lighted it. He was elegantly dressed, had intellectual features, and evidently belonged to the higher class. After a time, I mustered courage and asked him if he would purchase a Bible. He looked at me a moment, then with a pleasant smile inquired, in very good English, if Mr. Trumbull had really established his propaganda in Santiago? and then added that he hoped Protestants would, as soon as possible, commence to work in earnest in his poor priest-ridden country. He said he had a Bible with notes, which he had purchased at a book auction. He then asked me if I was an American, and on my replying in the affirmative, he told me that he had visited the United States, as well as France, Spain, and a portion of Germany; he believed that the difference in the grade of civilization between Roman Catholic and Protestant nations was owing in a great measure to the different tendencies of the two religions.

He expressed the greatest abhorrence of the Papal system, which, he said, had always favored ignorance, and allied itself with civil despotism for its surer support; that Romanism has had its undisputed sway all over civilized South America for nearly three hundred years, and with no gratify

ing results either as to the public morals or popular education, and he thought it was high time to try on something else. His own ideas were Rationalistic; he thought, however, some system of a more restraining nature necessary for the people; that Protestant Christianity, as a check to vice, to be as good—if not more effectual—than Romanism, and the teachings of the former to be more compatible with a Republican form of government. He then spoke of the celibacy of the clergy, its effects on society, and of monkery and its morals in no very flattering terms. He was sure that I would meet with great difficulty in circulating my books. "The women, of all classes," said he, "are fanatics; the majority of the artizan class are very poor and illiterate, and the greater portion of them enrolled in some religious 'brotherhood'; as for the men of the higher classes, a great many are liberal minded but are decidedly skeptical, and will place your Bibles in the same scale with the extravagant priestly legends, while others who might desire to read the Bible will be prevented from doing so by the influence of a sister, wife, or mother." He wished to know how long I had been engaged in this employment; on my answering that I had only just commenced, he advised me to use much caution in my conversation. "Keep your Bibles," said he, "out of sight of the friars as much as possible, and let your customers know—if they enquire—that your books are not approved of by the Romish clergy; you will thus be less liable to get into trouble. I wish you and your propaganda well—Adios."

The first place I entered after crossing the river was a cigar shop. I asked an elderly man, who appeared to be its owner, if he would like to purchase a Bible, at the same time laying one down before him on the counter. "De que trata ésta libro?" he asked, as he put on his spectacles, "of what does this book treat?"

"This book, Sir," I replied, "treats of subjects of the greatest importance to the souls of men; this is the book of God, commonly called the Holy Scriptures." After reading the title page, he asked me its price. On my telling him that I asked only one dollar, he looked at me with evident surprise, and remarked, at the same time handing it back to me, that "its very *cheapness* bares evidence that it is a bad book."

"What, *Amigo*, this a bad book? This contains the Life of Our Lord and Saviour Jesus Christ, and the Epistles of the Holy Apostles."

"That it pretends to contain the life of Jesus Christ, is no recommendation for me, as I am aware that there is a 'Life of Jesus' by Renan, that is known to be a forgery, and has already been republished in Valparaiso. I heard, during last Lent, a sermon in the *Recoleta* in which the good father spoke at length on the efforts put forth by the enemies of our most holy faith, to weaken our belief, and to corrupt and finally destroy our souls; he said that agents from foreign lands were already among us with books dressed up in a religious garb, but containing the most pernicious doctrines. I am determined to buy no book of a religious kind unless approved of by our clergy. There is no scarcity of pious reading matter among us—our book stores are full of it."

I thought it useless to make any reply, and so left him.

VALPARAISO.

In a note, just received, Dr. Trumbull states the following incident:

"Recently an election was held of a Patron for this city. The candidates nominated were, the "Adorable Saviour of the World, in the first place," and "His Most holy Mother, in the second." The result was, for the Saviour, nineteeen thousand votes; for the Virgin, four thousand; and scattering votes, four hundred.

So the Saviour was pronounced to be the choice of the people.

The approbation of the Prelate is now to be asked, and then that of the Pope!

That Jesus should be chosen patron and protector is well, but that creatures should be brought into such competition with Him, is distressing.

GREECE—ATHENS.

MR. CONSTANTINE.

THE Sabbath-school is going on. While a year ago we could procure no proper person to teach, outside of the mission families, now we are enabled to have the Sabbath-school conducted by a pious Greek lady, and the classes taught by Greek teachers, every one of whom has been regularly attending the preaching and knows the truth, while some of them *believe* it in their hearts. This is progress. One of the teachers is a young girl, who has been connected with the school from the beginning, now nearly five years.

At Smyrna I found several young Greeks interested in the truth, and some very efficient agencies at work for the evangelization of the Greeks. Br. Walters has a service for the Greeks, though he is a missionary to the Turks. The missionaries to the Jews have also a school for the Greeks, besides the Evangelical College for the Greeks, while the Deaconesses feel a deep interest for the same people, and have nearly one hundred Greek girls in their school. The Lord is *working* for the Greeks. We have now a degree of liberality that never existed before, and cases of interest are springing up everywhere among them. We feel that the field is actually white, and are earnestly praying to the Lord of the harvest to bring laborers into the field. We need one for Syra, one for Patros, one for Smyrna, one for Constantinople, one for Thessalonica, and one for Unia, on the Black Sea.

FRANCE—VILLEFAVARD.

M. BOUBILA.

I HAVE been informed by the committee of the Evangelical Society of France, that the Lord has put it into your hearts to lend your precious assistance to the good and important work in this country, by charging yourselves with the support of a certain number of pastors and evangelists. I am very happy to be in correspondence with you, and shall to-day give you a short account of our field of activity.

M. le pasteur Napoleon Roussel, in 1844 first introduced the Gospel into this Department (de la Haute Vienne) then plunged in the grossest superstitions of Popery.

In 1854 the Committee of the Evangelical Society called me to this post (Villefavard). At this time the chapels and schools were closed by order of the authorities.—Our worship being forbidden, we were obliged during more than four years to unite in secret (like our fathers) in the fields and woods, sometimes in one place and sometimes in another, placing sentinels at various points to guard us from the approach of the police. They instituted many suits, which attracted a great deal of attention. These incessant attacks did not stop us for a moment; we celebrated our worship each Sunday to the great irritation of the priests and of the administration. At length, after numerous attempts, we were able through the intervention of Lord Clarendon (English ambassador) to make our sad condition known to the Emperor; he sent secretly, a Paris lawyer who visited our district under the pretense of buying some property for a rich American Protestant. He fulfilled his mission with so much skill that no one suspected his design, but fifteen days after his investigations our temples were re-opened to the free preaching of the Gospel.

It was not so with our schools. They remained closed, and during nine years our teachers, male and female, were obliged to go from house to house, carrying the bread of instruction to Protestant youth. Thanks to God, justice has been rendered us, and for some years our children have been able to meet around their beloved teachers.

Villefavard is a commune composed of six villages. The congregation numbers five hundred souls: we have schools for boys and girls. The Catholic Church has become a Protestant chapel, and the parsonage of the priest my abode—the only instance of the kind in all the Empire.

Beside Villefavard, I have many other parishes to visit. Chateau Ponsac, eight miles distant, numbers one hundred and fifty Protestants, and possesses a boys' school. Balladent, nine miles distant, has one hundred Protestants, and schools for boys and girls. Roussac, twelve miles, contains nearly eighty Protestants. An Evan-

gelist colporteur resides there, who visits "la haute Vienne" and the neighboring districts. Lately the post of pastor of Thiat has been suppressed, and it has become a new parish in my field of activity. This station possesses a male and female Evangelical teacher. It is twenty-eight miles from Villefavard, with a Protestant population of five hundred souls.

I am seconded in this vast field of evangelization by pious and zealous teachers, who conduct the worship in the localities which I cannot reach. Our work is essentially missionary, bristling with obstacles and difficulties. It demands our constant efforts and prayers. We have to struggle against the ignorance, the gross superstitions that the priests labor to maintain, as well as against unbelief and matérialism. The closing of our chapels during four years, and our schools during nine, are sufficient to show how great the influence of the clergy is in this Department, one of the most backward as to instruction. The thirteen hundred Protestants that we have evangelized have all come out of the bosom of Popery. A great moral transformation has been accomplished among them, but religious life is still little developed. However, the Lord gives us from time to time marks of his favor, some of which I will relate in my next letter. I will also try to add a plan of our field of labor, so that you may be able to form an exact idea of it. I recommend myself and the work which the Lord has confided to me, to your fervent prayers.

SENS.

M. DUSSAUZE.

More than once, in binding their sheaves or pressing their grapes, our brave peasants have spoken together of their impression received from the preached word, and invited one another to seek for salvation. I have lately visited several of the places, where I have preached occasionally, and have ascertained that I am expected every where with impatience, which makes me hope that our labors this winter will be blessed.

Last Friday, on my way to Villeneuve, I met one of our honest peasants. "You are expected," said he to me, as I pressed his hand: "our busy season will soon be over. Now is the time for you, by the help of the Holy Spirit, to work upon our conscience. Be not discouraged; the impression which your preaching has produced upon me and several of my neighbors, will never be effaced." An old man, surrounded by some of his neighbors, said: "Since I have had the happiness of hearing the Gospel preached, I am another man: now I read my Bible, that holy book of God, which before I was entirely ignorant of. My children, as the sun alone can ripen our harvests, so the Bible, that sun of the soul, can alone ripen the truth in our hearts."

At St. Martins'-Orense, where the truth makes rapid progress in spite of clerical opposition, the father of one of our friends fell ill; the cure hearing of it hastened to visit him, not to bear to him the consolations of the Gospel, but to hear him confess. The sick man refused, the cure got exceedingly angry, and, turning to our friend, said to him: "It is you who have corrupted your father!" "Sir, my father has liberty of conscience, and if I have a counsel to give you, it is to respect that liberty." The cure became furious, and struck our friend, who contented himself with turning the cure out of doors, at the same time advising him to ask God to teach him charity. This incident has produced the best possible effect in the neighborhood; it has strengthened our cause. In the same locality we reckon upon several truly sincere persons; one of them, an elderly man, goes about reading God's word, and everywhere he is a means of blessing to some souls. In the different localities where I have the privilege of preaching, are to be found some really serious persons. If the Lord permit I intend this winter visiting many other places, which are as yet strangers to our work of evangelization.

TONNERRE.

M. FISCH.

Tonnerre is one of the most important stations in the department de l'Yonne. My first care was to visit every one who seemed

favorably disposed to Protestantism. I assembled a small congregation, composed not of Christians, (there is only one here,) but of men and women inclined to hear the Gospel. They met during all the last winter every Sunday evening in my dining room. When I saw this was succeeding well, I established other weekly meetings in other parts of the town. Then I added singing lessons, which were regularly attended; and we were singing pretty well the Cantiques du Revel, the only one simple enough for peasants little acquainted with music. As several children came to the evening meetings, my wife instituted a Sunday-school for them. All went well till I was required to go to Alsace for a month. When I came back, I had to begin over again with the meetings. The priests had profited by my absence by discouraging the people from coming to meetings held by heretics, and especially from trusting their children to their care. They succeeded so far that several people, terrified with the idea of being despised by their neighbors and suspected of being Protestants, abandoned the meetings. One, however, a woman, whose brother is a Christian man, resisted very firmly a priest who used every means to intimidate her, and reads every day in a New Testament, which her brother gave her. The meetings, except in my house, were resumed and continued till the beginning of spring. In the month of April a great meeting was held here by the Conference, which meets in this department twice a year in order to speak of evangelization and to ask God's help for the season which is to come. We hired a large dancing room, containing about four hundred people. It was filled with a crowd, who listened during two hours with the deepest attention and pleasure to the Gospel announced by three clergymen, members of the Conference. We heard the following day that many of the listeners had received a good impression. The best proof of its usefulness is that the priests were indignant and said: "It had been a day of scandal for the town." That happy event will be a good preparation for this winter. The meetings will be held henceforth no more in a private house, but in a small public room, appropriated to meetings. It will succeed there better than it did in a private house. A word about the disposition of the authorities: They are favorable to us. In giving us their protection they sufficiently show that they hate Popery. They have respect for Protestants, and like to see them settled here.

But the work at Tonnerre is only one branch of my activity. I am regularly visiting several villages around. Some of them are too far for me to go on foot. In some I cannot do any thing but visit a few families, on account of indifference from the inhabitants and the fears they have of their neighbors. I hold meetings in four villages, which were attended during the winter by twelve to thirty people. I began also a very interesting work in a small town called Noyers, where in time of the religious war, many famous Protestant chiefs, among them the Admiral Coligny, had settled for a short time, and concentrated there their army for fighting against the Catholic party. A Protestant funeral one year and a half ago revived those old impressions of Protestantism, in spite of the priest who said in the morning of the burial that every one who was to go there would commit a deadly sin. Many inhabitants expressed their wish to be visited sometimes by one of us. So I went to that town to see what could be done. The priest did all he could to prevent me from holding a meeting there, and persuaded the authorities of the town to prevent it; but I brought the case before the chief authorities of Tonnerre, and was allowed to proceed. I began immediately to preach the Gospel in a dancing room, which was filled with a large attendance of people. I was obliged to cease during summer, but I promised to go again there next autumn. It is a precious occasion of preaching the truth to a great number of poor souls who have never had such an opportunity before. In another place lives a Christian who was converted a few years, and has lately married a Swiss Protestant. He makes himself useful by lending me a large room in his own house where the meetings are held, and by giving to his

neighbors a good idea of the Gospel. In all those different stations it is easy to get acquainted with people, and to distribute to them religious tracts. I sold several New Testaments during last winter. We cannot exactly know if it was or not by mere curiosity; but there are some of them which are read daily by those who had bought them.

So is the work going on, slowly but not unsuccessfully. Conversions are not frequent, but the Gospel is preached every year to a great number of people, who are very ignorant indeed, and most of them quite indifferent, but not unfavorable to Bible teaching. They compare it with the superstitions of the church of Rome, which they hold in abomination, and think our religion is much better than the Roman.—It is not enough that they say so. There is another step to be taken: it is to ascertain that it is not only a good religion, but the only true one. May the Spirit of God waken those poor souls from their sleep, and the efforts made here during so many years not be in vain!

EDITORIAL.

ABOUT THE WORK IN SPAIN.

Two large meetings have been held in New-York and Brooklyn, by the friends of the American Bible and Tract Societies and the American and Foreign Christian Union, in reference to the speedy beginning of an effort to introduce evangelizing agencies into Spain. An account of the first of these meetings will be found elsewhere. The second was held at the Church of the Pilgrims, and was eloquently addressed by Mr. Ganse of this city, and Drs. Storrs and Schenck of Brooklyn. As for the work itself, we are happy to state that Mr. H. C. Hall, a member of Dr. Thompson's church, a gentleman who has been familiar with the entire Christian movement secretly progressing for some time in Spain, and one especially qualified to select the men, and to appoint and supervise the work of Bible and Tract distribution there, has sailed to enter upon this important service in our behalf. Promptly too have our coadjutors, the American Bible and Tract Societies, acted in the granting and forwarding of their needed volumes and tracts. And in a very short time, we expect that a minister, a gentleman of large experience, excellent judgment and organizing and executive capacity, who has already spent several years on Spanish missionary ground, will follow Mr. Hall. It is proposed that these gentlemen shall be stationed in the two grand centres for effective work—the one in Malaga on the south in connection with Cadiz and Seville, and the other in Barcelona connecting with Saragossa, Madrid and Valencia.

The School at Milan.—"We have now *twenty-one* Students," writes Mr. Clark, "and *six* who have been trained in the School are now laboring as Evangelists. Are not these encouraging tokens for the *two-and-a-quarter years* existence of the School?"

A Mission Organization for Southern Europe.—In view of the increasing magnitude of the work undertaken and proposed in Southern Europe, the Board of Directors have created a Committee of Supervision, consisting of all the Missionaries and Chaplains in the entire field. To this Committee will be referred the government and control of the School at Milan, and the appointment of its teachers. And the report of each member of this committee respecting his work, all monies received and expended, all changes desired requiring a grant of men, money or appliances, and his estimate for each year in advance, shall be presented and considered by the Committee as a Mission Body, and as approved, submitted to the Board for action. And further, this Committee is recommended to appoint as honorary and advisory members such gentlemen, American or foreign, as may be able and willing to counsel or aid them in their work.

Chapel Service in Europe.—Believing that the Chapel System may be wisely used to aid the work in Southern Europe, the gentlemen of the Board have determined to establish a Service and designate a Chaplain in three or four prominent cities, so soon as there is reason to believe that the expenses in each case can be met by resident or travelling Americans. They have no thought of employing the money contributed for purely missionary work to any other purpose. They do not intend to make spiritual provision for those Americans abroad, who can well afford, and are full willing to meet, the expense of such provision. But, for their own work's sake, the Directors are willing to try the experiment of keeping three or four important points supplied with good men who shall act as preachers and pastors to their temporarily exiled countrymen, and at the same time actively commend the mission work of this Society to all that pass by or tarry, and so help to secure funds for that work. It is an experiment which the Board deem worth a trial on a larger scale than yet attempted, and one to which they have been earnestly pressed by many judicious friends.

The Pope's Letter to Protestants.—This remarkable document is attracting a general attention as it well deserves. Upon a subsequent page will be found Resolutions respecting it introduced by Dr. Wm. Adams into the Synod of New York and New Jersey. Those of Dr. John Hall, read before the Synod of New York, we hope to give in our next number. It is to be hoped that from some appropriate source, perhaps the great Representative Body, the World's Evangelical Alliance, there may emanate a Form of Response which can be adopted by every Ecclesiastical and Christian Organization, and so express the unity of faith and spirit of one entire Protestant Christendom.

The First Report, from our laborers in France, will be found under our Foreign Correspondence. We are well pleased with the work and the workmen. If our weekly exchanges would look carefully over these and other letters in this number, (and in the three or four preceding numbers,) we think their columns devoted to Missionary Intelligence might be greatly enriched. No portions of the great Field of Foreign Missions exceed in interest the actual work of to-day in France, Italy, Hungary and Spain.

Among the Romanists in Canada.—Many friends of this Society will be gratified to learn that the Directors, by a cordial and unanimous vote, pledged the support of a number of the Missionary agents employed by the French Canadian Missionary Society. This veteran society, besides its own funds raised in Great Britain and Canada by earnest effort, needs American aid in its great and effective work among the million of Romanists on our very borders. And the single fact, apart from other considerations, that a large proportion of these converts soon pass over to citizenship with us, constitutes an unanswerable claim upon our help. The Board has assumed the support of a certain number of laborers, from whom we shall receive direct reports, as in the case of those in France.

This, be it noted, by our friends who pray and give, is *yet another* large field upon which the Society has now entered—and in the same faith that what God bids us undertake, He will put into the hearts of our Christian Constituency to sustain.

Let us not forget Mexico.—Our co-worker and friend, the friend of Mexico and of Spain, who has been, by pen and voice, long persistently pleading and toiling for both, the Rev. Henry C. Riley, has been prostrated by sickness for some weeks. But before these lines reach our readers, or very soon thereafter, we expect he will have started on his mission of blessing. We implore for him a fervent remembrance in the intercessions of all the friends of Christ and Christlike work. In Mexico, Mr. Riley expects to continue his most useful labors through the Press, for Spain and for all of Spanish America. While we remember other fields, let us not forget Mexico!

"Cannot something be done for benighted Cuba? The Chinese walls are not so impregnable to the reception of the Gospel of Jesus, as that Isle in the Sea has heretofore been."

Thus writes an earnest soul from Milford, Ct., and we answer with as earnest an affirmative. Just so soon as the way is fairly opened we hope to send there a missionary agent, as we have sent to Spain, with books of the American Bible and Tract Societies. This we shall count as yet another new Field which God bids us enter. We believe the Churches will sustain our onward movement.

Our Second Article is taken from the Inaugural Discourse of Professor E. D. Morris, D. D., of Lane Seminary, and will repay a thoughtful perusal.

A carefully prepared paper follows, by Rev. Wm. Clark, on Hungary, as a present Field for Missions, with interesting statements, geographical, commercial and historical, bearing upon the point discussed.

Dr. Budington contributes a brief article upon the true Ritualism as standing, not in abrogated form, but in Christian ministering.

MISCELLANEOUS.

THE SPANISH REVOLUTION.—FROM THE CHRISTIAN STAND-POINT.

The easy accomplishment of the revolution in Spain, speaks the extent and depth of the popular hatred of the displaced government. The heart of the nation had long been awaiting such an event, and went with it when it came. Hence it was so swift and so nearly bloodless. The government knew that a universal popular detestation was the inspiring element of that revolt, and that the popular will carried with it a power which it would be madness to face. Nothing remained for the last reigning Bourbon but to obey the common doom of the dynasty, flee her kingdom, hurl back the *brutum fulmen* of a protest, and join the French and Italian branches of the family in the common alms-house of the broken-down race, Rome. The thirty thousand soldiers that she had promised to send to the Pope's aid, sent her there, and will themselves stay at home to insure to Spain a Spanish in place of a Romish government.

It is true there were enough other abuses to be complained of, but there can be no question of the prominence of this one which the Junta proclaims abolished, Religious intolerance. It was not alone that Romanism was the State religion, but the Evangelical forms of religion were laid under the ban.

Now the shout of jubilee goes up, "Religious liberty is guaranteed!" It is a joyous acclamation, and right heartily we contribute our voice to it, for no feature of the revolution is more obvious than that God is here, as usual, using the policies and powers of the world for the opening of a door for the entrance of salvation.

Still, it is with Spain an hour of crisis—an hour for solemn concern respecting its spiritual future. Religiously as well as politically, the nation is now in a transitional state. The transition is, we know *from* what, but we tremble over the question, *to* what? With the great mass of the Spanish people, the longing for religious liberty is simply a weariness of the oppressions of Romanism. They spring

to the opportunity to cast off the priestly domination, but they have no conception of the liberty wherewith Christ makes His people free. Here and there is an isolated case of true Evangelical aspiration. There are many points where, in spite of Romish vigilance, the good seed of the Word has been quietly dropped, and has taken root. These, under active Christian effort, may become *nuclei* for Christian societies, and radiating points for such enterprise as shall meet the crisis.

But to sit idly by, expecting the Spanish people to fly into the arms of a pure Christianity, because they are fleeing from Rome, will be a fatal mistake. With no sanctified element to guide their reason, the loss of their faith in Romanism becomes a loss of faith in religion as such. It was so in France, at the close of the last century, when the revolution there broke the power of Rome. No Evangelical Church sprang into the breach with Bibles, missionaries, colporteurs, prayer, and faith. The crisis was left to take care of itself. We know what followed. The nation made the whole leap from Popery to infidelity, and the latter so wrought its own way with the public peace that—sad as it is to say it!—the world felt a sense of relief when the Romish altars were restored.

This is the peril of the hour with Spain. That there will be a great outward stampede from Romanism, is hardly to be questioned. We do not say that it will be universal, or at first carry with it even a majority of the people. It will probably be a reproduction of the movement in Italy, where, with many of the people, the Romish revolt is rather a political than a religious one, but where the numbers who turn their backs upon the Popish altars are sufficiently great, and increasing, to employ the Evangelical force which to-day is felt throughout the kingdom as the harbinger of its spiritual regeneration.

So in Spain, Romanism, as the prevalent religion, may wear away slowly; men who bear rule may patronize its priesthood, and be found in the confessional; but the rush from it will be sufficiently rapid to make a great open door for Evangelism. God has done His work in setting that door wide open. It remains for the Church to face the crisis, and to meet this rush, not after it has passed all the way over to utter godlessness, but at the threshold of the exodus, and Spain is saved.

A great work opens before the *American and Foreign Christian Union!* It must take hold of it; let that be the verdict of the Church. *It must take hold!* So let us gird it with our prayers, and let not six months pass without doubling its resources, that it may double its working force. B. B. H., *in Amer. Pres.*

Resolutions.—At the recent meeting of the Synod of New York and New Jersey, the following memorial and resolutions were presented by Rev. Dr. Adams:

Whereas, The Pope of Rome, called Pius the Ninth, did, on the 13th day of September, in the year of our Lord 1868, issue a certain letter, or proclamation addressed to "all Protestants and non-Catholics throughout the world," the import of which is to invite and urge all persons and organizations thus designated to hasten to return to the only fold, meaning the Church of Rome.

Whereas, The said Pope in the said letter, called "paternal and apostolic," has in an unwonted manner, as if pleading at the bar of public opinion, assigned several and various reasons for its preparation and publication.

Whereas, Among the reasons so mentioned are the assertion of his own supremacy over the human conscience as the "vicar of Jesus," and "the authority to govern the persuasions of the human intellect and to direct the actions of men in private and social life," as also this, that the rejection of his authority and protest against it by so many has promoted and nourished those "perturbations in human affairs" in this our day, which the said Pope pronounces "miserable and grievous," but which must be regarded by every friend of his species as eminently hopeful and auspicious.

Whereas, All such claims and assertions on the part of the Pope of Rome are to the last degree unfounded in fact, contrary to the truth, reason, Scripture, and the whole genius of Christianity, and, if allowed, must prove subversive to all human rights and liberties.

Whereas, Recent movements, especially in Austria and Spain, nations long in subjection to the monstrous pretensions of the Papacy, command the prompt recognition, sympathy and support of all friends of humanity, freedom and religion throughout the world; therefore, be it

Resolved, That the facts here recorded furnish and present a proper and fitting occasion for all Protestant churches throughout Christendom, each in the mode which its own wisdom shall suggest, to prepare and set forth for general distribution, through the same channels which the Pope himself has chosen, a suitable response to his letter, which response shall contain a statement of the reasons why his claims can in in no wise be recognized, as being inconsistent with a catholicity more catholic than Rome, the authority of Infallible Scripture and the glorious Supremacy of Jesus Christ.

Resolved, That a committee be appointed by this Synod, whose duty it shall be to consider the expediency of corresponding with other Protestant bodies in this country and in Europe, as to the propriety of such timely action for the furtherance of free, Biblical, Protestant Christianity.

Resolved, That it be referred to the same Committee, if they deem it wise, to prepare and publish a reply to the said letter of the Pope, which shall be regarded as an expression of the sentiments of this Synod concerning the matters therein contained, as being of vital importance to all civil and religious liberty throughout the world, and to the salvation of the human race.

A Committee was appointed to take the action indicated by the resolutions.

The New York "Tablet" affirms that the true doctrine of the Catholic Church is that there is no Church without the Pope, and no Pope without the Church. The two are united and inseparable, forming only one whole. The Pope is the head of the Church, and what he teaches the Church teaches; what he commands the Church commands, and it is through him they learn the faith, and what is his and her authority. If the view of the *Tablet* is correct, why assemble the great Council in December, 1869?

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6TH NOVEMBER, 1868.

MAINE.

Milltown. Sarah D. Stickney	1 00
Winslow. Cong. Ch. & Soc'y	11 94
Waterville. Union meeting in Cong. & Bapt. Churches	27 89
Shohegan E. E. E.	5 00
Greenville. Mrs. E. S. Cameron in part of L M for Mrs. John Reed	15 00
	60 83

NEW HAMPSHIRE.

Warner. Mrs. A. G. H. Eaton	1 00
Keene. 1st Cong. Ch. & Soc'y	38 62
" 2nd " " "	21 78
Hollis. Cong. Ch. & Soc'y	29 75
So. Merrimack. Rev. D. Sawyer	2 00
New Ipswich. Children's Fair	5 00
	107 55

VERMONT.

Brattleboro. Cent'l. Cong. Ch. & Soc'y. 120 00
West Brattleboro. Cong. Ch. & Soc'y. 34 60
Westminster. West Cong. Ch. & Soc'y. 10 35
Grafton. Cong. Ch. & Soc'y. 13 50
" Bapt. " " 11 16
St. Johnsbury. Meth. Epis. Ch. 16 82
" " South Ch., Thos. L. Hall 41 20
" " North Cong. Ch. 43 90
201 53

MASSACHUSETTS.

Northampton. 1st Ch. by J. C. Williston 124 50
Williamsburgh. R. Hawkes, W. A. Hawkes, P. N. Bodman, H. Stearns. $5 each 20 00
Westford. Cong. Ch. & Soc'y 10 95
Northboro'. Cong. Ch. & Soc'y, addl. 5 00
Somerville. Broadway Orth'dox Cong. Ch. & Soc'y, for L M of Rev. S. H. Virgin 18 00
E. Weymouth. Cong. Ch. & Soc'y. 20 30
Charlestown. 1st Cong. Ch. & Soc'y. 44 00
Leominster. Evang. Cong. Ch. & Soc'y, addl 14 00
Bridgewater. Central Square Ch. & Cong., Christopher D. Copeland, L M 42 00
Boston. W. O. Grover, $150, J. N. Dennison, $10, of Central Ch. 160 00
Andover. Free Ch. & Soc'y 15 37
Harvard. Evang. Cong. Ch. & Soc'y. 32 25
Ashley. " " " " 6 23
Taunton. Trin. " " " 68 14
Millbury. 1st " " " 53 74
Hadley 1st Cong. Ch., Rev. R. Ayres, L M 33 56
Norton. Trin. Cong. Ch., of which, from Wheaton Fem'le Sem'y $50, Mrs. E. B. Wheaton $30, to constitute George W. Wild a L M. 100 26
765 30

RHODE ISLAND.

Newport. Wm. Guild 4 00
Pawtucket. 1st Cong. Ch. & Soc'y. 47 86
51 86

CONNECTICUT.

Litchfield. Cong. Ch., add 10 00
East Lyme. Rev. Jos. Ayer's Church. 3 25
Norwich Town. Mrs Mary Ann Williams 50 00
Gilead. Dea. Sam'l Talcott 6 00
Colchester. Rev. S. G. Willard 1 00
Greenwich. 1st Cong. Ch., in full of L M. for Herbert Ferris 3 50
Ansonia. M. E. Church 9 04
Birmingham. Union Sab. School 34 85
" M. E. Ch. in full of L M's for Rev. Steph'n L. Mershon, Moses E. Banks, & Rev. Chas. S. Wing. 46 11
Fairhaven. M. E. Ch. 23 00
" 2d Cong. Ch. 7 00
" Wm. T. Terry 25
Stratford. Genl Loomis, U. S. A. 5 00
Middletown. 1st Ch. add 1 00
Durham. 1st Cong. Ch. 23 68
Hartford. Asylum St. Ch., in part. 354 50
South Britain. Mrs. Olive Pierce 5 00
583 18

NEW YORK.

LeRoy. Pres. Ch., in part. 68 50
Byron. Pres. Ch. 19 00
Aurora " " 63 53
Port Richmond Ref'd Church by A. W. Sexton 15 00
Ithaca. Mrs. C. E. Hardy, in full of L. M. for Chas. E. Hardy 20 00
New York City. A. G. Brown for Miss Rankin 25 00
" H. I. 500 00
" Miss E. S. Coles, for L. M. 30 00
" Rev. Howard Crosby, D. D., for Greece 200 00
" Mrs. Garetta V. Lambert L M in full, by her son 10 00
" Chas. A. Raynor 10 00
New York City. M. E. Ch., 52nd St. 33 47
" 53rd Baptist Ch, in add., for Rev. W. H. Pendleton's L. D. 36 00
" Mrs. Stephen Griggs 35 00
" E. R. 20 00
" Womans' Union Missionary Soc'y, Gold, for Miss Rankin 30 00
" Central Pres. Ch., 50th St. 32 34
" Allen St. Pres. Ch. 102 20
" West Pres. Ch., Rob. Jeffray, Tr. of Session 258 72
Fishkill. Ref'd Ch. 34 12
Silver Creek. Pres. Ch. 25 00
Rochester. A Champion for Miss Rankin 500 00
" Ladies of 1st Pres. Ch do. 124 00
" " of Plymouth Ch. do., 69 00
" Sab. Schl., " " do., 55 00
Utica. Ladies for Miss Rankin 355 00
Salem. Pres. Ch., to constitute Rev. E. P. Sprague a L M 30 00
Buffalo. St. Mark's M. E. Ch. 13 00
" Pearl St., M. E. Ch. 29 73
Gowanda. Rev. C. D. Burlingham 1 00
Waverly. Union meeting 49 10
Gloversville. Union Meeting in Baptist Ch., $30 81. Others $20, 50 81
Brooklyn. Mrs. L. H. Foote 1 00
2,856 42

NEW JERSEY.

Vineland. S. Phoenix 7 50
Roseville. F. W. Van Wagonen, for So. Am. 5 00
Jersey City. 2d Pres. Ch. 55 00
Madison. Pres. Ch. 66 62
Hanover. Pres. Ch., for L M's 61 50
Newark. M. T Carll 3 30
" So. Park, Pres. Ch., makes Francis N. Torrey, A. W. Woodhull, M. D., Geo. C Seibert, D. D., Miss S. P. Gill, Miss E. U. Campfield, L M's 177 49
Phillipsburg. Pres. Ch., which constitutes Rev. H. B. Townsend, L.M. 30 00
" M. E Church. 24 25
Trenton. Benj. Fish 5 00
Lambertville. Pres. Ch. 26 57
462 23

PENNSYLVANIA.

Chambersburg. 1st Pres. Ch for a L M 40 32
" Union meeting in the Lutheran Church 19 21
Bethlehem. Wolle $25, Webster $15, Wolle $10, Wolle, Crothus, Fritz, Wolle, Erwin, Krause, Krause, Rice, Luckenback, Rauch, Luckenback, Myers, Yoder, Scholl, Leibert, Shoemaker, Krause, Lemback, Krause, Whittaker, Abbott, Wolle, $5 each; Raw, Cash, Wolle, Bagge, Rauch, Taylor, Courtright, Brown, Shropp, Eggert, Cash, $2 each; Reinke, Seaman & Co,. Wolle, $3 each; Jacobson, Hammond, Vonkirk, Rauch, Luckenbach, Miller, Peisert, Reigel, Goeth, Huebner, Rau, Walp, $1 each; others $17 10. 221 10
Easton. Cash $10; Green, Vanderveer, $5 each 20 00
Danville. Miss Montgomery 10 00
Newtown. David Feaster 10 00
St. Clair. U. P. Church, in full of L. D., for Rev. J. C. Boyd 33 25
Wilkesbarre. Rev. S. B. Dodd 5 00
" 1st M. E. Ch. 65 20
Wyoming. M. E. Ch. 30 09
453 08

KENTUCKY.

Parlor Grove. Union Meeting 6 33

MARYLAND.

Govanstown. M. E. Church 12 15

DELAWARE.

Dover. Messrs. Nicholson, Hyllyard, Bates, Massey, Jump & Co., Day, $5 each; others $31 25 61 25

ILLINOIS.

Dallas City. Cong. Ch.	8 25	
Mattoon. 1st Pres. Ch.	8 67	
" J. B. Curran's friends	6 60	
Springfield. Mrs. H. Ulrich, Mrs. J. Bunn, $5 each; J. T. Stewart Jr., $10; Dr. Buck $3 50; W. B. Miller $3; Ordway, Vredenburgh Jr., $2 each; Beverage, Jess, Vredenbergh, Mrs. Henning, $1 each; Dolby 50c.	35 00	
Chicago. Tuthill King, for Italy	350 00	
Griggsville. Cong. Ch	16 56	
Lisbon. Cong. Ch., J. P. Bushnell	26 25	
Belvidere. Pres. Ch, for L.M., of Sidney Avery	36 65	
Sterling. Ev. Lutheran Church	20 75	
" Pres. Ch, for L. M. of Rev. M. C. Williams	37 50	
" Cong. Ch	9 00	
" Mrs. Reed	50	
Elkton. S. H.	2 25	
		557 98

INDIANA.

Indianapolis. 4th Pres. Ch.	26 75	
" 2d Pres. Ch., E. C. Mayhew, in full, L M $30; W. M. Wheatley $20; W. N. Jackson and Mrs. Eckhert. $5 each; Mr. Morris $2, Mr Mays, $1.	63 00	
" 1st Pres. Ch., J. M. Ray $10, Sharp, Browning, Deipps, Martindale, and Mrs. Holliday, $5 each; Lothan, Green, $3 each; Lothan, Benham, McBeust, $2 each: others $5	52 00	
" 3rd Pres. Church, Dickinson, Stewart, $5 each; H. C. Newcomb $2; others $37 87; which constitutes Rev. Robt. Loss, a L. M.	49 87	
Princeton. 1st Ref. Pres. Ch., to constitute Rev. John Stott a L. M.	30 00	
" 2nd Ref. Pres. Ch., Wm. Orr, L M.	45 00	
" 1st Pres. Ch., Rev. John Montgomery, L. M.	30 00	
Vincennes. 2nd Pres. Ch, Rev Jos. Vance, L. M.	30 25	
" 1st Pres. Ch., coll'n & individuals.	12 95	
Peru. Pres. Ch. Rev. E. B. Thomson, L.M.	41 00	
" B. S. Clintock and others	9 00	
Indianapolis. Cong. Ch. of Mich, Elder Henry S. Rockey, L.M.	50 00	
" V. Hendricks and others	11 00	
Madison. Ladies for Miss Rankin	12 25	
Indianapolis. Mrs. D. for Miss Rankin	1 00	
Wabash. 1st Pres. Ch, Rev. F. A. Wilbur and others	14 50	
" 2nd Pres. Ch., C. S. Ross, and others	22 00	
" Meth. Ch & Cong'n.	13 00	
" Christian Ch. & Sab. Sch'l	2 71	
Evansville. Miss S. Hawley	1 00	
		517 28

OHIO.

Xenia. 1st U. P. Ch., for Italy. D. & E. Miller, $80; Messrs. Burnett, Stewart, Boyd, Crawford, Galloway, Wright, Shields, Crawford, Mrs. Wade, Dean, Van Eaton, $5 each: Mr. Jolie $3; Gunn, Funk, Potter, Nash, Van Eaton, Hopping, Cherry, Carruthers, $2 each; Mitchell, Lucas, Oldham, Denning, Strothers, Cash, Andrew, Hopping, Andrew, Gowdy, Van Eaton, Jackson, Wade, Gordon, Homes, Galloway, Cherry, Frazier, Galloway, Dean, Stewart, Mrs Patton, Brown, Bower, Cherry, Stark, $1 each; Cash, Herriott, Munroe, Kendall, Jobe, Anderson, Connor, Miss Crawford, $50c. each; J. C. Stewart, $1 50; others $1 70	137 20	
Xenia. 2nd U. P. Ch., for Italy, J. R. Little bal. to complete L. M., for Mrs. Mary Little, $20; McHenry & Gunn $5 each; J. Patterson $3; Kyle, McClelland, Harper, Bickett, Munroe, Mrs. Mowatt $2 ea.; Collins, Ackelson, Dorothett, Collins, Wright, Collins, Wright, Hopping, Morrow, Smeigh, Andrew, Dodds, Frazier, Harper, Little, $1 each; others $2 90	62 90	
" 1st Pres. Ch., Messrs. McMillan, Stewart, McMillan, Mrs. Weyer, Miss Ewing, $5 each; A. Millar $3; W McChristian $2; Harper, Cooper, Bratton, Carson, Mrs. Sweeney, $1 each; J. Miller $1 75; Mrs. Bryson $1 55; W. H. Stewart $1 50; and others $1 20	41 00	
" Mrs. Ewing's School $2 15;		
Miss Hyslop $1 05	3 20	
" 1st Pres. Ch., Mr Ankeny $5; Stevenson, Harbine, $3each; Watt, Allison, Townsley, Findley, Merriam, $2 each; Gowdy, Fleming, Harper, Cooper, Gowdy, Howard, Allison, Nisanger, Ormsby, Fleming, Allison, Harned, Mc Clung, Fleming, Hutchinson, Mc Clung, $1 each; others $1 95, which constitutes J. H. Cooper a L M.	38 95	
Belle'brook. Sugar Creek U. P. Ch. for Italy, A. J Holmes, 2nd instalment for L.M., Messrs. Gest, Ingram, Beggar, Holmes, Beggar, White, Beggar, Holmes, $5 each; J. Holmes $3; Hopkins, Bradford, Bull, Bradford, Andrew, Williamson, $2 each; Beggar, Ross, Bradford, Andrew, Lehman, Bradford, Deamer, Beggar, Holmes, Holmes, Ambercombie, Bradford, Mrs. Bradford, $1 each; others $7 45	80 45	
" Daniel Holmes	25 00	
Portsmouth. 1st Pres. Ch. Mo. Con. for Miss Rankin.	104 00	
Cincinnati. 2nd Pres. Ch. Mo. Con. for Miss Rankin	47 25	
" 3rd Pres. Ch. Mo. Con, for Miss Rankin.	50 00	
" 1st Cong Ch., Mo. Con. for Miss Rankin	34 00	
" Cong. Ch., Prayer Meeting for Miss Rankin.	111 00	
DeGraff. Rev. Jos. Wykes	1 00	
Youngstown. Wm. J. Edwards	10 00	
		795 95

MICHIGAN.

Detroit. Westminster Ch, Rev. W. E. McLaren, L. M.	30 00	
" 1st Cong. Ch., A. Ballard, D D, L.M.	47 21	
		77 21

WISCONSIN.

Beloit. Italy, $2; Mexico, 2	4 00	
Baraboo. Rev F. L. Rossiter	5 00	
Green Bay. 1st Pres Ch., M. D. Peck, Tr.	15 37	
Oshkosh. Cong. Ch., add.	1 00	
		25 37

IOWA.

Wyoming. Rev. J L. James	2 00	
Winthrop. M. E. Ch.	29 59	
Cofflin's Grove. Wesleyan Meth. Ch.	2 60	
Dyersville. Cong Ch.	3 80	
" M. E Ch.	4 62	
Viola. Union Coll'n	3 15	
Fairview. " "	2 50	
Springville. M. E. Ch.	16 45	
Strawberry Point. Old Sub'n	50	
Manchester. Individuals	8 75	
		73 96

Total, $7,762 46

THE

Christian World.

THE ORGAN OF THE

AMERICAN AND FOREIGN CHRISTIAN UNION.

"Preach the Gospel to Every Creature."—"Beginning at Jerusalem."

VOLUME XX.

January to December, 1869.

NEW YORK:

PUBLISHED BY THE AMERICAN AND FOREIGN CHRISTIAN UNION,

UNDER THE DIRECTION OF THE COMMITTEE OF PUBLICATION,

At No. 27 BIBLE HOUSE, ASTOR PLACE,

1869.

John J. Reed, Printer, 43 Centre St., N. Y.

The Christian World.

CONTENTS—1869.

Leading Articles, &c.

Page

About the Pope's Invitation to Protestants....293
Address of a Chilian Christian....238
A Mexican to the Puritans of America.290
A Priest's Reasons for Quitting the Church of Rome....377
Buddhism—Its Literature, Origin and Doctrine....333
Bolivia and Eastern Peru....364
Castellar on the Effects of Popery....240
Church Unity....264
Canon Melvill on Popery....335
Christian Affinities with Democracy..362
Conferences Recommended by Dr. Merle D'Aubigne....297
Faith in the Holy Ghost....375
Liberty to Worship God—Castellar's Address....193
Letter of Father Hyacinthe....370
Matamoros, Manuel.... 65
Opinions of the Roman System....376
Protestantism—a Success....39-70
Protestantism—Is it a Failure?.... 8
Popery on the Pacific....135
Progress in Mexico....291
Pere Hyacinthe on the Bible....374
Religious condition of the Prominent Countries of Europe.... 1
Rome's Expectations and Efforts....231
Romanism as a Policy....268
Rome a Show City—Its Paintings....336
Stephen on the "Real Presence"....106
Spanish Revolution not a Reformation 270
Statistics of Romanism in the United States....304
The Roman Catholic View of Education 33
The Romeward Progress of Ritualism 76-104
The Proper Attitude and Measures of Protestants towards the Roman Catholic Religion and People.... 97
The Duty of the Hour—Who will take part?....129
The Hull Convent Trials....139
Twentieth Annual Report of the Directors....161
The Church and Public Education...204
The Catholic School Question....206
The Romish System as a Religion...226
The Church Question....228
The Theatre and Press in Spain....235
The Forthcoming Œcumenical Council 299

Page

The Smithfield Pillar Post....301
The Moral Results of the Romish System....338
The Mission and Glory of the English Race....330
The Problem of our Future Population 332
The New Creed of the Romish Church.369
The Pope's Syllabus....373
The Convent System....376
What Rome Demands of Us....257
What is Ultramontanism?....300
Will the Religion and Policy of Rome become Dominant in these United States?....321

Poetry.

At the Christian's Grave....113
Addition to Grey's Elegy....305
Convent Life....203
Heaven and Earth....242
Lent, not Lost....147
Light Beyond.... 46
Into the World of Light....242
Labor for Christ....274
It Ends in Light....343
Of the Joy of the Elect....274
"So He bringeth them unto their desired Haven".... 15
The Army of the Lord.... 81
The Lost Soul's Funeral....113
The Peace of God....343

Pages for the Sunday School.

A Convert and His Teacher....282
A Bible in a Log Cabin....283
A Fearful Picture....307
A Blind Boy Martyr....379
Are you one of God's Men?....308
An Incidental Lesson....309
An Humble Bible-woman in France..346
Breaking the Bottles....345
Children's Gifts Needful....282
Had I heard when Young....346
Influence of Children's Prayers....309
Story of a Bible....378
The Young Chinese Christian in the Sandwich Islands....283
The Great Temple of Daiboots (Illus.) 307
The Supper and the Mass, (Illus.)...344
The Saddest Thought about Romanism 346
To the Sabbath-School Children....378

Missionary Intelligence.

OUR OWN MISSIONS.

Page

An Incident....382
Athens....165
Canada....117, 154, 215
Chili..52, 89, 115, 148, 209, 245, 275, 310, 347
Chapels and Chapel Services in Europe 169
France....22, 50, 82, 117, 149, 213, 248
Greece....86, 114, 150
Hungary....87, 187
Italy....16, 49, 85, 185, 211, 247, 347, 380
Missionaries and Bible-Women....173
Mexico....116, 153, 168, 184, 216, 243
Milan Theological School....176
Spain....17, 47, 114, 151, 185, 277, 310
Southern Europe....164
The American Chapel in Paris....169
The Home Field....171
The Methodist Episcopal Church....174
The City of Mexico—A Mission Begun 179
United States...53, 90, 155, 187, 249, 312

OTHER MISSIONS.

American Board....23, 55, 118
American Baptist Missionary Union..23 54, 118
A cry from the Land of Huss....217
China—no Caste....313
Church of England's Mission in China 119
French Societies....350
Earnest Words of Dr. Duff on Missionary Duty....218
Italian Evangelical Publication Society 251
London Missionary Society....56, 120
Incomes of British and American Religious Societies....350
Madagascar....250
Missions in the East....277
Modern Miracles....313
Protestant Foreign Missionaries....350
Reformed Church of America....24
Subscribing for the Board's Debt in Heathendom....156
Syria....155, 313, 349
South America—Sign of the Times in Brazil....280
The Kaffirs of South Africa....279

Editorial Notes.

Page

24, 57, 91, 219, 314, 383
About the "Christian World"....252
A Word to the Religious Press....353
Facts of To-day in Mexico....122
Changes in Italian Sentiment....284
Episcopal Conference at Chicago....284
Germany....285
Injuring the Cause....157
International Convention of Y.M.C.A. 284
Action of Rock River Conference....355
A Living Text....353
Reformation in Germany....220
The Rev. L. W. Bacon....157
The Secreta Monita....158
The Southern German Protestants and the Pope....220
The Reply of the German Pastors to the Pope....317
The Press on Romanism....351
The Pope to Dr. Cumming....354

Miscellaneous.

American Bible Society....182
American Tract Society....183
Evangelical Alliance....28, 93
Action of the Board of Directors....121
Annual Methodist Statistics....124
Archbishops on Religious Liberty....125
Catholic Publications.... 59
Christian Heroism....126
Death of Rev. Hiram Mattison, D.D. 27
Inspection of Convents.... 61
Officers of the Society....189
Papacy in Scotland....125
Protestantism in China....124
Presbyterians—Old and New Schools. 253
Remonstrance and Warning.... 28
Rome among the Freedmen.... 60
Rome's Secret Plottings.... 93
Recent N. Y. School Law....254
The Papal Council.... 46
The Sacramental System Tested....123
Treasurer's Report....188
What Rome Teaches.... 60
Book Notices...30, 61, 160, 255, 286 356
Receipts..30, 63, 93, 126, 190, 221, 286 318, 358, 386

The Christian World.

Vol. XX. JANUARY, 1869. No. 1.

Religious Condition of the Prominent Countries of Europe.

BY R. R. BOOTH, D.D.*

It seems to me that these various nations may be divided morally into three classes—

1st. There are those in which the light of Evangelical Christianity is comparatively clear, and in which the life of Christianity has taken hold upon the people—and

2d. There are those countries in which the people are struggling towards the light, and which give large encouragement to Christian labor.

3d. There are those lands which, whatever degree of social civilization they may enjoy, are spiritually apathetic, and stand largely in the darkness.

It is possible that some of you may be surprised at the grouping which I shall make under these various heads. You may perhaps distrust the correctness of the judgments I have made, or perhaps may have been wont to estimate the arts and military prowess of some of these great nations as indications of true greatness and prosperity; but I have confidence that from the proper Christian point of view, this estimate will stand approved. Beginning, then, with the first of these conditions:

1st. I would present the countries which possess the largest measures of the light and life of Christianity, those in which the great principles of the Reformation have been established and the word of God is freely open to the people—and they are, as you know, Great Britain, Northern Germany, and the lands occupied by the Scandinavian race, Denmark, Sweden, and Norway. In all these there is virtual freedom of opinion upon the subject of religion, and a large and controlling influence exerted

* An extract from a discourse delivered in the Mercer Street Church, New York, shortly after the Pastor's return from Europe.

by evangelical Christianity. A few words in regard to each of these will suffice. In Sweden and the adjacent States which I have mentioned, the established church is the Lutheran, and by far the larger portion of the people are connected with it, though of course in very many cases the relationship is only formal. Nothing can be imagined more orderly and peaceful than the social condition and habits of these people. They are contented and secure under their governments. Education is almost universally enjoyed, and the restraining, elevating influence of religion is widely felt. If it is true that formality and rationalism have counteracted the power of the Gospel in a lamentable degree in these countries, until within a very recent period, it is as true that at the present time there is a widening and deepening infusion, both among the clergy and the people, of a true Christian life, and a large increase of earnestness in carrying the Gospel to the people. Even among the scattered tribes of Laplanders upon the northern boundaries of Sweden, missionaries are laboring, and many churches have been established. It is a pleasant thing to journey through these countries, to receive the simple courtesies of those honest, upright people, to worship in their churches and mark the fervor of their praises, and their love for the truth as it is in Jesus. No where in Europe can the passing traveler see more of the moral fruitage of the Gospel, or expect more confidently a constant increase of its saving power. If we turn now to Northern Germany, or to Prussia, which is the focal centre of that newly-constituted organism, we come at once in contact with a higher intellectual culture, and with a far more intense activity of mind upon the speculative themes of Christianity. Just awaking, as these States of Northern Germany are, to the full consciousness of their united strength in European politics, and moving onward steadily to a compact and solid organization of their material resources, there is perhaps just now a want of general interest in spiritual and eternal truths. The public mind is all engrossed with thoughts of finance, national consolidation, and resistance to the enemies who are hostile to their cherished aims. The spirit of the people is strung up to the highest pitch of interest in these subjects, and there is a manifested purpose to place the mighty German nation in the front rank of intelligence and power. Amid all this there is however a deep religious life in Germany. The Bible is diffused and read in the schools and families. Its truths have a strong hold upon the conscience of the people. No hamlet can be found without its parish church, and in most of its ten thousand pulpits the Gospel is preached with simplicity and power. There has been manifestly a great advance in popular respect for Christianity. The rationalistic teachers, who once held possession of the field of controversy, have been fairly met and routed by the Christian scholars who have put on the armor of the truth during the present generation. There has been a great quickening in reference to evan-

gelistic work, and the time has passed when earnest piety was a reproach in Germany. There is great room for progress. They want a deeper earnestness; they want a greater reverence for the Sabbath; they want more zeal in forcing the subject of salvation on the people. And yet in contrast with the past, there is great progress; and every thing indicates that the work of God will be more pure and thorough in the future.

In speaking of Great Britain, in connection with this question of religious life, I am embarrassed by the necessity of grouping in a few sentences the points of interest which might fill a volume. Like the image in Nebuchadnezzar's vision, the British Empire seems to present a combination of the best and the most worthless elements of human thought and feeling on subjects of religion. The gold and iron and clay are blended wondrously among the people there. Nowhere in the world is there more earnestness in Christian life, more purity and power in preaching the word of God, more faithfulness in mingling with the masses for temporal and spiritual relief, more vigor in resisting the assaults of error, more conscience towards God and man in little things as well as great; and on the other hand, nowhere in the world is there more boldness in the assertion of infidel opinions, more formalism in the ritual of worship, more pomp and pride in ecclesiastical authority, more conflict over insignificant particulars in the established formulas of doctrine and of worship, or more unblushing advocacy of the worst features of the claims of Rome. The land is shaking with the debate of parties upon the questions which concern the rights of conscience and the rights of man. Evangelicals, ritualists, infidels and Romanists, all are in deadly earnest. In some places the Spirit of God is poured out as in the days of Whitfield and Wesley, and in others the people are rioting about the streets, in conflict over questions of nationality, or individual eccentricities upon the subject of religious worship. In contrast with the surpassing order and decorum of a Scottish Sabbath, you have the utter, almost brutal degradation of myriads who only speak the name of God in blasphemy. Churches and gin-shops, each in earnest to save or to destroy. Spurgeon, Newman Hall, Lord Shaftesbury, and ten thousand others, living apostles of the truth of God—Archbishop Manning, Stuart Mill, Dr. Pusey, and an army more laboring to build on other foundations than the name of Jesus. It is an impressive thing to watch even for a few short days, the conflicts of opinion and of faith as they are set before one, in the public journals, in the councils of the Government, and in the daily speech of men with one another. What will come of it? I have no hesitation in the confidence that it all means progress—the upbuilding of the truth, the far and wide dissemination of the principles drawn from the word of God, which have already made Old England the bulwark of His truth, and the mother of many Christian nations. Next to the interests of his own, I claim that it is right and reasonable

for an American to love and pray for the peace and prosperity of that great sister State, to all of whose integral parts he is allied most nearly, by ties of lineage, language, civil polity, and faith in God. But on this subject I forbear, and pass at once to the next.

2d. I would now call your attention to those States of Europe which I have classified as those in which the people are manifestly and successfully struggling towards the light, and which give large encouragement to Christian labor. And I would point out as belonging to this class, the Austrian Empire, Italy, and Spain. Austria, so long the centre of absolutism in politics, of complete submission to the authority of Rome, is now passing through a wondrous change. The battle of Sadowa was as great a benefit to defeated Austria, as to victorious Prussia. No sooner had the smoke of the conflict cleared away, and the humiliation of the national disaster been well considered, than a complete change of governmental policy was introduced. The Court and People felt together that there must be reform or disintegration, and one of the earliest results of the new policy was the withdrawal of the infamous "concordat," an agreement which, for ten years previous, had made the empire in all parts subject in religion and social interests to the control of Rome. The chain of despotism thus broken in one part has been loosened in all its parts. The passport system has been abolished, the validity of civil marriage has been affirmed, the liberty of worship has been conceded, the diffusion of Bibles and religious literature is unrestrained, and the whole feeling of the people has been toned up to an activity and freedom of enquiry, such as was never known before. In reference to the temporal authority of the Church of Rome, it is quite safe to say, that Austria has become thoroughly Protestant, and one cannot doubt that that magnificent Empire will pass from such an attitude into a broader knowledge of the Gospel truth which makes men free indeed. It is a country wondrously enriched and beautified by nature, inhabited by races of staunch and noble quality, and despite its dark, bloody and oppressive history, is capable of great things hereafter, if its institutions are well reformed, and its superstitions cleared away. If there is much in its condition which needs to be improved, it is at least good cause for rejoicing that the work has actually begun. In passing next from Austria to Italy, we reach a country in which the reality of progress is even more distinctly visible, because the work of reform has been of longer growth. Outside the Papal States, which are as dark as ever, there is a gradual moulding and assimilation of the people to the free institutions which they have recently received. Unquestionably there is great ignorance and superstition both among the clergy and the laity. One cannot overlook the traits of indolence and impassioned impulse which long centuries of anarchy and misrule have engendered, and yet with institutions which are practically as free as

our own, with an awakened freedom of inquiry which pervades all classes, with a new system of education, which, defective as it is, does place within the reach of all the blessings of knowledge, and with an increasing circulation of the Bible in the language of the people, and with a practical evangelism, which is becoming more and more extensive every year, it seems to me that Italy is fast emerging from her long midnight of ignorance and degradation, and is already entering the day dawn of a brighter era. Perhaps, more than any other European nation, she needs just now the forbearing sympathy of those who have been wont to sit in judgment on her misery and shame. She wants too, active aid, the Bible freely given, the voice of the living preacher, and the Christian influence of those who travel through her States. It would be well for Italy if of the multitudes who flock from England and America to enjoy her bounteous climate and her wondrous works of art, there were more who aimed to come in the fullness of the blessing of the Gospel, who by their interest in the great work of Evangelization which has been so well begun, might urge it forward and leave some other record of their presence than their names on the registers of the hotels, and on the order books of artists. Some such there have been. One I have in mind, an English officer, who by his influence and liberality has been the main stay of the Waldenses through years of trial, and has been largely instrumental in organizing that system of colportage which is now so effective. In tracing out the blessed influence of Col. Beckwith's life in Italy, one cannot but wonder how far the blessing might have reached, if there had been such a spirit among all who sought that land for health or recreation. But the limits of my opportunity this morning, warn me to pass on, to speak of that other country which I have classified with Austria and Italy. A year or two ago, no one would have thought of presenting Spain among the lands which were turning towards the light. For full three hundred years from the time when the blessings of the Reformation were extinguished with the blood of thirty thousand martyrs slain by the order of the cruel Inquisition, Spain has been the darkest land in Christendom. Nowhere have the people been so ignorant and superstitious and wretched, the priesthood so influential and intolerant, the government so despotic and unmindful of the nation's welfare. With the Bourbons on the throne, and the priesthood in the seats of learning, Spain has long presented the astounding spectacle of a great nation deliberately seeking to re-organize the dark ages on its soil, and with wonderful success. The causes which have contributed to arrest these influences, to hurl the last Bourbon from a European throne, and to dismiss the Jesuits from the land they trod upon, have been in progressive operation for many years. The establishment of railway communication brought the people of the different provinces into contact, and

revealed to them the oppression of the government. The spectacle of other nations advancing in intelligence and liberty, while their own, once Empress of the world, was moving backward, awakened shame and indignation. They felt the want of education. They had largely lost respect for the purity or learning of their spiritual teachers. They saw the Queen and Court corrupt, the land impoverished, and all the movements of reform thwarted or repressed in bloodshed. The yoke was heavier than they could bear, and they broke it at last with a determination and with a magnanimity almost without a parallel in history. It is interesting to observe in this connection that the immediate occasion of this amazing revolution was neither financial or political, but simply a question of popular education. The military chiefs of Spain made their appeal to the people in view of an edict issued by the government of Gonzales Bravo, which entrusted the schools of every kind throughout the kingdom to the control of the parish clergy, which was almost equivalent to a suppression of them altogether. It was that final outrage on a people already conscious of their ignorance and panting to press forward, which was the sufficient reason for casting off a system which could endure no progress, and a sovereign who was the tool of Rome. Unquestionably the Spanish have ceased to lie content under the iron hand and rigid rule of Popery. And while it is true ninety-nine in every hundred would unhesitatingly avow themselves good Catholics, it is as true that in almost every instance there will be an accompanying protest against the abuses and corruptions of the system. It is upon these convictions and aspirations of the progress that the revolution has been thus far established. The programme issued by the Federalists of Madrid and Barcelona was an embodiment of these liberal ideas, uttered with a distinctness and precision which Europe has never heard before. I have it here before me, and it reads in this way: Universal suffrage, Guarantee of personal rights before the law, Neutrality in European politics, The disbanding of the standing army, Education free and imparted to all the children of the State, Liberty of worship, and Separation of the Church and State. A noble charter, and one which if only carried out in part will change the moral aspect of the nation. Under it slavery will cease in all the provinces and colonies, under it the Bible may be printed and circulated freely, under it the men of common sense and apostolic zeal may carry on the work begun by Ingelles, Alhama and Metamoras, may re-collect the scattered churches which they gathered, and preach the simple Gospel to eager multitudes. Whatever form of government may be the result of these commotions, whatever royal aspirant may gain possession of the throne, there is no room to doubt that Spain has entered on a new career, and that a glorious field is ready there to harvest. And now omitting much that I would gladly say, I pass—

3d. To speak of that third class of countries, which I have spoken of as affording the fervent indications of spiritual life and progress, which seem most apathetic and inaccessible to Christian influence. And here I would point to Turkey, to Russia, and France, countries which while differing in all respects besides, seem equally remote from the controlling influence of Christian truth. In the first two we have the extreme of ignorance and superstition, and in the last we have the grandest material civilization the world has witnessed, and yet accompanied by an indifference to moral and spiritual interests which is far worse than ignorance and superstition. In Turkey there is the heavy incubus of Islam, a Faith whose life has perished, weighing down the people and impoverishing the land. The only light which shines there has been kindled by the missionaries, whose years of toil have been rewarded by no small success, and yet whose utmost efforts seem powerless to give it adequate extension. In Russia there is a spirit of reform, a slow but certain progress, but manifested chiefly in secular affairs. The present Emperor is an enlightened man, anxious for the welfare of his people, and well aware of the difficulties which hinder the national advancement, but the priesthood of the Greek church are not the friends of progress, and the people in general are taught only in the externals of devotion. What light there is in Russia has only just begun to shine, and though it will increase and brighten, the day dawn of a purer faith must hasten slowly. The contrast to all this in France, as I have said, is wonderful. A vigorous national intelligence, the most perfect governmental organization, the noonday glory of the arts and sciences, the stateliest pomp and ceremonial of worship, unbroken order and decorum in the public places, thrift and activity and enterprise in all industrial pursuits, and yet lurking through all this, a continual protest against the reality and power of spiritual life, and an infatuation for material comfort and indulgence, which constitutes the strongest armor of humanity against the truth of God. I give this not as my own impression merely. It is the judgment of some of the wisest men in France, who have written and spoken frequent warnings against the tendencies of this engrossing materialism which deigns to think of God and eternity only when the world is slipping from its grasp. It must not be forgotten that with all this, there are some better influences. There are two millions Protestants in France, and many earnest preachers of the truth in Jesus. The Reformed Faith has made great progress during the last twenty years. Many interesting and encouraging facts have come to my knowledge in reference to the success which is attending the efforts of the French Evangelical Society to preach and diffuse the word of God among the people. In France, as elsewhere, faithful seed-sowing brings the harvest. But I believe the facts which underlie these signs of good, to be as I have stated them. The con-

trast between this intense progressive material civilization, and this deep seated indifference to religious interests, warrants the assertion that in reference to the true standard of enlightenment, this great Empire is one of the least cheering fields the eye can rest upon.

Protestantism—Is it a Failure?

BY I. E. DWINELL, D.D., OF SACRAMENTO.

Has Protestant Christianity fulfilled its mission, and is it dying out? Has it proved its inability to meet the religious wants of the world, and is it to give place to some other religion?

This is asserted, and there are some things which look like it.

It is said that none go to church in these last days but Catholics and a lingering end of Protestantism; that the Bible has ceased to be a book of authority over the general mind, and is regarded as a curious relic of a transient phase of religious development, or, at best, as a book of suggestions; that religious observance is no longer a worship, but a fine art, or a superstition, or an apparatus of civilization or state-craft; that our young men wish to be civil to their believing mothers, but secretly treat their faith as a weakness; that this is an age of facts, and devotion is dead or dying; and that the Protestant churches have lost their hold on the reason and heart of men, and are nervously struggling to maintain their own.

It must be confessed that the highest efficiency of Protestantism depends on a delicate and difficult balancing of antagonistic forces—freedom and authority, the human and the divine—which is seldom reached; and as soon as the scale inclines to the one side or to the other, the tendency is to weakness. Not from any internal principle or necessity, but the circumstances of its origin and history, it has given great prominence to freedom; the scale has inclined in that direction. The logic of its history has been protestant, individualizing, centrifugal, divisive, the revolving mass throwing off denominations, sects, irreducible fragments, ecclesiastical dust, and even religious chaos again, in some instances. There is a drift of popular sympathy and opinion away from the strictly church organizations into what is deemed an outside Christianity, which is lawless and takes no responsibilities.

It must be admitted that into this outlying region many have strayed and taken up their abode, or rather roam there, and are no more seen in our churches; and that through the Protestant world there is a large population whom positive Christianity does not directly touch, and in some places the percentage of this population is becoming larger and larger every year.

It must be conceded that the foes of Protestant Christianity are many and powerful. There is Romanism, which represents the element of authority dominant and ultimate, holding the individual mind in bonds and superstition, and which has increased in the United States from 90,000 in 1800, or something like one-seventieth of the population, to 4,800,000, or one-sixth, at the present time, according to Parton.—(*Atlantic Monthly*, May, 1868, p. 568.) There is Rationalism, which is the ultimate of the element of freedom, and which nestles in many pages of science, literature, and morals. There is Pantheism, which solves mystery without miracle, furnishes a creation without a Creator, and levels down the universe to the pride of man by removing its Head.—And there is a civilization, the foster-child, to say the least, of Protestant Christianity, which has become luxurious and threatens to rise up and smother her with the silken robes in which it exults and riots, and which she has woven around it. Besides these, there is a nameless host of minor doctrines and movements, some thrown off by the centrifugal tendencies of Protestantism, others originated from without, which, while deriving all their elements of truth and worth from it, assume an attitude of hostility and are doing their utmost to disintegrate and destroy it.

But there is another side. To see it clearly we need to rise above the nineteenth century, and look with calm and unsealed eyes over the ages and religions of man. Much of the appearance of heterogeneous and opposing elements in old religious communities, over which we mourn, is merely the result of the great providential sifting together of the nationalities and civilizations of modern times. This makes strange neighbors—Christians of all sorts, named and nameless, Jews, Buddhists, Pantheists, Polygamists, infidels, in the same region, perhaps, where fifty years ago all assented to a common Christian faith. But this mixing up is only bringing to your door the unreduced elements, which otherwise you would meet elsewhere in solid and hopeless mass. It is disturbing the fire by introducing new supplies of fuel, stifling and darkening it for the time, but in the end increasing and prolonging it.

It must also be borne in mind that the record of ecclesiastical numbers is not the same thing as the measure of ecclesiastical vitality. While the membership of the Protestant churches was never before so great as now, and is rapidly increasing, the centrifugal tendency which has been mentioned, has winnowed out of them the loose elements which formerly swelled their volume unduly, but impeded and weakened their force. If the body in some few favored and exceptional places was, a half century ago, relatively larger, the blood was thinner. It is now no longer regarded as heathenish to be out of the church; and there is accordingly no standing bounty for heathenism in it. If all the outside world, which really sympathizes with Christianity and forms a kind of ecclesi-

astical fringe about the churches, were absorbed into them, as was the case fifty or a hundred years ago, the rolls of membership would be many times increased, but their moral power and working energy would be many times diminished. Ecclesiastical vitality, not numbers, is what principally concerns us in estimating moral forces and the adaptation of a religion to be the religion of the world; and yet there is no lack of numbers.

But Protestant Christianity we are not to regard as an assemblage of statistics, an array of churches or denominations, and stop there. Not at all; it is something more and beyond, something deeper. It is not so much an aggregation of sects, as a profound religious movement, borne on by an inner divine law, the opposite poles of which are freedom and authority—sweeping through the nations and the ages, and only in part appearing in the churches and sects. Its genius, its soul, is contracted and committed to no one of them; it is something larger and diviner than any one of them, or all of them combined, for it has not only produced each, and adapted it, as by a celestial instinct, for its subordinate mission, but it has in its fruitful capacity untold resources to meet future exigencies. The fertility, the flexibility, the power of adaptation, by means of which it puts itself, in some new and unheralded development, in direct contact with the various phases of human progress and want, pur ning humanity as a loving, divine presence, and holding to its lips, in every unexpected condition, the bread of life, is one of its leading and most promising characteristics. It keeps along with the great caravan, and is not found, after that has struck its tents and moved on, solemnly guarding the ashes of its forsaken camp-fires. Never before, or elsewhere, since apostolic days, has there been seen on the earth a religion so flexible, or so eager in the pursuit of man. When one of its organs becomes exhausted, stiffened, fixed, unable to keep up with the moving throng, the Protestant spirit leaves it and passes on. It does not cling to the dead limb, but enters into one—a new one or old one elsewhere—that has flexible and vital movements. There is no danger, therefore, that Protestantism and the race will be severed. The same fecundity which produced Puritanism when it was needed, and Presbyterianism, and Methodism, and Evangelism, and domestic missions and lay preaching, and which now seeks to approach man in every condition of woe, with numberless other arrangements and supplementary enterprises, will produce any new movement that may be necessary to meet the future wants of the thronging procession. Yet it will be the same Protestant Christianity; for this, we must remember, is not an organization, but a movement, a spirit, a life, underlying organizations and producing them at will, on the call of need. If it were not this, but an organization, or something requiring a fixed organization, its vitality would be entangled in that and in the doings

of that—in forms, rules, decrees, creeds; its freedom would be embarrassed; and soon, as in the case of all outward religions, it would be in one place, and the race in another. But as it is, its many sided life is free and irresistible, and if hindered at one point, reappears elsewhere—ever accompanying and blessing man. Protestant Christianity has no more reached its finality exhausted its resources and adaptations, and become a fixture, than a growing child, that is every day meeting the exigencies of life with unexpected capacities and powers. What the future forms of manifestation and working of this mighty presence vainly trying to lodge in tabernacles which human hands assist in pitching, will be, we know not, any more than we know what the future man will be from the child; but as we know it will be the same person in the one case, so we know it will be the same religion in the other.

But there is another peculiarity of Protestantism that must not be overlooked. It is its perpetual effort to reach and exhibit ideal divine Christianity. In its wonderful flexibility and power of adaptation, it endeavors to shape itself, its methods and approaches, according to that, and so according to the divine counsels, scriptural and providential. As it goes forth to its work in its several fields, it aims to have ever this fresh and living commission from on high. With one hand it holds on to God, and with the other it touches man, passing along the divine blessing which it receives—and only that. It is this endeavor to reproduce and illustrate ideal divine Christianity, which gives its adaptations their worth and power. It comes down from the celestial baptism daily, and brings with it the guarantees and certainties of success belonging to its principal and source. It is ever correcting and shaping itself by its divine original; and hence it appropriates, and has a right to appropriate, the promises and expectations secured to ideal divine Christianity itself. As soon as any one of its parts or organs ceases to be scriptural and carry a fresh commission, and is unable to show that it is doing a divine work, man leaves it, and God leaves it, and Protestantism leaves it, and the forsaken and doomed thing dries or rots. It is this two-fold property of Protestantism causing it to mould itself to the needs of man and at the same time draw its inspiration from Christ—a characteristic which is not a simple incident of its history, but grows out of the two-fold principle of freedom and authority on which it is based—which gives double assurance of its permanent vitality and success. A religion that comes down to man's want, and comes down afresh from God daily, has not the mark of decline or inadequacy.

As may be expected, therefore, when we pass out from the nature of Protestant Christianity to the region of facts, we find few signs of decrepitude or decay—here and there an exceptional one, as all living things have a perpetual slough of waste and death, as the living tree is

all the while passing off its dead bark and leaves—but generally we discover the symptoms of an intense and vigorous life. Protestantism, as compared with itself formerly, or with any other religion now or in any other age, is thoroughly alive to-day. It is working by a kind of omnipresent energy throughout Protestant lands, trying to overcome all forms of wrong and evil, and elevate man, and is throwing out the lines of its beneficence and mercy to the ends of the earth. He who takes a discouraging view is morbid or prejudiced. The things which sadden a tender and sensitive heart have always been in a majority in this world, and it has ever been easy to see an appalling array of evil forces; but the earth has never been blessed with a more vigorous, wide-awake, many-sided, many-handed, far-reaching, exuberant religion, than Protestant Christianity exhibits and has exhibited so far during the nineteenth century. It has organized missions, built churches, raised up ministers, scattered institutions of benevolence, and endowed schools, colleges, and seminaries with a prolific hand. In the United States, during the last five years, burdened and distracted by the war, there have been given by individuals to academies, theological seminaries and colleges, $12,067,509, besides Mr. Peabody's princely donation to schools (Congregational Quarterly, July, 1868, p. 276); and nearly all these are Christian institutions, in the interest of Protestant Christianity. The proportion of ministers, in a country where to be a minister requires worldly sacrifice, and implies resistance to tempting attractions elsewhere, is some indication also of the vitality of religion; and Dr. Baird shows that, in 1775, the number of Protestant ministers in our country was only as one to two thousand four hundred of the population, while, in 1855, it was as one to nine hundred (History of Religion in America, pp. 210 and 653). And it cannot be doubted that, take all our evangelical churches together, a much larger per centage of the population is in actual connection with them, than ever before. The Congregational churches have burst the swaddling bands which confined their energies to New England, and have spread across the continent, scattering spiritual light and life wherever they have gone, charming the popular heart by their simplicity, purity and catholicity. According to the census, while the population of the country increased thirty-five and a half per cent. from 1850 to 1860, their number increased thirty-six and a quarter per cent. The Presbyterian churches have gone on linking and banding the states together as with iron rails, by their mighty organizations, along which are sent the supplies and merchandize of salvation, until their membership now numbers one half million of souls, with an attached population of two and a half millions. The Episcopal denomination, in the agony of casting out an un-Protestant element, is yet taking possession of the land, and pushing its chapels into the very home of Puritanism, increasing the number of its

churches in the country, from 1850 to 1860, forty-seven per cent. (Census 1860). The Baptist churches—losing something in Pauline freedom and catholicity perhaps, of what they gain in Pauline polity—are springing up all over the land, with a membership now of a million and a quarter of souls, and, adding the various other immersionists in the country, of more than a million and three quarters—making an increase, during the last half century, of four hundred and eighty per cent. And the Methodists, having cast the net at the command of the Lord on the other side of the ship, have enclosed a number almost incredible, so that they are scarcely able to draw the net for the multitude. From the official returns in 1866, there were in the Methodist Episcopal church, in the United States, 1,032,184 members; and of other Methodists, 980,694—making in all 2,012,790 souls.

Now, it must be borne in mind that this rapid and large increase of the Protestant churches has all been made by propagation and development, not by importation, as in the case of the Roman Catholic church in this country. They have grown from within; that from without. They make converts; the principal current of conversion affecting the Roman Catholic church in this country is a current out of it.

As may be expected, therefore, the Protestant churches exhibit, in fact, the symptoms of vitality in a high degree. If our historical vision were clear and accurate, we should see that, barring exceptional places and movements, the houses of worship were never better filled than now; the worship never more sincere and spiritual; the Bible never more loved and obeyed; and Christianity itself never more a light and a power on earth. There has not been an age since Christ, when it has made so bright and vigorous an exhibit in the realm of fact as it presents to-day.

Besides the nimble, strong and uniform working of the Protestant faith, there is the great fact that the Protestant nations are the ones that wield the principal civilizing influences of the world. They carry the torch for mankind; and it is Protestantism in them that supplies and lights the torch. Take the Protestant nations out of the world and who could have any hope for it?—and take Protestant Christianity out of them, and there would be no hope for them. If our faith wavers for Protestantism, it must waver for Protestantdom; and if it wavers for that it must go out for the world. But who sees any symptoms of failure in the Protestant nations?—and yet they may fail, in instances, as nations, and the living soul of Protestantism pass into other nations. The kingdom of Christ is not staked down by geographical boundaries but is as free to move over them as the winds, unless held within them by the attraction of sympathizing and loyal hearts. Still, we cannot believe that Christ has raised up the Protestant nations to the leadership, and put into their hands most of the moral and civilizing power

of the world—the apparatus and the preparation for the regeneration of man—to throw them away and begin again elsewhere. As yet their mission seems incomplete. They have secured a great accumulation of material, and method, and skill, David-like, and are waiting for the large, divine opportunity, the Solomon period, when the magnificent temple shall go up. As they are, they are a prophecy of unfinished work; and great as our faith in them is, so much greater must our faith be in the soul that animates them, in which is the hiding of their power.

We have the right to rise even to a higher confidence—to the fact that Christ reigns, and reigns in the interest of his kingdom, into which he has revealed the purpose to absorb all the kingdoms of the earth. Now, when we see him either hiding and vacating his kingdom, or else in great measure identifying it with Protestant Christianity, putting his Spirit into that, and signalizing that above all others by his likeness, or withdrawing it from the earth—we at once, in our faith, install him as its Head, clothe it with his power and providence, and send it forth as the religion of the future on a career of unquestioned triumph and universal supremacy. Missing Protestantism, and groping elsewhere for the lost kingdom, we miss the church, tested by all moral and spiritual qualities, but, finding the church and finding Protestantism, we exult in the assurance that Christ is "Head over all things to the Church." The Son of God, therefore, is the promise and the hope of Protestant Christianity. Here it rests its confidence, and sings with the angel of the annunciation, "Of his kingdom there shall be no end."

This subject has its lessons. It is clear that there is an essential unity in all the Protestant churches which hold to Christ. Ranging between the two polar principles, freedom and authority, some more under the power of the one, others of the other, they are all parts and products of the one great spiritual movement, and should have a place in our faith and sympathy. They are sisters, and have a common birth and nurture and object.

It is clear also that we should have great confidence in the subordinate mission of our separate denominations, those having distinctive characteristics and adaptations. These were thrown off from the adaptive christian movement, because there was need of them, and their mission harmonizes with the great work and helps it on. The service of each of the group of sisters is none the less pleasing and important, that it is not the same as that of the others, but has been arranged for her by the wise superintending Intelligence, so as to harmonize with the rest, and supply their deficiency.

It is clear, further, that those who despair of Protestantism only need to put themselves in contact with its vital forces and movements to reassure themselves. If they will come where they can feel its heart

beat, they will know it has vitality. Many of these persons who speak doubtingly of its future are persons who have been brought up under the influences of the churches, but have strayed away from them. The shadow which has been turned backward in their hearts, as on the dial of Ahaz, they think is a shadow that has gone backward in Christianity. But, if it were so, instead of standing at a distance and lamenting, or criticising and prophesying evil, it is plainly their duty to rally to the aid of the Protestant faith, on which, they confess, the hopes of the country and the world depend. Doubts and fears, brought near to it, and smothered in hearty consecration, will come forth triumphant hope and exultant joy. Let us, then, throw our souls into this divine movement—this present and this prophetic cause of Christ—give our whole influence to it, and ever be found under its banners and with its signals.

"So He bringeth them unto their desired Haven."

YES, billow after billow—see they come,
Faster and rougher, as your little boat
Nears evermore the haven. Oftentimes
It seems to sink and fall adown the wave
As if borne backward by the struggling tide;
Yet, mounting billow after billow, wave
On wave o'er-riding, tempest-tossed and shattered,
Still, still it nears the haven evermore.
"Poor mariner! art not thou sadly weary?"
Dear brother, rest is sweeter after toil.
"Grows not thine eye confused and dim with sight
Of nothing but the wintry waters?" True;
But then my pole-star, constant and serene,
Above the changing waters, changes not.
"But what if clouds as often veil the sky?"
O, then an unseen hand hath ever ta'en
The rudder of my feeble hands the while;
And I cling to it. "Answer me once more,
Mariner; What think'st thou when the waters beat
Thy frail boat backward from the longed-for harbor?"
O, brother, though innumerable waves
Still seem to rise betwixt me and my home,
I know that they are numbered; not one less
Should bear me homeward, if I had my will;
For One who knows what tempests are to weather,
O'er whom there broke the wildest billows once,
He bids these waters swell. In His good time
The *last* rough wave shall bear me on its bosom,
Into the haven of eternal peace.
No billows after! They *are* numbered, brother.
"O, gentle mariner, steer on, steer on;
My tears still flow for thee, but they are tears
In which faith strives with grief, and overcomes."

MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Italy.

MR. MOOREHEAD.

The Evangelist at Terni was invited several weeks ago to visit and preach in a neighboring village called Collestatte. He was unable, for some time, to comply with this wish, though it was repeated week after week, and though, in their expectancy, the people of the village, on more than one Lord's day, were waiting him in large numbers. Even the mayor of the place seconded the invitation, and offered the room in which the local authorities met, as a place of preaching. Toward the close of October, the Evangelist visited and preached at Collestatte. Of his reception, and of the meeting, the following letter will convey a clear idea:

"TERNI, Oct. 19, 1863.

"Dear Brother:—Yesterday—Lord's day—immediately after our meeting here, I started for Collestatte, accompanied by Ulisse (the colporteur,) a friend from Collestatte, and three of the brethren of Terni. Having arrived at the house of Bordoni, about a mile distant from the town, we rested awhile, and then started for the village. As soon as we received the key of the room, granted us very kindly by the Mayor, we went into the hall to await the gathering of the people. But hardly had we entered when the place was filled to its utmost capacity by more than a hundred persons. Among these were the Medical man of the town and his wife, the Secretary of the Commune, and many other principal persons. The Gospel was preached for three-quarters of an hour, and at the close I announced that I would return on that day week. Until the close of the meeting everything proceeded with great calmness and quiet. Near the door I observed four men with their hats on, and I remarked that in a public meeting where Christ was preached, respect should be had both to the audience, and the object of the assembly, but they would not remove their hats, having been sent there by the Arch-priest for the purpose of making a disturbance. After the audience was dismissed, these four persons began to hiss us; and being joined by a few women and boys, they pelted us with figs and apples. My poor old hat suffered somewhat in the attack, but nothing more serious took place. Many of Collestatte accompanied us as far as a mile from the town on our return to Turni, even after dark, joining with us in singing praises unto God, and thus we returned to our homes full of joy. The priests have already begun to persecute the Mayor who gave us the use of the room. He, himself, was not present, because in mourning for the death of his wife."

[Making an earnest request for authority to employ four more laborers at an additional cost of $1,000 per annum, our faithful brother Moorehead writes:]

Let me beg of you to think seriously of this. And I pray Him, whose I am, and who has all things at his disposal, to open the hearts of American Christians to this call. God has a people He is now calling out of Roman Catholicism to witness for Him in Italy: happy will be American Christians if they faithfully meet their responsibility to Him in this respect: they shall have their reward in *that day.*

MR. CLARK writes of the School and its fruits, thus:

It is an interesting fact that in the Theological School at Milan, sustained by the American and Foreign Christian Union, we have students from all parts of Italy, and also, from Austria, from the Waldensian valleys on the West, from the city of Rome and Sicily on the South, from Trieste on the East, and from Trent in the Tyrol on the North. The blessing

of God has attended our labors in the establishment of this school in a most signal manner. During a little more than the two years of its existence, a hundred and twenty young men have applied for admission, all wishing to qualify themselves to preach Christ to their people, but our means have been extremely limited and only one-sixth of them could be received; the class now numbers twenty-one, but if some wealthy Christian friends in America would but speak the word, in a month we could have fifty students preparing to become Evangelists for Italy. Already seven young men who have been trained in the school are laboring as active Evangelists. Hence, we feel that we are already reaping abundant fruits for the labor performed to create an Italian preaching agency for Italy. This is the present great want of the country; and, in my opinion, no work is more noble or more important for Italy's real good, and future evangelization, than that of preparing one hundred, or, what is more needed, five hundred young Italians to become faithful preachers of the Gospel. This work is entirely practicable, and could most easily be done if the church would only imitate the heroism of the world, and believe the conquering of the world for Christ was a real and practicable work to be performed.

Spain.

[The following statements were prepared at the request of our President (while in Paris) by Prof. W. I. Knapp, an American, temporarily residing on the Continent. They bear date of Nov. 14th, ult.]

"An immense effort ought to be made *immediately* to lay hold of the ground for future action. I *know* that there is no field to-day so thoroughly prepared for the reception of Gospel truth as the Iberian Peninsula. The general call for religious liberty and its auxiliary train of free press, instruction, etc., etc., is simply the natural self-assertion of a people long silenced by the indirect action of Romish priestcraft. Spaniards possess many elements that favor religious growth. They are grave, dignified, sensitive, taciturn, and full of faith. If they have a bad reputation out of doors, it is explained in their own proverb: 'Tell me with whom you walk, and I will tell you what you are.' Their rulers, the nobility and clergy, have hitherto represented abroad the character of the people —a very unjust criterion. They have little of the Frenchman's superficiality, nothing of the Italian's incredulity, but they have a native pride, a repugnance to foreigners and foreign influence, that tend to render them inaccessible to a degree you can hardly imagine. In their present exhilarant condition their pride is the chief obstacle, and nothing but the greatest prudence and utmost caution can assure a true religious progress among them. A large number consider that liberal sentiments and hatred of Catholicism constitute the ground work of Christianity.

I have no doubt that the definitive government, whatever it shall be, will hold the liberties of worship, press, and instruction. God is in the whole movement and will not let it slip. At least the present tendencies of the times in Europe give such hope. So whatever plans be laid for Spain let them be broad and permanent. There will be persecution there, but the law will step in at last as it has done in Portugal.

There should be a parcelling out of Spain into districts for colportage under one direction located at Madrid. These districts should be occupied successively by the colporteurs as they are found, instructed, and the way opened. They should be *natives* of the *province* to which they are sent; *i. e.*, a Catalonian should not be sent to Grenada, or a Sevillian to Corunna, but every man should be sent to his own native hills and valleys. Throughout Catalonia and Valencia another language prevails, called Catalan or Limousin: the common people no more understand Spanish than the Flemish peasant French. All these matters of language, manners, climate, etc., which go to make the heterogeneous kingdoms

of Spain, must be laid hold of and utilized discreetly.

Finally, whatever is done must be quickly done. Now that the country is open, the natives are in a fair way to be confused among the multitude of counsellors. Satan is coming also among them. One of the first books put to press in Madrid, after the opening, was a version of Renan's Life of Christ. Let us quickly put in Matthew's Life of Christ, and Mark's, and Luke's, and John's, as the great antidote."

Prof. Aime Humbert, of Neufchatel, wrote a year ago, of Spain:

The Evangelization of Spain, above all other Missionary labors of our time, bears in the highest degree the impress of spontaniety. We send no Christian laborers into Spain, but they come from thence to us, entreating our sympathy for the work, which, by the grace of God, they have themselves initiated. It is our co-operation they seek, a small matter compared with that they give, namely, the example of an apostolic zeal which cannot fail to excite our emulation.

From century to century the doctrine of free salvation has had in Spain its witnesses and confessors. Constantine Poncius, the chaplain of Charles V. and of Philip II., bore a noble testimony to the Gospel, in the prison where he ended his days. The names of illustrious Spanish authors and orators, such as Egidius, Varquias, and Arias, are inscribed among the martyrs of the Reformation. Jean Perez, who was able to escape from persecution, took refuge in Geneva, and there finished his translation of the New Testament and the Psalms into Spanish. In the same city, also, Cyprian de Valera translated the Institutes of Calvin, and, in 1602, had printed in Amsterdam his admirable Spanish version of the Bible. This great work Valera began when he was fifty years old and had reached the age of seventy before it was completed. Later in the eighteenth century, Antonio Gavin, a priest of Saragossa, went over to the Anglican Church, and then published his famous controversial book entitled The Master-Key of the Romish Church.

In our own day, even, for it is but two years since he died, a rich and learned citizen of Madrid, gave all his nights and devoted his whole fortune to collecting, revising, and reprinting, the writings of reformed Spanish theologians. Twelve years ago, Francois de Paule Ruet, a priest, preached the Gospel openly in the streets and public squares of Barcelona. The police interfered but did not actually venture to arrest the popular orator. He was advised to exile himself, and the Scottish Church invited him to Gibraltar, there to administer regular religious services among the Spanish population.

Manuel Matamoros was able to labor only three or four years, while in exile, for the Evangelization of his country, but you may judge, by a few facts, how greatly the Lord blessed this faithful laborer.

Matamoros established a *printery*, and published secretly an edition of the New Testament in Spanish, at Malaga. He animated by his zeal and directed by his counsels the infant church of Malaga, and other small congregations established around at different points, in Andalusia, and other provinces of the Peninsula. Under his direction a course of Biblical instruction was given by Evangelical pastors in the south of France, to a select number of Spanish evangelists and colporteurs, who, during the past winter, were collected at Pau and Orthez. He established, by the aid of two English ladies, the Misses Coles, a boarding-school for young Spanish girls, at Pau, where they receive a Biblical education and are prepared to become Christian women, under the direction of Mad'lle Coindet, an excellent governess, from the Canton of Vaud. He has founded at Lausanne an establishment intended for the reception of young men preparing for the pastoral office, and who attend the lectures of the Theological Faculty of the Free Church of the Canton of Vaud, under the supervision of a Lausanne-

Committee, of which Rev. Mr. Jaget is president.

Moreover, experience having shown the need of a preparatory establishment, in which there would be an opportunity to judge of the vocation and aptness of the Spanish students, before sending them to Lausanne, Matamoros founded, by the aid of an American lady, Mrs. McEwen, a school at Pau, under the direction of Mr. Gaillard, a graduate of the Theological School of Lausanne.

PERSONAL INCIDENTS IN THE PREVIOUS HISTORY.

[We give our readers selected portions of correspondence, bearing date in the early part of 1868, in which is contained much interesting and valuable information respecting the Evangelical movement in Spain.]

Feb. 13, 1868. We continue to hear good news from Malaga. Unity prevails there, and the life of the Church is developing itself. Mr. Armstrong, an Englishman of great zeal and experience, who understands the Spaniards, their language, antecedents, and customs, thoroughly, has established himself in the neighborhood of Malaga, entirely of his own accord, that he might be at hand to assist this young Church with his advice and his contributions. Mr. A. has organized several little prayer meetings, which are held in different places, to elude the vigilance of the unfriendly authorities. He has also drawn around him a class of young Christians, with whom he reads the Bible and prays, so as to prepare them to take the lead in these secret assemblies. The school, originally conducted by Mr. Vargas, became so large that it was divided. Mr. Vargas, Jr., who had been educated in Switzerland, and Alonzo, who has lately returned from America, take charge of the older scholars, while Mr. Vargas still teaches the little ones. It is not long since the teacher of another school requested to be admitted into the Church. It was represented to him, that he would gain no worldly advantage from this step; on the contrary, he would subject himself to persecution. Still he persisted in his entreaty, and applied himself with much earnestness to the study of the Bible, which he has introduced into his school, having already abolished the images, forbidden all prayers to the Virgin, the signing of the Cross, and the other tokens of Romanism. He has from one hundred and forty to one hundred and fifty children under his care, who will now be taught the free Gospel. Mr. Armstrong says: Yesterday evening, after the prayer-meeting, I had a long and interesting conversation with him. I consider that he is the most important addition that the Church has made to her strength for a long time. He is a very intelligent man of thirty-four years of age, possessing great energy and resolution. His eyes were first opened to perceive the errors of the Romish Church through the Confessional. The priest to whom he confided his doubts, told him that an educated man did not need a priest to stand between him and his God. I have enjoined upon him to pray continually and to study the Bible diligently. His wife agrees with him entirely and will greatly aid him in teaching. We shall watch over him closely, and if we see that he really grows in grace, we will request him to open his house for the prayer-meeting. We will also keep our eye upon his school, and show him how to manage it as we do ours. How encouraging, to think of so many little children receiving instruction from the Bible!

Miss Coles, who has charge of the school for Spanish girls at Pau, gives an excellent account of the religious feeling among her scholars. She says that she has heard that their relations in Spain have exposed themselves to much danger in sending these children to be educated in a Protestant institution.

Miss Bonjour, Mrs. McEwen's assistant in the school for Spanish boys, also seems to be very well satisfied with the success of the enterprise and the progress of the boys.

In the Theological School at Lausanne, Mr. and Mrs. Coutier meet with the

same cheering results. One of their pupils was unfortunately obliged to intermit his studies on account of his health, and return to Spain to pass a few months in his native place. On his way through Pau, he had the pleasure of spending a little time with his sisters, and of praying with them. While at home he proved a great blessing to his family, and was the means of introducing family worship, which he conducted in a most edifying manner.

MR. ARMSTRONG TO MR. J.

MALAGA, 16th January, 1868.

As to my life here, every morning about eight o'clock, Julian Vargas and I meet for an hour to read, and talk, and pray. During the day I visit at the different houses to which I have access, and endeavor to promote the work of Christ in every way that I can. In the evenings I take part in the meetings for prayer, which are held now in one place and now in another.

Martinez, one of the students from the Divinity School of Lausanne, who is passing the winter with his parents on account of his health, is here for a short time, but will soon return to Chilches, for he says that it is there that his work lies. I have rarely seen so convincing a proof of the grace of God, in any person of his age. I don't wonder that you love him so well.

Yesterday evening, Cristobel Blanco received your letter for the Church. It will be read this week in the various assemblies and will comfort us all. I had a visit lately from Juan Vargas, the schoolmaster, who told me that some Protestant books had been seized in a village not far from Malaga, and a trial had already been instituted. He had been warned, by a friend, that his name had been mentioned as suspected of being contaminated with heretical doctrines, the more so as he had been educated in a great part in a foreign country.

On Sunday evening, the police warned Cristobel Blanco that they were watching his house, as they knew that religious meetings had been held there. It cannot be denied that we have been too sanguine about the indifference of the priestly party. We must be very prudent, for some great evil is hanging over us. The difficulties of the school will be much increased by the attitude of the priests; but if they redouble their vigilance, let us on our part redouble, nay, quadruple, our prayers and circumspection. The protection which France gives to the Pope greatly strengthens the priests. Only a little while ago, and they would have consented to almost any treaty with the Liberal party; now, nothing will satisfy them but the entire control of the whole system of Education. We must work on in faith, our position is very critical. Humanly speaking, our instruments are most incompetent, but God can bring strength out of weakness, and man's ignorance only shows more clearly the wisdom of the Almighty.

SEVILLE, 5th Feb.

In consequence of the Royal decree, of which you have already been informed, the Committee of Malaga met on the 2nd inst., to consult upon what course should be pursued. The Committee determined unanimously to avoid, by every means in their power, provoking another persecution, but, at the same time, they declared that they would not relinquish any of their meetings. On the contrary, another is to be organized. At their request, I have left Malaga for a little while, for the mere fact, that a foreigner is identified with their religious affairs, may compromise them still more.

Feb. 11. Since I have been here we have met for prayer every evening at the house of J. M., and on Sunday at that of a Swiss from the Canton of Vaud, where there were eight persons present. It is our part to pray and God will work for us, therefore we should meet more frequently. To-night we had a very good meeting at the English pastors, for the poor Americans and English. If the foreigners could only be induced to take part in this work, among the Spaniards with whom they are brought in daily con-

tact, we would soon have an army of laborers.

MISS COLES.

PAU, February 6.

Yesterday morning, Mr. S. called upon me to say that he was convinced that the English Roman Catholic priest of this place regarded us with an unfriendly eye. He succeeded in getting Carrera, one of the boys of Mrs. Mc Ewen's school, put in a convent and then sent back to Spain, and doubtless he desires the same fate for my scholars. Mr. S. advised me to send them at once home to their parents, as he feared great perils menaced both the children and their families. It seemed to me that my first duty was to write to C. B., at Malaga, asking him to consult with the parents of my pupils, as to what should be done in this difficult case. A week must elapse before I can hope for an answer. In the meantime, I have called my dear scholars and their governess, Miss Cuendet, to me, and talked openly with them of the impending danger. Oh! if you could have heard their remarks. Maria and Carmen, Martinez' sisters, were so full of tranquil peace, and joy, and faith, that it made me ashamed of my fears and anxieties.

The fourth of this month was the anniversary of Carmen's birthday—she is sixteen years old. I said to her, "if God were here really visible before you, what gift would you ask, seeing that you are his child?" "I would ask Him to let me do or suffer something for His sake,' she replied, and our present trial seems to be the fulfilment of this wish. Maria tells me that when she prays such a deep feeling of peace fills her heart, that there is no room for fear even amidst all this trouble and disquiet. She is so sure that God hears her prayer and that He will order all for the best. The chief desire of these dear children, is, to be witnesses for Christ, and to be useful to their families.

I undertook my school in firm faith in God, and I should be equally ready to relinquish it if it be His will. But it is a great trial, and I hope you will all pray for me, my dear friends. I will write again as soon as I hear something definite.

PAU, 13th February.

I send you the following lines from C. B.:

"Three hours ago, I received your letter of the fifth of February, and after reading it, with prayer, I called upon my friends S., and V., and consulted with them. We are all of us convinced, that, for the present, at least, it would not be right for you to send away any of your scholars. Nor must you yield them up to any one, nor even divulge the names of their relations, unless it should be to some one empowered by their parents or guardians. No one else would have the right according to the laws of France. It is the Ultramontane Jesuits who are seeking thus to torment you."

I see my way now clearly and will wait patiently till the parents of my pupils shall make known their wishes on the subject. Pray often for us.

MR. ARMSTRONG TO MR. JAGOT.

SEVILLE, 22nd February.

This morning, I received two letters from Malaga, one, dated the 18th, full of cheering news, the other, of the 29th, stating in a few lines that Cristobal Blanco's house had been searched the previous night. As soon as I read the sad intelligence my thoughts turned to God, and I took refuge in prayer.

Have no fear for us, all will be well; we needed something to make us pray more fervently, in order to gain the promised blessing, and God in His kind providence has graciously given us the required impulse. I hope that all who are interested in the Spanish Mission, will unite together to pray for us, the blessing will come without fail. It is the last effort of the enemy to enslave Spain, and it must not be allowed to succeed. Prayer is our most effectual weapon.

France.

AVALLOY.—M. TOURNEAU.

Among my habitual auditors was a young girl known throughout the city for her excellent disposition. The priests had done all in their power to draw her into the convent. The Evangelical faith was very repugnant to her, but she had formed a strong friendship for my wife, and this was the means God used to draw her to the Gospel. Without saying anything to her directly, we prayed for her specially, and availed ourselves of every occasion to explain the word of God to her and to pray with her. Almost at the beginning of our sojourn at Avalloy, one of our friends at Auxene had made her a proposal of marriage. In her anxieties she went to her confessor, who remonstrated with her on her relations with us, but she took no heed of this and did not discontinue her visits. The fifteenth of August, fete-day of the Virgin, she went a second time to her confessor, to ask absolution and privilege *to commune* on that day. The priest asked her if she would promise to give up our meetings and also her visits to us. She replied, she could not cease to frequent a house where she heard nothing but good, and where she heard the word of God explained. He refused her the Communion, and asked her if she believed in "*Transubstantiation.*" She said she had never believed it; and declared distinctly to the priest, that she had decided to believe only the word of God, and never again put her faith in a Romish Church. On leaving the confessional she came to us and told us of her decision. Since then she has never wavered a single instant, has attended all the services, and comes to our house daily, living with my wife as with a sister. Her friends have all turned their backs upon her. But nothing has stopped her, and she has fully satisfied us by her manifest desire to lead a life of faith, and by the happiness which she has experienced from her knowledge and love of the Savior.

This conversion excited the zeal of the clergy, and they profited by the occasion of a religious fete in honor of a skull, said to be that of "Lazarus, the Resurrected," to launch some large words against the Protestants and the pastor; but it was all in vain, for, from this time, (1st September,) the numbers increased every day.

There is a movement in the city which the priests cannot deny. Their churches are stripped of the men. Everywhere people speak of "the *preaching*," that is the word in use. The Bible is in this country a closed book for those who by chance possess it. It is a book unknown to those who have never possessed it.—The ignorance in which the clergy have held the people since "the Revocation of the Edict of Nantes," is such that no one could reply to questions simple enough to make a child in one of our infant schools smile. They believe that Catholicism was instituted such as it is now, by Jesus Christ; that the priests are "*Vice-gods*" on the earth; that to judge the doctrines, manners, or acts of a priest is the greatest of crimes; that if they do not give large sums to the priest to draw their souls from Purgatory, they will remain there till the last Judgment. I do not believe that like ignorance can be found even in Spain.

But this massive edifice of fanaticism begins to fall, and men are at this moment agitated like those of Athens when St. Paul appeared in their midst. They say, "never have men talked thus to us, never have we been told that we could go directly to Jesus: the priests are always there to bar the passage, saying '*you must pay me.*'"

We have received a new favor from God in connection with the marriage of the young lady of whom I have spoken. The religious ceremony was performed in our upper room. Every thing was done to hinder it, but in spite of the strangest falsehoods and calumnies, it was celebrated. The crowd was so great that staircase, corridors, and the room adjoining were full, and the Gospel of Christ was preached to many who had never heard it before. The Lord only can transform the seeking souls into faithful followers.

Missionary Intelligence of other Societies.

AMERICAN BOARD.

The native pastor of Oorfa (Uz of the Chaldees) says:

"The prayer meetings, both for the church and for the congregation, are well attended. Many written requests for prayer come from the congregation and from the Armenians. From the Catholics even such requests come, calling forth earnest and persevering prayer."

Mr. Barnum writes from Harpoot:

"In some of my previous letters I have spoken of the obstacles to the building of chapels, which exist in some of the out-stations. The Protestants in Geghi made their preparations to build three or four years ago; but the Armenians, under various pretexts, succeeded in preventing it. The material was three times prepared, but each time an injunction was served and the building delayed; and before the case could be settled in the slow Turkish courts, the material was stolen. Last year the authorities were bribed to prevent the building, although the Protestants had procured a firman from Constantinople, authorizing them to build. It has been a most vexatious affair from the outset. The story would be very long were I to recount the whole.

The present year, the Protestants finally overcame every difficulty, and began to build. The building is to contain rooms for the preacher, as well as a place for worship. The local authorities came at the time of laying the foundations, and several times afterwards, and pronounced every thing to be according to the provisions of the firman. A few days ago, a Vartabed, who had formerly had episcopal authority over the Armenian churches in the region, and was a bitter enemy to the Protestants, returned, under a new appointment from Constantinople. He claimed that the measurements specified in the firman are not for the audience-room, as the authorities had said, but that they must include the entry, and therefore the building was several feet too long; and he prevailed with the local Governor, partly by threats and partly by promises, to pull down one end of it, taking off several feet in length. So the building is stopped, and our brethren must go again to Erzroom to claim their rights. Before a single stone had been laid, they had spent nearly enough to build the whole chapel."

AMERICAN BAPTIST MISSIONARY UNION.

Mission to Assam.—Mr. Ward, writing of a mission tour, thus describes the scene in one of the native villages:

"We found all, both old and young, male and female, drawn up as it were in military array to receive us. I said to Omed, "This is the Lord's army." He turned and repeated my words, when the response ran along the lines, "Yes, we are the Lord's sepoys;"—the term always used for native soldiers; and they said it with an expression of countenance that indicated anything but mirth. From oldest to youngest, all were dressed in clean white, though not fine, cotton clothing; and not an ornament was to be seen in all the company of nearly a hundred and twenty. The next day gave us a contrast not soon to be forgotten. Hundreds of the wild hill-men and women came pouring down, and stopped at the Christian village and chapel as a half-way place to the fair or market of the plains. Here the superabundance of the rude ornaments worn by the women was in inverse ratio to the scantiness of their apparel. I am inclined to think that the passion for jewelry and ornaments on the part of some of their sisters of civilized lands would have been more than satisfied, at least so far as quantity is concerned; and as regards an impatience of any needless clothing about the neck, I suspect even their cultivated susceptibilities would have felt that these, their rude sisters of the mountains, indulged that impatience to an extreme beyond what even civilization itself requires."

REFORMED CHURCH OF AMERICA.

Rev. W. W. Scudder, D. D., of the Arcot Mission, India, writes:

"We pitched our tents at Shekadu, and visited the villages within three miles of that centre. Our little congregation at that place seem to be doing well, though the members of it have been exposed to considerable persecution by the enemies of Christianity. One man especially has set himself against them, and is making every effort to drive Christianity from the place. He will stop at no wickedness.—His own son came to us with bitter complaints, declaring that his father had beaten him so unmercifully that his clothes were drenched with the blood which flowed from his wounds. The next day he prostrated himself at his father's feet, and entreated forgiveness for whatever he may have done wrong. Instead of granting pardon to his penitent son, he leaped upon his head and tried to stamp out his life. Such is the monster who has lifted himself up against our poor Christians with the determination to destroy either their faith or them.

"We have another Christian congregation at Vennampally. I think there are now seven heads of families who have given in their adherence. I have just heard that strenuous efforts are being made to draw away one of the men. He was a Papist, and of course the anger of his former friends has been aroused by his turning to us. A deputation from the Romish Church in Arcot visited him last week, and poured the vials of their wrath upon us in language quite in keeping with the character given in the Scriptures of the old harlot. Whether they have succeeded in shaking the new faith of this man remains to be seen. They will leave no stone unturned to accomplish their object. The Romanists are a large and influential body in India, and are in these days remarkably zealous and persevering in their labors to establish themselves still more firmly in the land."

EDITORIAL NOTES.

Year after year bears witness to the absolute truth of God's word. Prophecies, which were mysteries to our fathers, become records of fact to us, because fulfilled before our eyes. That morning follows night is known to a child, but that darkness which brooded for centuries over nations could be dispelled in a day was not thought by the wisest to be within the range of possibility. We have long been accustomed to pray, "Hasten, O Lord, the time when nations shall be born in a day," but to our weak faith days signified, as in prophetic language, years.

And now, we see the tyranny of ages yielding, with rapidity unthought of, to the mild reforms of liberal government. Detested Austria tears off the mailed armor of oppression, and robes herself in garments of justice. Benighted Spain starts up from death-like stupor, and the first rays of her coming day pour themselves over the mountain tops of Europe. The temporal power of him whose mandate has been more than human law, has received a check such as paralysis gives to the arm of a superannuated giant. Eighteen hundred and sixty-eight has carried with it to the grave of the past, many a hope of tyrants, and many a

chain of temporal and spiritual oppression. In parting, it speaks in unmistakable tones of warning to all who still in Church or State would lord it over God's heritage. We bid the old year, Good by! somewhat as we part with a friend who has benefitted humanity, and we hail the new, as coming to us freighted with God's blessing to our race.

In June of the year now past, we heard the Pope's public lamentation over the rebellious proceedings of his own beloved son, the Emperor of Austria. A Prime Minister, whose Protestant faith had rendered him hateful to the Pope, was retained in spite of the Holy Father's warnings. Laws, which had exalted Roman Catholic Austrians by oppressing their Protestant fellow subjects, were repealed, and Austrians are henceforth from the cradle to the tomb far less the victims of priestly domination than of yore. From infancy the son of a Protestant father may be reared in that faith, and the same privilege is granted to the daughter of a Protestant mother. Such child may be trained in public schools, controlled by the State, and not interfered with by the priest. At maturity, the Austrian subject's marriage may be performed before a civil officer in case the priestly benediction be refused. Finally, at death, the Protestant may be buried in consecrated ground, the priests not being allowed to refuse sepulture, if there be no cemetery at hand except the Roman Catholic. These equal rights for Protestant subjects of Austria so vexed the righteous soul of Pius IX. as to call forth an allocution, delivered in no mincing terms.

Why then has he not uttered his mind on recent events in Spain? The banishment of his dutiful daughter, the Queen, surely calls for some thunders of reproof. Can he have been smitten dumb with horror? or has Napoleon forbidden him to speak? or is he even yet hoping that though Isabella may lose the throne, Pius IX. may not lose the country?

Our Magazine is sent to Ministers, Life Members, and Life Directors, free of cost. This has been done partly to meet our pledges, and partly to keep up an intelligent and lively interest in our work. Now, brethren in the ministry, is it too much to ask you to send us the names of one, two or more of your church-members, each of whom will cheerfully *subscribe* for the Magazine for a year? Interested Life Members and others, will not you, who are able, help us to circulate it among your friends? As heretofore, our efforts will ever be directed to make the Christian World a help in every good work; will not all our friends try to increase our field of influence?

Our first article is a portion of an Address delivered by Rev. R. R. Booth, D. D., to his people shortly after his return from Europe. Observations formed by personal contact with men and things carry to the mind far more weight than theories growing out of reading and hearing. Our friends will follow Dr. B. with interest as he leads them from country to country, and paints with his own colors the map of Europe.

We are indebted for our second article to the General Association of California, who sent it to us with the following remarks: "It was thought that such a masterly essay in your Magazine would have a wider circulation than in a local paper, and be in the direct line and drift of your special work." We thank the brethren of the Association, and promise the number of copies they desire for distribution. A deeper and more *practical* interest in our work is greatly desirable among the Christians of the Pacific Coast.

We hope soon to answer the many demands made upon us, and furnish our subscribers with tracts, prepared especially to meet the present phases of the controversy. Besides "Fair Answers," and "Present Aspects of Romanism," we have now in print, "Americanized Romanism;" "Shall Protestant Parents send their Daughters to Roman Catholic Schools?" "Is it Honest?" answered, &c. These will be furnished in numbers at cost.

Will our readers, ministerial and other, seek to impress the following thoughts upon thinking minds about them as they have opportunity? They are the thoughts of an earnest man, earnestly working in the field:

"I have for many years prayed that The American and Foreign Christian Union might some day rise to the greatness and grandeur of its legitimate work. It has ever seemed to me that no mission organization had naturally a field of such importance. It is the great complement of the American Board of Commissioners for Foreign Missions; and while the latter acts for the heathen world, the former has, as its proper field, many of the most influential nations of the earth, in equal need of the Gospel with the tribes of Africa. And never had your Society such a glorious field as at present. If God had said to your Society two years ago, 'Tell me what you will do for Austria and Spain in case I open them to the Gospel,' what would have been the reply? There, in those lands, is obligation, grand and sublime; and the more you propose, the larger and bolder your plans, the greater will be the resources."

"With such abundant fruits attending our labors, who can say that Italy is not an inviting mission field, as much so as India, or China, or Turkey? Is not a living church of a hundred and twenty-five members, in one of the first cities of Northern Italy, as valuable an acquisition to the kingdom of Christ as a church of the same number in Africa or Asia? And will not such a church accomplish as much in the work of conquering the world for Christ? In laboring for God shall we not seek to give him the best material, the best, the most enlightened and influential nations?"

We take this means of thanking the many friends who have responded to our Circular, and sent us aid in our work. The interest that a large portion of the Clergy have taken gives us good assurance that the Society has not been premature in its onward movement. We mean still, with God's blessing, to "go forward."

We commence a list of our exchanges, and design from time to time to note the spirit of the press as bearing upon the issue between Romanism and Protestantism.

Information is desired concerning the stereotype plates of Edgar's "Variations of Popery." Will the present possessor address a line to the American and Foreign Christian Union?

MISCELLANEOUS.

At a regular meeting of the Board of Directors, held December 10th, 1868, the following action was taken in reference to the death of the Rev. Hiram Mattison, D.D.:

The Board of Directors of the American and Foreign Christian Union, having learned with deep sorrow of the death of the Rev. Hiram Mattison, D. D., Secretary of the Union for the Methodist Episcopal Church, unanimously direct that the following Minute be entered upon the records of the Society, and that a duly certified copy of the same be transmitted to the bereaved family of our departed brother:

Minute.—The personal and official services of the Rev. Hiram Mattison, D. D., as the Secretary of the American and Foreign Christian Union for the Meth. E. Church, have been of such a character as to give the Society great hopes that we would find in him a very useful co-laborer in the ripening fields of Protestantism. His large acquaintance with the statistics and spirit of the Roman Church in this country, and his indomitable energy and unflagging zeal, all seemed consecrated to his new work among us; and while we bow with perfect submission to the Divine Providence that has called him from his work to his reward, we desire to record this appreciation of his eminent abilities as a Christian minister, and to offer our earnest sympathies to those who are the chief mourners under this solemn dispensation.

We are indebted to the New-York Methodist Preachers' Meeting for the following:

Whereas, It has pleased the Divine Head of the Church in his inscrutable wisdom to call from labor below to reward above, one of our number, the late Rev. Hiram Mattison, D.D., of the Newark Conference; therefore,

Resolved, 1. By the New York Methodist Preachers' Meeting, that, in this unexpected removal of an eminent minister of the Gospel in the most active and to human sight, most useful period of his life, we recognize a serious loss which the Church of Christ sustains; a loss from the ranks of his Conference, from the ministry of Methodism, and from the community of Christians; in all which, by his ability and usefulness as a preacher and author, he filled an important place.

2. That we especially lament Dr. Mattison as one who, after having fought bravely in the battles of moral and national reform for many years, was now entering upon another great field of usefulness in the service of the American and Foreign Christian Union.

3. That in his devotion to the cause of the oppressed and the lowly; in the tireless energy and industry with which, through years of physical weakness and suffering, he has done his life's work; and in the final victory with which, through grace, he met an unexpected death, he leaves us an example worthy of emulation—in which "he being dead, yet speaketh."

4. That we hereby tender to the bereaved wife and family of our departed brother our Christian sympathy and condolence in this their great sorrow.

Evangelical Alliance.—The Annual Conference of the British Organization was held Nov. 10. The Rev. David King, LL.D., delivered the Annual Address, the subject of which was, "That the Evangelical Alliance, combining a large and increasing number of Christians of all Churches, should be an embodiment of the tendency and desire for union throughout the world, and a proper centre for united prayer, consultation, and action against the prevalent errors of the day." We regret that our limits do not permit us to give this able paper at length.

Communications having been received by the Council from various parts of the United Kingdom, calling their attention to the recent changes in Spain, a meeting was held on Wednesday, October 23, when the subject received their earnest and careful attention, and the following resolution was adopted:

"That acting under the conviction that the Evangelical Alliance, from its catholic constitution, its numerous branches both at home and abroad, and its successful efforts in Spain, under Divine blessing, to obtain the liberation of imprisoned fellow-Christians, is eminently fitted to be helpful in promoting Christian work in that country, the Council hereby invites the co-operation of members of the Alliance, and of all other Evangelical Christians, to form a united committee, which may, in connection with the Alliance, lay the plans, engage the agencies, and receive the contributions necessary to carry it into full effect."

Pursuant to the above resolution a large meeting of noblemen and gentlemen was held at the Alliance-house, on Friday, November 13, the Earl of Chichester in the chair, when the following resolution was passed:

"That the noblemen and gentlemen now present, or so many of them as may be willing, resolve themselves into a committee, to be called 'The United General Committee for Promoting Christian Work in Spain,' with power to add to their number, and to include those persons who have already expressed their willingness to co-operate, but have been unable to attend this meeting."

Remonstrance and Warning.—The Synod of New-York, at its recent meeting, after full discussion, in which Rev. Messrs. Hall, Murray, Paxton, Prime, Wight, Van Dyke, Wines, and others, participated, adopted the following earnest and emphatic resolutions:

1. The recent and increasing aggressions of the Roman Catholic Church upon the civil rights of the people of this city and State, justify and demand the distinct and emphatic protest of this Synod—representing, as it does, a large portion of the population aggrieved by these aggressions; and we do hereby give respectful and considerate, but, at the same time, an earnest expression of our deep convictions that the

common rights of the community at large are invaded by the public processions on the Sabbath day, in the streets of the city, of Roman Catholic societies with music, disturbing the worship of Christian citizens and impeding them in their progress to and from their respective churches. Such processions are escorted by the paid police of the city, who are thus employed in protecting those who are engaged in the known violation of the civil law.

II. The grants of money by the municipal or by the State Governments for the support of Roman Catholic schools and other institutions are appropriations of the property of the whole people for the purposes of a religious sect, and are therefore in opposition to the fundamental principle of our system of government, which recognizes no form of religion to be aided by the State.

III. The practice of those parents in our congregations who place their children in the schools of the Roman Catholic Church, is one against which we solemnly warn all our people, and especially in view of the fact that it is publicly alleged by one of the distinguished teachers of that church that seven out of every ten Protestant children under their tuition become Catholics.

IV. That we recommend to all our ministers to bring before their people from time to time, in such manner as to each of them shall appear wise, the whole subject of Roman Catholic aggression, and, by enlightening the public mind as to impending dangers, seek to avert them, and make the country more thoroughly Protestant and Christian.

The London Times states that the Book of Common Prayer is largely superseded in the Protestant Episcopal Churches in England, by a little volume called "The Hymnal." There is an index containing seventy hymns and litanies. Among the rest are two litanies, both translated from Roman Catholic sources.

OUR EXCHANGES.

MISSIONARY.

The American Missionary. New-York: American Missionary Association.

The Spirit of Missions. N. Y.: Board of Missions.

The American Church Missionary Register. N. Y.: American Church Missionary Society.

The Home Missionary. N. Y.: American Home Missionary Society.

The Missionary Magazine. Boston: American Baptist Missionary Union.

The Missionary Herald. Boston: American Board of Commissioners for Foreign Missions.

The Foreign Missionary. New York: Board of Foreign Missions of the Presbyterian Church.

Nathaniel; or The Israelite Indeed.—New York: G. R. Lederer.

The Protestant Missionary. Jacksonville, Ill.: J. G. White.

The Presbyterian Monthly. Philadelphia and New York: Presbyterian House.

The Record. Philadelphia: Presbyterian Board.

The Sailors' Magazine. New York: American Seamen's Friend Society.

Bible Society Record. New York: American Bible Society.

GENERAL.

The Panoplist, or The Christian's Armory. Boston: C. C. P. Moody.

Hours at Home. N. Y.: Scribner.

The Eclectic. N. Y.: Bidwell.

The New Eclectic Magazine. Baltimore: Turnbull & Murdoch.

Family Treasure. Cincinnati.

Congregational Quarterly. Boston and New York.

American Presbyterian and Theological Review. New York: Sherwood.

There are a few others which we receive occasionally. We intend to notice all, as soon as practicable. A list of our newspaper exchanges will appear next month.

BOOK NOTICES.

PAUL AND MARGARET, the INEBRIATE'S CHILDREN. By H. K. P. New-York: M. W. Dodd. 16mo., pp. 178.

A story of the inebriate himself, as well as of his children; showing not only the influence which may be exerted even on children by a loathsome example, but also the utter debasement to which this fearful vice reduces its victim. We sympathize with the sufferers, we rejoice with those younger who escape in themselves the evil; and in closing the book we wonder how many families, corrupted at the fountain head, escape with even the amount of ruin herein set forth.

THE PILGRIM'S PROGRESS; with Notes by Rev. R. Maguire. Illustrated by H. C. Selons and E. O. & M. Prioli. Cassell's Edition. London: Cassell, Petter and Galpin. New-York: 596 Broadway.

Here we have something that can be earnestly commended—something for which the writer of this notice has long been vainly looking—a thoroughly satisfactory edition for household use of this household book. With a text of very large type, gratefully readable by young and old alike, with a clear continuous outline of the story set in few and fitting words at the head of each chapter, and with brief foot-notes fully interpreting the spirit and substance of the writer's meaning, it contains also more than a hundred admirable etchings, representing with remarkable spirit and truthfulness the prominent characters and incidents of the allegory, and so telling the story over again effectively to the eye.

DO GOOD LIBRARY. Philadelphia: Presbyterian Publication Committee.

If the next generation fall under the condemnation of Solomon, that "foolishness is bound up in the heart of a child," it will not be for lack of abundant effort to place better things there. The set of nine books before us, resplendent in purple and gold, and charming to the eye of childhood, is full of words of truth and goodness; and though to us who have reached man's estate they seem simple and childish, yet they are for children, and "a word spoken in season, how good it is!"

WORK FOR ALL, and WAYS OF WORKING. By Rev. Charles P. Bush. Philadelphia: Pres. Publication Committee.

A very earnest and affectionate stirring up of the minds of Christians to the opportunities for doing good which lie all around. It is one of those works which cannot fail to do good when rightly circulated.

AMY HALL BOOKS. Philadelphia: Presbyterian Publication Committee.

A set of six books, beautifully gotten up, luxuriant in large type, fine paper, and illustration; conveying in simple language those lessons of generosity, long-suffering, forgiveness, kindness, which should be so deeply impressed on our children.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th December, 1868.

MAINE.

Gardner. Cong. Ch. Rev. A. L. Park.	15 00	
Auburn. Cong. Ch. & Soc'y	26 52	
West Auburn. " "	13 80	
Lewiston. Free Will Bapt. Ch.	6 11	
Yarmouth. Mrs. Ann G. Loring	2 00	
Saco. Benev. Soc'y of 1st Cong Ch.	15 92	—79 35

NEW HAMPSHIRE.

Keene. Rev. Z B. Barstow	5 00	
Lancaster. Cong. Ch. & Soc'y per A. Burton	38 30	
Lyme Cong Ch. & Soc'y which constitutes Rev. Henry A. Haken, L. M.	33 00	
Hinsdale Cong Ch. & Soc'y. in part	5 60	
New Ipswich. Children's Fair	6 00	—87 90

VERMONT.

Brunswick. Pres. Ch.	7 00	
Townshend. Cong. Ch & Soc'y, add.	10 00	
Barre. " "	7 00	
St. Johnsbury. Estate of Erastus Fairbanks	200 00	
" E. F. Fairbanks & Co.	600 00	—824 00

MASSACHUSETTS.

E. Hampton. Payson Ch. by Seth Warner	57 27	
Boston. Mrs J. P. Chadbourne	10 00	
Fitchburg. C. C. Ch. & Soc'y for L. M's for Edwin Harris, Willard Ball, Stephen Lowe, Joseph Upton, & Mrs. G. S. Houghton.	155 21	
Enfield. Cong. Ch. & Soc'y	80 00	
Arlington. Ortho. Cong. Ch & Soc'y	42 35	
Randolph. 1st. Cong. Ch & Soc'y, of which $50 by Atherton Wales Esq., for L. M. of Mary Wales French	132 40	
Dunstable. Cong. Ch. & Soc'y	1 75	
E Randolph. " "	19 26	
Taunton. Winslow Ch. & Soc'y	24 50	

MASSACHUSETTS.

Chelsea Winnt Ch.& Cong., for L. M. of Thos.W. Rich, Deacon Caleb Lombard, Z.W. Davidson, S. Hawes 134 62
" Broadway Ch.& Cong..... 60 70
Andover. Sem'y Chapel Ch.& Cong. 211 21
Worcester. Union Ch. & Soc'y, of which $100 by Phil.L. Moen.. 171 97
New Britain Cong. Ch., in part.... 9 70
Enfield. Cong. Sab School..... 25 00
Stockbridge. A friend..... 15 00
——— 1,150 34

RHODE ISLAND.

Slatersville. Cong.Ch.& Soc'y, for L. M.of Rev.Webster Hazlewood 50 00

CONNECTICUT.

Putnam. Cong. Ch., Rev. G. J. Tillotson..... 19 00
Franklin Rev. F. C. Jones..... 3 00
Salem. Miss L.R Southworth, legacy 100 00
Hebron. Jasper Porter & O.B. Porter 4 00
Stratford. Gen Loomis, U.S.A..... 5 00
Hartford. Asylum Hill Cong. Ch., add., Saml.Coitt for L.D $100, N. Case $20..... 120 00
Bloomfield. Cong.Ch.& Soc'y..... 11 21
West Hartford. 1st Cong.Ch.& Soc'y 53 00
Hartford 1st Church..... 397 51
Poquonock. Rev. N.G.Bonney..... 1 00
Ellington. Cong Ch. Rev. H.B. Woodworth, L.M..... 26 26
Norwich. 1st Church..... 101 57
" 2nd " 86 37
" Broadway Church..... 170 00
Greenville. Cong Ch..... 27 27
Fair Haven. 2nd Cong.Ch 1 00
New Haven. Chapel-st.,Cong.Ch... 51 00
——— 1,177 22

NEW YORK.

Buffalo. Ladies for Miss R's work... 56 86
Irvington. Rev. John DeWitt..... 15 00
Brooklyn A friend..... 5 00
E. Bloomfield. Estate of Uri Beach. 75 00
N.Y. City. H.J. $100, W.S. Gilman $50..... 150 00
Mendon. Rev. D. Scovel..... 20 00
Canandaigua Ladies of Cong.Ch for Miss R., and in full of L.M.,for Isabella Paton..... 14 00
Le Roy. Pres. Ch., addl..... 21 50
Geneseo. 2nd Pres Ch. to constitute Mrs. M. A. Walker, L.M..... 30 00
Pike. Pres. Ch. on L.M. for Rev. T. S. Dewing..... 22 50
Hume. Pres.Ch..... 7 25
N.Y. City. Mrs C.C.Colgate..... 250 00
" Thomas Jeremiah $25, Jas.Brown $10, Mrs.Eliz'beth Swan $50..... 175 00
Clinton. Pres. Ch. 40 84
" Methodist Ch. 5 31
N.Y.City. Jon'n Sturges $100, Rob't Bonner $30, to constitute Genl. U. S. Grant, U.S.A., a L.M.... 130 00
Whitehall. 1st Pres Church..... 60 00
" " Meth. " 3 35
Lansingburg A.D.E 20 00
N.Y. City. Theo. W Riley..... 100 00
" St. Paul's M. E. Ch. 188 67
Johnstown. Pres.Ch..... 15 00
Madrid. Cong Ch. 7 20
Lodi Dr. C V. H. Morris..... 5 00
——— Anonymous 20 00
Batavia. Mrs. Wm Bosworth..... 2 00
Brooklyn. Mrs. L. H. Foote..... 1 00
Catskill. Pres.Ch., Geo. H. Penfield, Geo Griffin, N. H. Hinman, Walter Austin, H. F. Olmstead, L Ms..... 157 47
Clinton. Pres. Ch. add..... 3 00
Westernville. Pres.Ch 14 33
N.Y. City. Jno. Rohner..... 40 00
Fulton. Mrs. M. M. Wilcox..... 2 00
Bolivar. Meth.Ch..... 2 50
Troy. E.A.Dunham, Jr..... 5 00
Haverstraw. Pres. Ch. 53 00
——— 1,717 73

NEW JERSEY.

Newark. 1st Pres.Ch., Dr. Stearns. 128 26
" Jos. N. Tuttle..... 100 00
Mill Stone. Ref'd Ch. Rev. Mr. Corwin..... 37 70
Newark. Roseville Pres. Ch..... 25 00
Trenton. Central M.E. Ch.,in part.. 4 50
Camden. 2nd Pres. Ch., add..... 8 00
Newark. Laura Blossom..... 5 00
Orange. A Friend..... 5 00
Bloomfield Pres.S.Sch'l Miss'y Soc'y for Miss R's work..... 100 00
Elizabeth. E.B. Fuller, to constitute A.C. Fuller a L.M..... 30 00
——— 443 55

PENNSYLVANIA.

Pittsburg. Young Men's Soc'y for Prayer, of the 5th U.P.Ch. for Miss R. 100 00
" James Montgomery 100 00
" Mrs.S.Montgomery for L.M. 50 00
" 3rd Pres.S.Sch'l makes Prof. Geo.W. Bingham, L.M., Seminary for Young Ladies, to constitute it a L.M , $50 ea..... 100 00
" 2nd U.Pres.Ch to constitute Rev. Thos. H. Hanna, a L.M.. 30 00
" Messrs. Luckhart & Frew.. 125 00
Allegheny. U.P Miss'y Soc'y, Italy. 279 12
" 1st U. Pres. Ch , " .. 46 48
" 2nd " " " " .. 41 52
" W.M. Bell bal. to constitute Mrs. Mary J Bell, L. M. $20; Dunlap, Sample, Brown, Mrs. Hays, Miss Nemick, $10; Dear, Schwartz, Gordon, Patterson, Batcheldor, Kennedy, Lourie, Reed, Morrow, Mrs. Bakewell, Arbuckle, Miss Herron. $5 ea; Mr. Agnew $3; Mrs. Warden, Messrs. Dyer, Brown, Patterson, Connell, $2 ea: Leggate, Ewer, Godfrey, Donaldson, $1 each; others $1..... 148 00
Pittsburg. Wm.Thaw, to constitute Rev.F.A.Noble, a L.D , $100; C.H Zug makes Mrs.Sarah B. Zug a L. M., and Chas J.Clark $50 ea; G.B.Edwards to make R Edwards,Jr , a L. M., W.B. Edwards to make himself a L. M., 1st Cumb. Pres Sab.Sch'l, $30 ea; Hon. J.K Moorehead, Mrs. Dennyce $25 ea; Forsyth Bro's, Hanna, $20 ea; C. Wells $15..... 135 00
" Messrs Herron, Bryan, Pears, Nemick & Co., Moorehead & Co., Campbell, Dilworth & Co., Schwartz, Weyman Bro's., Gaff & Co , Bakewell Johnson, Bell, McClintock, Bell & Bro, Childs Jones, Reed & Co. to make Jas. Reed L.M , Hussey, Jones, Fahnestock, Hays, Caughey, H.A.B, Child. 250 00
" P. Duff $6; Montgomery, Lea, Rankin, Laughlin, Gray, Park, Moffatt, Porterfield, Bakewell, Weightman, Glass, Chalfant & Co , Scott Black, Wilson, Dilworth, Edwards, Johnson, Dickson, Fleming, Crans, Blymer, Marshall, Wright, Riddle, McClintock, Glosser, Wilson, McMasters, R.& J. Davis, Preston, McConnell, Berry, McWhinney, Row-

PENNSYLVANIA.

ley, Cain, Martin, Hart, Stewart, Floyd, Scott, Herran, Kear, Scully, Kirkpatrick, Stevenson, Rabe, Hays, McCurdy, Jones, Bailey, Bissell, Breed, Bidwell, Rankin, McCully, Dilworth, Shinn, Bruce, Dillon, Ives, Clark, Mrs. Page, Bissell, Bailey, Hughart, Livingston, $5 ea. 341 00
" Mrs. Lyons, Messrs. Jamison, Hatch, Gordon, Jamison, Kelley, Kennedy, Howard Palmer, Sykes, Bushnell, Caldwell, Kelley, $3 each ---------- 39 00
" McKee, Miller, Wattles, Sheriff, Johnson, Digby, Nixon, Neames, McClain, Gillespie, McGoffin, Fleming, Smith, Cooper, Fairley, Kirkpatrick, Mitchell, Shaffer, Carr, Young, Smith, Campbell, Bingham, Hogan, McFerran, LaMayne, Vandervoort, Smith, $2 each. 56 00
" Dean, Morrow, Ewing, Findley, Wallace, Edwards, DeBraney, Chambers, Douglass, McClurken, Dorrington, Wood, Dennison, Poindexter, Irvin, Putnam, Heard, Dickson, Smith, Kerr, Alexander, Scott, Loughridge, Boyce, Owens, Spear, Estep, Armour, Morgan, Clancy, Torrence, Scott, Mrs. Walters, Thomson, Fahnestock, Barker, $1 ea.; others $2. 78 00
Philadelphia. A. Purvis---------- 20 00
Germantown. Market Square Pres. Ch., add. Rev. J. Helffenstein. 50 00
West Chester. Pres. Sunday Sch'l to make Rev. W. E Moore a L. M. 30 00
Chapmansville. Meth. Ch.---------- 1 30
Carlisle. S. A. McDowell---------- 5 00
Chambersburg. 1st Pres Ch.-------- 40 50
" M. E. Ch., Rev. S. Barnes L. M. 30 37
" Lutheran Ch., add---------- 1 25
" U. Brethren---------- 6 13
Mercersburg. Pres. Ch. Rev. A. S. Foster, L. M. ---------- 30 06
" Rev. R. G Ferguson-------- 2 00
" U. Meeting in M. E. Ch.------ 13 65
" St. John's E L Church------ 7 50
Shippensburgh. Church of God, in part L.M.---------- 19 00
" Union Coll'n in Pres Ch.--- 42 12
Strasburgh. Pres. Ch ---------- 10 00
Nazareth. Shultz, Leibfriend, Martin, $5 each; others $24 10---- 39 10
Shoeneck. Moravian Ch. in part--- 1 50
Easton. Lawall, Lauback, Rader, Black, Rinck, Detwiller, $5 ea.; others $3 40---------- 33 40
Union. U. P. Ch. in part---------- 58 00
Waynesburg. Pres. S.Sch'l towards L.M. ---------- 10 00
Kittanning. Kitty L. Craig, L.M. by her mother---------- 30 00
" Caldwell & Calhoun $20 ea. 40 00
" Orr & Painter $10 ea.------ 20 00
" Parr, Jack, Morgan, Houston, Stewart, Ewing, Beatty, Cash, Taylor Quigley, Foley, Painter, $5 each; others $21.25------ 81 25
Chartiers. U P. Church in part---- 40 00
Canonsburg. U. Pres. Church in part 33 50
Haverford. Wm. C. Pritchett------ 25 00
Philadelphia. Public meeting------159 53
Newton. Misses Ewing---------- 10 00
---------- 3,037 18

KENTUCKY.

Louisville. W. B. Belknap---------- 100 00

MISSOURI.

St. Josephs. Rev. H. Bullard---------- 10 00

MARYLAND.

Hagerstown. Pres. Ch., Miss Sallie Thompson to make herself a L. M. $30; others to make Wm. Fitzhug a L M, $23.36------ 53 36
" M. E. Church---------- 4 13
Baltimore. L. Frederick---------- 3 00— 60 49

ILLINOIS.

Dover. Rev. G. Wells---------- 20 00
Napierville. Cong. Ch.---------- 9 07
" Ev Assam---------- 6 03
Hadley. J. B. Dibell---------- 5 00
Monmouth. A friend---------- 30 00
Quincy. 1st Pres. Ch., S. P. Church Tr.---------- 28 00
Bloomington. 1st Bapt. Ch. Jas. Grover $8. Grover & Coleman $2 each; others $3 50---------- 15 50
" Meth. Ch., John McGown $8, Wilkins & Rounds $5 ea., Mrs. McClure $3, B.C Rushman $2; others $13; which constitutes Rev. Mr. McElroy a L.M.---- 38 50—152 10

INDIANA.

Greencastle, Pres. Sub. School ---- 3 52
Rising Sun. Mrs. E. Haines ------- 1 30
Rockville. E. M. Elsey---------- 3 00
New Albany 2nd Pres. Ch. $59, W S. Culbertson $20---------- 79 00
Washington. 1st Pres. Ch., in part. 29 00
" Meth. Ch.---------- 13 50
" Kief & Trantie, $1 each---- 2 00
Logansport, N. S. Pres. Ch.------- 11 50
Madison. Walter Scott, Secr.------ 9 00—161 82

OHIO.

Tallmadge. Tallmadge Ben Asen-- 39 96
Cuyahoga Falls. Cong Ch.---------- 5 00
Cincinnati. 1st Cong. Ch, Mexico-- 114 21
Oxford. Female College---------- 50 00
" Western Female College--- 64 00
Massies Creek U. Pres. Ch.-------- 13 50
Caesar's Creek. " " " " ------- 1 00
Hamilton. 1st " " " ------- 29 89
Xenia. J King & others---------- 8 75
Spring Valley Three Bro's McKnight 4 00
Cincinnati. S. J. Broadwell $25, J. Graff $5, for Mission Schools. 30 00
Hamilton. 1st Pres Ch. to const. J. Robertson, L. M.---------- 42 25
" Bapt. Ch. ---------- 12 75
Haysville. T. K. Davis & others ---- 2 00
Painsville. Cong Ch. & School-----140 31
Cleveland. Mrs. Elizabeth Taylor--200 00
Jersey. Rev C. M. Putnam's Cong.--- 21 50
Wooster. Estate of Hon. E. Avery. 87 78—866 90

WISCONSIN.

New Castle Cong. Ch. & Soc'y----- 2 40
Green Bay. A friend---------- 3 00
Neenah. Union Meeting, J. C. Kelly. 14 20
Janesville. 1st Cong. Ch. by J. Wright, Tr.---------- 24 84 —44 44

IOWA.

Elk River. Cong. Ch., per O. Emerson, Jr.---------- 4 00

WEST VIRGINIA.

Wheeling. M. E. Ch., Rev. W. M. Mullenix, L. M.---------- 31 68
" 1st Pres. Ch., D. C. L. which makes Mary H., Dan'l C., & Ch's List L. M's ---------- 100 00
" McClellan & Cushing $10e..., Taylor, Paull, Metcalf, Paull, Culbertson, Larkin, Ott, J. R., Irwin, Stallman, Paull, $5; others, $8.50---------- 83 50—215 18

CALIFORNIA.

Columbia. Mrs. A. M. Denley------- 3 65
San Francisco. Rev. Henry Scudder 2 00——5 65

Total, $10,177 90

The Christian World.

Vol. XX. FEBRUARY, 1869. No. 2.

"The Roman Catholic View of Education."

In the January Number, for 1869, of the *American Educational Monthly*, we find an essay entitled "The Catholic View of Public Education in the United States," which we notice as an attempt by the Romanists to revive an old "agitation" respecting the Public School Fund. This plausibly written paper, mild in tone, chaste in style, pretentiously argumentative in matter, is professedly an appeal to "a liberal public" in behalf of the Roman Catholic *claim* to a portion of this Fund. They urge its assignment to them for the maintenance of their schools—schools under the surveillance of their priests, and under the absolute control of their Church. For this apportionment they will consent that said schools shall be "subject to the *limited* supervision of the State."—Doubtless, a gracious and hearty consent, we observe in passing, for such "limited" supervision would secure an open acknowledgment of the Romish Church by the State, in addition to an annual grant for her support from the same, thus formally embodying and legalizing a union between the State and that Church.

The present article only designs a notice of certain points in the paper referred to. Of the larger part of the facts which make the bulk of written matter, nothing need be said, for they bear not upon the argument. For example, the writer dwells, with great rhetorical effect, upon the modifications in form of nineteenth century sins as compared with ninth century crimes, in support of his assertion that the former is no whit the better century. And again, after stating the cause to lie in the want of right (meaning Christian) education and knowledge, he dilates eloquently upon the insufficiency of Grecian and Roman culture to impart the knowledge needed.

But we come to some of his real points In his comparison of the nineteenth with the ninth century, the writer exclaims: "To be sure there is a certain stereotyped class of saints and philosophers who cry

aloud, 'Compare our enlightened era with the rude times of the crusaders; or place the nineteenth along side of the ninth century; and let the celestial light of our civilization shine down into the abysses of monkish superstition!' We shall, nevertheless, refuse to close our eyes to those stupendous sins which have supplanted the violent crimes of our ancestors." This, however, is no answer to the "saints and philosophers," who are wont to push their contrast a little further, and a little closer to our own times. They are accustomed to say: "Compare the intellectual advancement, the material prosperity, the literary renown, the moral sentiment, the religious knowledge, of the masses of England, the United States, and every other Protestant country, in the nineteenth century, with the popular ignorance, degradation, intellectual, moral and material impoverishment of the people of Spain, Italy, Mexico, and South America, where the education of the masses has long been under the control of Romanism; and you have facts enough to settle this question. The history of these countries furnishes a luminous commentary upon the kind of education imparted to her people by the Romish Church, which had the millennium between the ninth and nineteenth centuries for her experimental opportunity, and had *all* power, kingly and popular, social, civil, and religious." Nay, let our Essayist furnish an example. He says: "We have seen an enlightened nation, in our day, deify humanity, refuse to adore God, and prostrate itself before a harlot, as the high-priestess in the apotheosis of Reason!" Yet he tells us that "in France, by the last census, the population was thirty-seven millions, divided about as follows: 480,000 Calvinists, 267,000 Lutherans, 30,000 of other Protestant sects, and 73,000 Jews: the remaining thirty-six millions being either practically or nominally Catholic." Surely then, since the influence of the Romish Church had predominated for centuries in France, the writer shows that Romanism is thus practically and historically responsible for the great national disgrace of the French people. By characterizing the small number of Protestants as "dissenters from the national faith," he makes it evident that the national faith and the national education producing it, are to be accredited with that "enlightenment" which led the nation to "deify humanity and refuse to adore God!" That faith taught the people that a Romish priest is to them *in the place of God;* that a Romish priest can *create his Creator.* No wonder that such teachings, outraging reason, should have led first to a rejection of Christianity thus falsely interpreted, and then to the embrace of Infidelity of the maddest type.

This Romish writer says: "The subtile Gibbon, mocking the cross of Christ, will confront the testimony of the martyrs, with the heroes of pagan history." But Gibbon was in early life a Roman Catholic, and when he rejected that system of irrational faith, he became an infidel.—"To a total neglect of religious instruction he attributes his boyish con-

version to the Roman Catholic religion, which was produced by an assiduous perusal of the controversies between the Catholics and Protestants: and to use his own expressions, as he entered into the field 'without armor,' he fell before the 'weapons of authority which the Catholics know so well how to wield.' Following his convictions, he abjured the errors of heresy at the feet of a Catholic priest in London, and then wrote a long letter to his father, to justify the step which he had taken." *Ency.*, Amer. Vol. V., Art. Gibbon. "Voltaire," continues our Essayist, "did the same for the French youth of the last century, to their destruction." But Voltaire "received his first instruction in the Jesuit's College of Louis XIV., under Poree and LeJay;" and the only ideas of the Christian religion he had, were derived from the teachings and example of Romanists.

But the writer further affirms that "the experience of wise governments is this: that *morals* must be based upon *faith*, and faith made efficient in deeds of practical virtue." True, and here we take occasion to assert from an intimate knowledge of text-books in use at Maynooth (endowed by the British government), that Romanism gives the worst possible education in morals. Dens and Liguori are the authoritative teachers in the Romish Church. They educate her priesthood, and the priests control the education of her people, and what the result in morals is, let the population of Catholic countries declare. On the other hand, the faith derived from the Scriptures, familiarized to the minds of our youth in our schools, is the safeguard of their morals. No sect speaks to them out of the Bible, but the voice of God in his law, the voice of Christ in his Gospel, the teachings of the sacred writers of the New Testament fall upon their ears and come home to their consciences, with the authority of God, without the dictation of any ruler or priest.

Romanists fear the influence of the Bible. They dare not trust the minds of their youth to the control of an education in which the simple reading of the Scriptures enters as a daily exercise. Hence they say, in language under review: "The Catholic parent is aware that there are between his creed and all others the widest and most irreconcilable differences, and that it is impossible to open the New Testament, at almost any page, without forthwith encountering the prime difficulty." What is the difficulty? Simply this: the New Testament is silent upon or opposed to all that is distinctive in the Romish Doctrine and Ritual.—No sanction is there found for the pagan ideas of holy water, worship of images, votive offerings, holy incense, transubstantiation, auricular confession, monasticism, the Romish hierarchy, the popedom of Peter, or the immaculate conception.

It is natural and right that Roman Catholic parents should seek to rear their own children in their own faith. But, exclaims the writer: "The Christian State has no authrity, by divine or human appoint-

ment, to invade this trust. It has no mission either to coerce conscience, or to dictate the education of it." True, and it never has assumed this authority. On the contrary, it has resigned the duty of religious training to those to whom it belongs, while its chief care is to impart such education as shall fit its youth for the secular pursuits of life, for the duties of American citizenship. The broad basis of this education is Christianity, irrespective of sect-peculiarities, and therefore the State legislates for such an education as shall serve her own interests, without interfering with conscience in religious matters. For this purpose the State of New-York has created a public school fund, which all her citizens *as such* must support for the end in view, as just indicated. No injustice is done to an individual when he is obliged to pay taxes for such an education as shall qualify her youth for the active duties of American citizenship.

Speaking for his church, the priestly writer complains that "a wild cry of anger has been raised against them, at times, as though they were the avowed enemies of all *popular* education. They pay their full quota of the public taxes which create the school fund, and yet they possess, to-day, in proportion to their wealth and numbers, more parochial schools, seminaries, academies, colleges, and universities, established and sustained exclusively by their own private resources than any *other denomination of Christians* in this country! Certainly this is no evidence of hostility to education!" We have in this boastful enumeration, the strongest proof of avowed enmity to our American *popular* education.—Counting the Romanists as one of the "denominations of Christians," he tells us that they have more denominational schools than any *other* church. Why is this? Why compel "those with the scantiest means" to erect parochial schools all over the city? Would this be exacted by the priests from those of the "scantiest means" were not Romanism hostile to the *popular* education of the State? Surely not, and this essay, notwithstanding its unimpassioned style, is as broad a demonstration of that enmity as we require for proof. Because Catholicism is not taught in our public schools, "therefore *the Catholic people desire denominational education*, as it is called." Let them have it, but let them not call upon the State for its support. As *citizens* they are bound to pay taxes in common with others to support the educational system of the State for the purposes already indicated. As *religionists*, they may, like all others, originate as many denominational schools as they please. In this respect they are on equal footing with "other denominations of Christians," and on what tenable ground can they expect any thing more?

But this Romish Father is not content with this. Hear his reason: "Widely as they differ the one from the other, there is a fundamental assimilation between all the Protestant sects, which may render it possible for them to unite in one educational organization." "It is well

known, however, that between the Catholic faith and all Protestant creeds there is a gulf which cannot be bridged over. It would therefore be simply impossible to adopt any religious teaching whatever in mixed schools, without at once interfering with the Catholic conscience." But what has this to do with the matter? The school fund was *created* by Protestants, not as such, but as citizens; not because it was possible for them to unite on any common religious fundamental belief, but because all could unite to impart a sound education in secular learning to the youth destined to become citizens of the American Republic. So long as Roman Catholics enjoy the privileges of citizens, they are bound in common with others to pay for the education the State deems necessary for its youth of all creeds, who prospectively must become the inheritors of our American institutions, and the conservators of our Republican government.

Let it be distinctly understood, that Catholics had nothing to do in the matter of *creating* the public school fund. "The Public School Society of the State of New-York," was incorporated in 1805, to "educate poor children in a free school, who do not belong to, or who are not provided for, by any religious society." Chap. 108, laws of that year. At this early period every sectarian school was excluded from support by public funds, and Catholics formed an unappreciable portion of the people. The originators were all Protestants.

In 1808, the name of this body was changed to "The Free School Society of New-York," "to extend a free education to all children who are the subjects of gratuitous education."

In 1812, was passed the first general act for the establishment of Common Schools, and thus our common school system was organized, (and there was no Romish source from which funds were drawn to replete its treasury.)

In 1813, a supplement was passed, by which the commissioners of school funds were directed to pay the said moneys to "the trustees of the Free School Society of the City of New-York," and also to the "trustees of the Orphan Asylum Society, and to the African Free School," and also "to such *incorporated religious societies* in this city as now support or shall hereafter establish charity schools within the same city, who may apply for the same."

Abuses arose by the passage of an act in 1822, allowing the Baptist Bethel Church to build a school house out of the surplus funds, and then in consequence of these abuses the Legislature of 1824 passed a general act "for the better management of the School Fund in the City of New-York." The fifth section of the act found in the laws of 1824, p. 338, is as follows—"The INSTITUTION OF SCHOOLS which shall be entitled to receive of the said school monies, shall from time to time, and at least once in three years, be designated by the Corporation of the City of New-York

in Common Council convened, who shall have the power to prescribe the limitations and restrictions under which said monies shall be received by the said institutions and schools or any of them." By the ninth section of this act, p. 339 of said laws of 1824, the law of 1813 was forever REPEALED. "From and after the 15th of May, 1825, 'an act supplementary to an act,' entitled 'An Act for the establishment of Common Schools,' passed March 12, 1813, and all, each and every act, or section, or section of acts, heretofore passed, relating to Common Schools; to monies arising from the School Fund of the State, or to the distribution or apportionment thereof, so far as relates to, or in any wise concerns the City and County of New-York, *and societies supporting charity schools therein*, and no farther, *is and are hereby repealed*." So that no religious incorporate society can claim any "share" of the school fund, which is set apart and hitherto has been sacredly preserved for institutions and schools, disconnected with churches, sects or denominations. This is the wise law of our State.

The Constitution of the State also says, that "The free exercise and enjoyment of religious profession and worship, without *discrimination or preference*, shall be forever allowed in this State, to all mankind." But in and by their "claim," the Catholics ask for "discrimination and preference" in soliciting a portion of the people's money to sustain their own exclusive denominational schools, in which no Protestant teacher is allowed to enter, and that for a reason which must appear utterly inadequate. There is "a gulf between the Catholic faith and all Protestant creeds." The Mormons, and the Chinese on our western coast, might make the same plea, and for the same reason, and this reason is Paganism. The Essayist says that he has shown that Catholics "cannot avail themselves of the public school system as now organized." Whose fault is it? Surely, their own. They object to the Bible, because it is not read with their own notes and comments, or rather, for the better reason, that even the Douay version of it is the condemnation of Romanism.—They object to our faithful histories, because they must reveal the persecutions and iniquity with which Romanism has interwoven the whole history of the world. They fear to have their children come in contact with Protestant youth, because they fear the influence of Scriptural truth with which the latter are imbued.

But this Romish pleader avers, and that in italics: "*They do not desire to interfere with that system*, as it seems at present to meet the wants, or at least the views of their Protestant fellow citizens, and they are therefore not 'opposed to the Common Schools,' in the sense in which they have been represented to be. They simply *ask that they may be allowed to participate in the only way open to them, that is, by the apportionment to them of a ratable part of the fund, in aid of their existing schools, and of such others, as their numbers in any given locality may*

properly enable them to establish, subject to the LIMITED *supervision of the State.*" How limited, he does not explain. But who does not see that such an apportionment would break up, necessarily, the whole system? Who does not see, that this "claim" is a demand that *discrimination and preference* be given to the Catholic church, contrary to the express wording of our State constitution? Who does not see, that it is asking for a union between that Church and the State in so far, that the Romish hierarchy may have the State in bonds to their ecclesiastical organization for the annual sum of some eighty thousand dollars or more, and that, not for the purposes of a secular education, but for strengthening the sinews of Romanism for a more vigorous effort against Protestant truth and American liberty!

The Roman Catholic Schools for which this claim is made, are rigidly sectarian and exclusive. During the conflict of twenty years ago, a committee of gentlemen having visited them made this public declaration—"The citizens at large are not only shut out from the management of these schools by their organization, but the books used, and the doctrines taught in them, are so utterly *exclusive and intolerant* as to forbid the attendance, not only of the children of parents of other religious denominations, but of those of no sect."—*Mem. and Remon. of the Pub. Sc. Soc., p.* 10.

Such are the schools we are asked to sustain by our *Protestant* School Fund; Schools from which Protestant teachers are rigidly excluded, and the very existence of which, for the very reason given in this Essay, is an insult and an injury to the State, not only by reason of an *inadequate*, but of a *seditious* training of youth, taught to regard all Protestants with implacable hatred, between whom and Catholics "there is a great gulf fixed!"

Protestantism—a Success.

BY REV. H. D. NORTHROP.*

THE broad assertion is made in more than one quarter, that Protestantism is a failure, and the boldness and assumption with which this new discovery is laid down are, in a measure, calculated to make unthinking men believe it. If such teaching is true, it is high time that Protestants knew it. If not true, it is high time that counteracting forces were at work, and the error exposed.

Is Protestantism then a failure? Let us examine the question, not as those who are prejudiced, but as those who acknowledge no authority except that of the truth, and are bound to be led by it wherever found.

* Pastor of the Twenty-third Street Presbyterian Church, New York.

I. My first statement is of *a historical character.* And let me say that my authority is Dr. Hase, Professor of Theology in the University of Jena, a most learned and able historian, whose truthfulness is unquestioned by either friend or foe.

The term Protestant has been in use since 1529, growing out of the celebrated "protestation" of the friends of the Reformation against a certain edict of the Emperor Charles V., and the Diet of Speyer. The term Protestantism, however, is applied to that whole movement of the 16th century: or rather it is a comprehensive word, defining that religion which claims to rest upon the evident letter of the Scriptures, and upon the voluntary convictions and individual consciences of men.

I need not refer in detail to the times—the troublous times—wherein this latest child of God was born. It were easy enough to kindle enthusiasm by the picture of heroic men, struggling and suffering for principle—easy enough to put such a man as Luther in the front of the argument, and say, "Doubt Protestantism now if you can!"—easy enough to show how inevitable was the Reformation, if men would maintain any respect for their manhood, any liberty of conscience, or any proper regard for the simple truth of the Gospel. It would be a story long and complicated, though of thrilling interest.

A few words will give you the gist of the whole matter. The visible Protestant Church, that is a body of believers who held the truth in its early simplicity, who held that the corruptions which had been multiplying for centuries were destructive of all vital godliness, and were a disgrace to the pure Christianity of the early times, who longed for a return to the apostolic faith and worship—this Church was in the grasp of the Roman Church; it was not created, but only emancipated and unlocked from that grasp at the Reformation. Dr. Cumming happily illustrates the event by an incident recorded in the travels of Lord Lindsay. "That nobleman states that on visiting the Pyramids of Egypt, he found in one of those ancient repositories of the dead, a mummy which indicated, according to the most reliable mode of interpreting hieroglyphics, that it was fully two thousand years old. On opening the case, and unrolling the mummy, he found in its right hand a bulbous, or rather tuberous root. Lord Lindsay wondered whether vegetable life would outlast an imprisonment of two thousand years, and in order to put the problem to the test, he opened the hand of the mummy, took out the vegetable root, planted it in a fertile and favorable soil, and exposed it to the sunshine and the dews of heaven, and, to his amazement and delight, that lately dry root shot up and presented a stem, unfolding a most beautiful dahlia."

Now, the Protestant Church, before the Reformation, was in a position similar to that of the dahlia root; it was compressed in the iron

grasp of the most deadly despotism. And all that Calvin and Luther and Knox did was to unlock the hand that held it—to take out the concealed epitome of heaven's high principles—to plant it in the fatherland of Germany, of England, of Scotland, and of Ireland, and to place it beneath the beams of the Sun of Righteousness, and the raindrops of the Spirit of God, till it took root and grew up, and presented, as it does now, wide-spreading boughs, crowned with ten thousand blossoms, destined to wave with immortal fragrancy, and to constitute the accumulating glory of the world.

Just this was the meaning of the Reformation wherein that much reviled thing called Protestantism was born. No new church was manufactured at that time. Old truths were re-asserted, and followed to their legitimate conclusions. Old principles, drawn clearly from the Word of God, received a new and better embodiment. Yet these Ritualists would have us believe that Protestantism is a falsehood, a schism, a thing without Catholicity, because it is a departure from a certain something in the Roman Church, a something in the Greek Church, and a something in the Anglican Church. The question is not whether Protestantism is a departure from the Roman Church or any other church. The question is, whether it is a departure from the Gospel of the Lord Jesus Christ. And any man who asks me to believe in something called a church after it becomes the embodiment of a falsehood, with a bucket of error to every drop of truth, only insults my intelligence and my conscience. We maintain, then, that Protestantism was not a schism—it was an emancipation. It was the re-assertion of old truths and principles, in opposition to the errors and abuses which had been gathering around them for ages. It was men saying that they would not hug a carcase after the life had left it.

II. *What has been the effect of the historical fact of which we have been speaking?*—Was that mighty movement only the excitement of a passing moment—a something which to-day can be called *a farce, a mistake, and a failure?*

We shall meet the main drift of the argument presented by these bold arraigners of the Protestant system by answering these two questions: Is Protestantism a right thing, or a wrong thing? Has it fulfilled its purpose or not? As respects the former, how are we to determine what is right or wrong? What test shall we apply? How can we know whether a thing is to be set down as for God, or against him? Plainly by the Scriptures of the Old and New Testaments. Our appeal must be to the law and the testimony.

But here the opponents of the Protestant system meet us. They deny us the right of interpretation. The Church, they tell us, must do this. The astounding assertion is made that it is not reasonable to suppose that God would bestow a Catholic faith upon the world, and then leave

it in the hands of fallible men. Therefore an infallible church has been appointed to look after it, and see that it does not get spoiled.

We reply that it is far more reasonable that God should give us a truth which every wayfaring man could read and understand, than that he should put his truth in a mystery, and appoint others to interpret it for us who are as likely to err as we. We make our appeal to the simple letter of the Scriptures—they make theirs to a Bible confused by traditions. But suppose we admit that in some things the church ought to be allowed to speak for us. Then we claim that the apostolic church ought to be our authority, and not the church of the fifth, the tenth, the nineteenth, or any other century, except so far as that church is in harmony with the church of the primitive times. We *have* the right of interpretation—we *are* able to understand the creed of the apostles—we *do* know what the Bible teaches. God has never told us to submit our faith and our conscience to the judgment or authority of another. On the contrary, He has expressly commanded us to avoid the commandments and traditions of men. The Gospel never can accomplish the salvation of the world if it is not something which men can read and understand for themselves. If you follow these men who deny you the right of private judgment, who teach that you must believe what they say, you sign away your manhood, and go contrary to the Scriptures themselves.

To the men who tell us, "Your Protestantism is heretical—it is worthless—it is a failure, and altogether wrong"—we answer that we will open the Bible and see if it be so. They reply, "The Bible! why, you have no right to interpret the Bible,—you must leave that to the Church."—They condemn us, and then when we attempt a defence, they turn round and say, "You have no right to be heard." Where do they get the authority to shut our mouths, and do all the talking and interpreting themselves? We tell them that so far from the Bible conforming itself to the notions of the Roman, the Greek, the Anglican, or any other church, that no one of these systems *is* a church except so far as it rests upon the plain truths of Revelation. If you say then that you can dictate to us because you are the Christian Church, we reply, "You must first prove that you *are* the Christian Church." This is fair treatment. It is opening the Bible, and testing every thing according to that alone.

And here is the position which we take upon this matter: there is not one characteristic feature of Protestantism, but that is authorized, called for, aye, demanded by the Holy Scriptures, the word of Eternal truth, and there is not one characteristic distinctive feature of the opposite system which is not condemned by the same divine authority. The latter system teaches that the written word of God is not the only rule of faith, but that tradition or the teaching of the Church in all ages must be added to it to render it a safe guide. The other system,

the Protestant, holds that Scripture and Scripture only is profitable for doctrine, reproof and correction. One system teaches that the Church cannot err in matters of faith. The other system teaches that fallibility is common to man, and the Church is composed only of men, not of angels, and therefore the plain meaning of the Bible, and not vague traditions, is to be our guide. One system teaches that the prayers of departed saints and of angels still avail, and therefore their aid is to be invoked. The other system teaches that we have one Advocate and one only with the Father, Jesus Christ, the Righteous. The one system has its Confessional, its celebration of Masses, its gorgeous ritualism. The other system maintains that these were unknown in the Apostolic Church, and challenges the proof that they have any divine sanction. The one system obscures the simple truth, and places justification chiefly in works and penances and baptism. The other system teaches that he who believeth on the Lord Jesus Christ shall be saved, and that this is the only name given under heaven which carries with it salvation. The one system teaches that the real body of Christ is present in the Sacrament. The other system holds that this is a monstrous absurdity, that any child knows better, and that the bread of heaven is to be appropriated by faith. The one system teaches that if a man is in the Church, he is bound for the kingdom of heaven. The other system teaches that unless a man is renewed in the spirit and temper of his mind, he is not fit for the kingdom of heaven, and would be out of place if he were to go there. The one system binds down the thoughts and consciences of men, and requires each man to submit his faith to another, who is just as fallible and liable to err as himself. The other system allows every man to make Christ his teacher and mediator.

We are prepared now to take up the other inquiry, *has Protestantism accomplished its object?* Has it done, or is it likely to do, what it undertook? It is plain that we cannot answer this question, unless we know what *was* the object of Protestantism. If one has confused ideas as to what was really contemplated by the Reformation three hundred years ago, he may be betrayed into the notion that nothing was accomplished by that movement.

We ask then, *what was the object of Protestantism?* for this must be settled before we can come to any satisfactory conclusion. Our learned historian shall inform us on this point, and these are his own words: "The object of the Reformers was to return to the purity of the Apostolic Church, and to remove the abuses which had become almost universal during subsequent centuries, especially on the subject of justification by works, and the deification of creatures. They therefore maintained that the Word of God was the only authority in matters of faith, and that human nature is so corrupt that it can attain salvation

only by the merits of Christ, appropriated by a faith wrought by a divine power." There you have it, clear and concise. Still further, and these are glorious words, Protestantism, "on the one hand, implies a continued protest against the extravagant claims of Catholicism, and on the other, an acknowledgment of a common universal Christianity, wherever a heart is found in connection with Christ. It likewise claims to be the Christianity of the heart and of freedom."

Here then is the object, and here the underlying principles. If Protestantism has done anything towards restoring the purity of the Apostolic Church—if it has maintained that by the deeds of the law shall no flesh be justified, and has exalted Christ as the only Saviour of men—if it has taught that God only is to be invoked and worshipped, and that no creature is to be deified—if it has held up the Word of God, instead of a self-constituted priesthood, as the only authority in matters of faith, giving each man liberty to read, and think, and believe for himself—if it has recognized in every follower of Christ a friend and brother, and has stoutly maintained that religion is a thing of the heart and life, and not of empty and gaudy externals—if it has done all this, whether on a large scale or a small scale, and it certainly has done it, then it is *not* a failure.

Has Protestantism accomplished nothing? These Ritualistic opponents may give us an answer in one direction. For they have both praised and censured the Roman Catholic Church. They have said that it embodied to some extent the true faith, yet denied its right to be acknowledged as exclusively the true Church. Now these strictures upon the Roman system could not have been made before the Reformation. Why? Because there was no Protestantism, systematized, active, and powerful. They could not have been made in Spain five years ago. Why? Because there was no Protestantism. They could scarcely be made to-day in Papal France or Austria. Why? Because Protestantism has not gained that ascendency to which it aspires. These things can be said here in America. Why? Because we are a Protestant nation.

In fact, if it were not for that religious liberty which it is one of the great objects of Protestantism to assert and maintain, the very doors of the house of God might have been closed against us. We should have had no rights appertaining to conscience and worship. But for those immortal principles which have been denounced and ridiculed in professedly Christian pulpits, every one of us might to-day be the victim of tyranny upheld and enforced in the name of God.

Nay, more, it is nothing but Protestantism which prevents the men who have denounced it, and criticised some parts of the Roman system —I say it is nothing but that religious freedom which is the fruit of the Protestant faith that prevents these very men from being dragged

out of the pulpit and burned as heretics. They condemn the thing which gives them liberty to speak. If their own assertions were true, it would cost their life to say what they have said.

And yet this very Protestantism which seeks to restore the purity of the Apostolic Church ; which claims that God's Word, and not man's, is the proper rule of faith, and that God's Word is better than man's ; which asserts a doctrine with reference to justification that is written plainly on every page of Scripture ; which demands with trumpet tongue liberty of thought, of conscience, of speech, and of worship ; which is the most Catholic thing on the face of the earth, acknowledging a common, universal Christianity, wherever there is a heart in connection with Christ—we are told, that all this is a failure ! Really, if we doubt that this is an age of invention, we have evidence enough here. If all this be true, then we say amen, and may we have a greater failure than we have ever seen yet ! But where will these tremendous discoveries end? On the same argument and facts, it ought to be discovered now that the Bible has failed, that Christianity has failed, that God's plan of redemption has failed.

No. Protestantism, which is but another name for the Christian religion in its simplicity and purity ; which as a definite system, opposed to all forms of error, has stood the buffetings of three hundred years, and grown stronger thereby ; which has gathered around it some of the most illustrious names in history ; which has given us our fireside altars, our Sabbath schools, and Churches ; which comes to us marked with some of the noblest struggles of the past, and around which gather our dearest thoughts and associations, and our must precious hopes for the future ; which has opened its sacred oracles, unlocked the truth and thrown upon it the light of heaven ; which has brought to our comprehension the lofty teachings of God, disclosed the eternal inheritance of saints, and poured its radiance into the sullen grave—this which we denominate Protestantism, is not a failure, it is a success.

In conclusion, I pronounce the memorable words with which Luther closed his defense before the Emperor and the Imperial Diet of Worms :

"Unless I am refuted and convinced by proofs from the Holy Scriptures, or by plain, lucid, and evident argument, I yield my faith neither to the Pope, nor to the Councils alone, for it is as clear as the day they have frequently erred, and contradicted each other. Until so convinced, I can and will retract nothing, for it is neither safe, nor expedient to act against conscience. Here I stand, I can do nothing else ; God help me. Amen."

Note.—This will be followed, in our next issue, by a second article on the same subject.

Light Beyond.

Beyond the stars that shine in golden glory,
Beyond the calm, sweet moon,
Up the bright ladder saints have trod before thee,
Soul! thou shalt venture soon.
Secure with Him who sees thy heart-sick yearning,
Safe in His arms of love,
Thou shalt exchange the midnight for the morning,
And thy fair home above.

Oh! it is sweet to watch the world's night wearing,
The Sabbath morn come on—
And sweet it were the vineyard labor sharing—
Sweeter the labor done.
All finished! all the conflict and the sorrow,
Earth's dream of anguish o'er;
Deathless there dawns for thee a nightless morrow,
On Eden's blissful shore.

Patience! then, patience! soon the pang of dying
Shall all forgotten be,
And thou, through rolling spheres rejoicing, flying
Beyond the waveless sea,
Shalt know hereafter where thy Lord doth lead thee,
His darkest dealings trace;
And by those fountains where His love will feed thee,
Behold him face to face!

The Papal Council.—The Armenian Patriarch accepts the invitation of the Pope to attend the Ecumenical Council at Rome. The Greek Patriarch of Constantinople, of course, under Russian influence, refuses. The Anglican bishops have written an answer with a keen pen. After referring to what the Church of England has done in disseminating the Holy Scriptures, they add:

"Thou, our most holy Lord; thou the Vicar of Christ, the Bishop of Bishops, the Supreme Judge of the Faith, and Arbiter of all controversies; Thou, the Head of the Church, the Light of the nations, let us humbly ask Thee canst Thou show us even a single copy of the original Hebrew Old Testament printed in Thine own city, Rome, 'The Mother and Mistress of all Churches?' No, not one. One edition of the New Testament in Greek, printed there the other day—about four hundred years after the invention of printing—from the celebrated Vatican MS., we have now gratefully hailed; after long, and anxious delay. But we apprehend that the flock committed to the pastoral care has still to wait for an edition from the Roman press, in their own tongue, of the Old or New Testament."

MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Spain.

NICHOLAS ALONSO.

MALAGA, Dec. 11, 1868.

I AM waiting Mr. Hall, from whom I had news from Paris. I am doing, by the mercy of God, a good work here. It is necessary to be more skilful now than during the time of tyranny. Of course the Gospel opens its way through the people and reaches the hearts of many.

I preach, and besides have a Bible class in my house, and another in a friend's house. My little congregation is composed of intelligent men and many ladies, who want to know the truth. I have told them I am not ordained, and they say that as I teach them the truth it is not necessary for me to be a priest. I go to the clubs and assemblies, and speak to people about the Gospel as the foundation of Liberty and independence. Several times I have had public controversy with some priests, and am happy to tell you that the victory has been for the truth.—Pray that God may give me strength and grace to be a witness of Himself in this land, which has been and still is the patrimony of ambition and falsehood.

[MR. H. C. HALL, our energetic representative to Spain, who left here in November, proceeded at once to Madrid. We present herewith two or three sentences from his interesting communication.]

"Eight years ago there was a Spanish shrug and a meaning silence when matters of government or religion came up for conversation. This has been true until the overthrow of the late government.—Now the masses are eager in inquiry, ready to talk and everywhere conversing of changes accomplished, and yet to be completed.

Riding up from the station with a gentleman of culture and large information, I said: "Are you to have a Republic in Spain?" "No, *sir*," he replied, "NO, sir, we have *five* times too much Catholicism for a successful Republic! We want Protestantism!" "And education for the children," I added. "*Yes, and for their mothers!*" he emphatically continued. I mention this because it is a correct index of popular feeling so far as I have been able to understand it.

The masses are ready and eager for the Word of God. Give a tract to any one of a group of men, and it will be read aloud to all. This has never previously been the case.

One hundred thousand Bibles and Testaments could be sold *at once* in Spain *if here*, and of evangelical books and tracts twenty tons would but commence the work.

This is not my own view alone, but that of those who have been long in Spain seeking her wants.

But there is an obstacle to the introduction of *all* printed books of foreign imprint which cannot be overcome, or has not thus far, but which, we hope, may be set aside ere long."

[We subjoin, also, a brief extract from a letter of Mr. L. R. ARMSTRONG, the English layman (referred to in our last number), who has for two years co-operated with the little Christian bands in Spain. The letter is dated Madrid, Nov. 24th, 1868:]

"The state of the country is most interesting; it is hard to realize that, in the country, but two months ago, par excellence the most illiberal in the *world* in religious matters, the *people* are now clamoring as loudly 'for the separation of the Church from the State:' yet this is a fact. There are in Spain some nineteen millions of souls, strangers to the word

of life, and to whom Christians are now at liberty to carry it, and be assured that there cannot be too *rapid* action; that every agency that Europe and America can put in motion will be needed to prevent Spain, freed from Rome, becoming infidel and materialistic, so realizing the sad picture, Matthew xii. 45. We invite your co-operation, assuring you how gladly we will afford any further information to your Union or any counsel that may be in our power. These are days when all who love the Lord Jesus, and desire His glory, the triumphs of His cause, should link themselves closely together, as union, system, and a good, wise, strong organization are necessary to the success of that cause in Spain."

[Of Mr. Trigo, whose account is given below, Prof. Humbert writes :]

"Miguel Trigo (one of the two companions of Matamoros in captivity) formerly a decorated officer, established himself at Oran, in Africa, to preach the Gospel to his countrymen in that colony. He left his post for a short time in 1867, being called, by the Bible Society of Edinburgh, to do missionary work among the Spaniards who visited Paris to see the Universal Exhibition. He acquitted himself with much success in this mission.

After the closing of the Exhibition, he set out for Switzerland, Holland, and Great Britain, to interest the friends of the Gospel in his work in Oran. In Neuchatel he received ordination from the pastors of independent churches of this canton, and placed himself under the direction of a committee, composed of members of the national and independent churches.

On his return to Oran, Mr. Trigo opened public worship, and called from Spain a man capable of replacing him while he was making excursions in the country.—Hearing of the Spanish Revolution, Mr. Trigo went to Spain, from whence he had been exiled, and the Juntas, to which he presented himself, assured him of the protection of the new authorities. He is now traveling over a part of Spain, distributing Bibles and tracts as many as he can procure, and encouraging his countrymen to be converted. The committee of Neuchatel advise him to establish himself in a central place in Spain, and only to return to Oran to bring his wife and daughter."

Mr. Trigo's Account of his Reception in Spain.

"I have been received everywhere with great joy, and have had every facility for preaching the Gospel and distributing the Scriptures.

At Elche, in the province of Alicante, the President of the Junta, an intimate friend, presented me to the Junta, who received me with most friendly demonstrations, and invited me to be present at a banquet to be given in celebration of the triumph of liberty.

At Carthagena, it would be impossible to describe to you in a brief letter, the reception I met with. The President of the Junta there is also one of my good friends. I was officially presented to the Junta, and received from them the following document :

'*Provisional Junta of Carthagena and Province* :—The Provisional Junta of Carthagena, having proclaimed as a natural right of man *liberty of worship*, hereby authorizes Don Miguel Trigo, Minister of the Gospel, to whatever extent he may need their authority, to perform his ministerial functions.

The President, Jose Profumo.
Carthagena, Oct. 14, 1868.'

By this official document I was authorized to officiate publicly as a Minister of the Gospel, with general consent.

Yesterday I was invited to dine with a friend who has a brother, a curate; during the repast I avoided discussion on religious subjects, except that I requested permission to ask a blessing. After dessert, however, we discussed certain points, and my friend made some concessions.—I also held conferences in various places, during the day, leaving my hotel in the morning, and not returning till 10 o'clock at night. Copies of Scriptures and religious tracts are freely distributed. A

tract is now being reprinted, entitled :— *A Spaniard to the Spaniards*—with the addition of a table showing the century and year in which Rome introduced each of her dogmas and practices, proving that some of them originated with Jesus Christ or his apostles.

Before leaving Oran, I gave to Don Francisco T. de la Torre a box of Scriptures and tracts, and brought with me a trunk filled with them for distribution on my journey in Spain. The next steamer from here to Oran takes an order for another box. To-morrow I am going to Murcia, then to Valencia, Terad, Saragossa, probably also to Barcelona to meet Tudurg della Torre, and from there to Madrid and Andalusia. I shall then return by way of Carthagena to Oran. In my absence my brother-in-law has taken charge of the meetings and other affairs of the Mission at Oran."

Italy.

MR. CLARK.

Two years ago, in speaking of the religious condition of Italy, I referred particularly to an inviting field recently opened to the Gospel, and in which no labor had then been performed. This field embraces the very north-western part of the country, extending from Venice on the West, along the coast of the Adriatic to Trieste on the East, and on the North reaching to the Southern provinces of Austria, where, in the sixteenth century, Protestantism prevailed to such an extent that it embraced nearly the entire population, but which, by one of the most terrible and protracted conflicts with Papacy the Christian church has ever sustained, was almost extirpated—yet, there are still found many feeble churches scattered here and there throughout the Alpine region.

In this part of Italy before mentioned, called the Friuli, during these two years past, a good work has been performed.—Colporteurs with Bibles and religious tracts have visited every part of the country, and their sales have been very large. There has been manifested in all the principal cities, towns and villages, a very earnest desire to obtain the Bible and religious books, and a great readiness to receive the truth.

Last year we occupied Udine, the principal city of the Eastern part, where there is now a good congregation and a church of some forty members. From this central city the Evangelist has frequently visited the towns and villages around, and preached to large congregations. We have however, at present, only two laborers for all this region, viz. : the Evangelist at Udine, who was trained in our Theological School at Milan, and a colporter. Another Evangelist is greatly needed for the towns around the city, and two colporters to circulate the Bible and religious books on the Eastern and Northern frontiers. In this way our Italian work would come in contact with the feeble evangelical churches of Villach, St. Ruprecht, Blicherg, Feldkirchen, Gnesau, Ariach, and Klugenfust in the South provinces of Austria. And in these Austrian provinces there is also a sad destitution of the Scriptures. Colporters here too are greatly needed. Even where there are poor Protestant churches the people mourn over this great scarcity of the Word of God. A noble work could now be done in all this extensive region to kindle into life, encourage and strengthen those few impoverished and persecuted Christians, and if possible bring back the light and power of the Gospel to those provinces, where, three centuries ago, the population was almost entirely evangelical.

The Italians in Trieste are also very desirous that an Evangelist should be sent to that city to preach the Gospel of Christ, and such is the encouragement that, it is said, a good congregation could easily be gathered. Had we the man and the means we should occupy that place at once.

In the Western part of the Friuli, the region immediately North and East of Venice, we have this year occupied Treviso, the principal city, sending here another of our students. The work in this place is one of great promise. Our young Evangelist has often two hundred and sometimes more to listen to the Gospel. The

people of the city are favorably disposed to the truth, and the principal journal of the city speaks out decidedly in favor of our work. We have here been embarrassed for means to obtain a suitable place of worship and seats for the same. We do not ask or desire Christians in America to *purchase* houses of worship for the Italians, but only for a time provide the infant and feeble churches with convenient rooms, till they get strong enough to provide and purchase for themselves. They must be trained to become *self-supporting* churches as soon as possible, and hence they should by no means get the impression at first that every thing is to be done for them.

In the region north of Treviso there are many towns and villages scattered along the foot of the Alps, from the Tyrol on the West, to the North and East, even to the central part of Southern Austria. Many Bibles and religious tracts from this region have gone into the Austrian territory, and good fruits have been the result. But for all this region we have at present only one colporter, stationed at Treviso as his centre of operation.

One of our most prosperous stations during the year past, in Northern Italy, has been that of Verona. There is now in this city a church of more than a hundred members, and nearly all gathered during the six or eight months past. We have two excellent men at this station; and God has, in a most signal manner, prospered their labors. Many who have embraced the truth, and are now members of the church, are from the more educated classes. Verona, being one of the largest and most cultivated cities of North Italy, this work will have great influence for good in a large and populous section of the country.

France.

LIMOGES.—BONHOURE.

Of all the industrial cities of France, Limoges most recommends itself to the active solicitude of Christians. Its geographical position, its commerce, and the numerical importance of its population, make it the natural centre of many departments, which the Gospel has not yet penetrated, or which it has only touched in some points. Thus far, results have been obtained which it would be unjust to undervalue. Souls have shaken off the yoke of Romish superstition or incredulity, and have placed themselves under that of Christ. Many have fallen asleep in peace after glorifying the Saviour by the fidelity of their lives. Numerous prejudices have been dissipated, and, while some predominate among adversaries wilfully blind, the people generally render justice to our character. But these blessings are few in comparison with those which God holds in reserve for His servants, who, counting on His promises, devote themselves to this work in faith and earnestness.

The number of Protestants at Limoges hardly exceeds two hundred. A few families are of Reformed origin, the others have abandoned Catholicism. The latter have joined us less from principle than from disgust for the practices of their former church. There are only twenty-five or thirty who participate in the communion, nearly as many more are animated by religious sentiments; the rest are lukewarm, indifferent or dead.

Two services, the one preaching, the other meditation and prayer, are held every Sunday. Thursday evening is devoted to the study of the Bible. Besides this congregation there are two classes of Protestants to whom it is our mission to announce the word of God, I refer to the military and prisoners. We have the joy to see a small number of the former attend the service quite regularly, and among the latter we are happy to be able to reveal the infinite compassion of Christ. Every Sunday we bring to these poor embittered hearts the consolations and teachings of the inspired Word.

The education of the young is also the object of our care, as the future of our Church depends on that in a great measure. Our enemies well understood this when they caused the interdiction of the opening of our schools. By demanding our rights, authority has been obtained for two classes, one for boys, and the

other for girls. Beside the religious instruction they receive daily from their masters, the Pastor gives a special lesson to the eldest every week, and presides on Sunday at a service exclusively for the children. Three-fourths of them being Catholics, their presence opens up to us an excellent way to evangelize their families.

The people of the cities and villages around Limoges have an equal claim on our interest. Obliged to limit our activity, we have only directed our efforts on two points, Aixe, and St. Leonard. In *Aixe*, a little town of two or three thousand inhabitants, situated on the banks of the Vienne, at twelve miles from Limoges, we hold meetings from time to time. In *St. Leonard*, a more important town than the preceding, we were able to establish a worship twenty months ago. We took a house on a lease for nine years, prepared a room for religious services, paid into the hands of the owner the rent for the first three years, and we solemnly and publicly inaugurated our modest chapel. An Evangelist teacher and his wife were installed to direct the schools and religious services. At each meeting were from sixty to eighty persons on an average. According to the confessions of the police, who watched us rigorously, everything went on in perfect order, when on the 15th November last by order of the Minister of the Interior, we were distinctly forbidden to unite in numbers exceeding twenty, at one time. This arbitrary measure was taken in consequence of calumnious reports instigated by the Roman clergy. Although we have had no trouble to show their complete falsehood, the interdiction has been maintained till now. Soon we propose to attempt new and we hope decisive measures. This is an example of what they call in France "liberty of worship."

ST. DENIS.—M. SAGLIER.

My field covers the three "departements," de la Seine, Seine and Oise, and Oise, being at the same time a town and rural mission among Roman Catholics.

I have two Sunday services and a Thursday evening meeting in St. Denis, and beside hold regular services at Noisy le Sec, Argenteuil, and Stains.

Instead of opposing, one by one, the Romish superstitions and heresies; we at once assert in an affirmative manner the great truths of the Bible. We have succeeded in bringing in a comparatively large number of converted Romanists, most of them workmen, several of whom have suffered much to serve the Lord according to his own word. Our school for boys numbers one hundred and twenty pupils; the one for girls seventy-six.

An old lady told me the other day how she joined our Church. She had once heard some verses of the Bible explained. She became desirous of having the book itself. She had just bought, with the whole of the money she had put by, an "Eucologe" or complete Mass and Prayer book, with a "Quinzaine de Paques" Easter Services. She went on foot to Paris, being herself then more than fifty years of age, and found out a bridge where she had been told the Scriptures were sold. She then offered to change her two beautiful books for a small Bible, which was declined. As she was going to take leave of the seller, he at last, moved at her earnestness, gave her a Bible. Her joy was so great that she could hardly prevent herself from making exclamations in the streets. Since then she has become a most consistent Christian. I have heard her say with a touching expression of gratitude, "I may not have learning, or rank, but I am 'folle de Dieu' (filled with God's love), and I am not afraid of speaking about him to those who do not love him."

Individuals, who have given us proofs of repentance and faith, leave us every year, as the working population changes year by year. Our influence on the general public is considerable, and many are indebted to us, through a casual conversation, or a sermon heard at a burial, or a simple Christian advice, for the amount of faith and real religious spirit they may possess, even when they have continued to be outwardly Roman Catholics.

CARTHAGENA.—MR. MONTSALVATGE.

We have past the last days of November and the first of December in public examinations. By the appointment of the President of the State, and the Superior and Professors of the College of Bolivar, I have acted as Examiner of that establishment, and last year also, notwithstanding the opposition of the Bishop. The examination of the College commenced on the 24th and ended on the 30th. The Bible Class was as proficient as the others. I am very glad to be able to say that a large number of youths in this city, can recite by memory, all the Gospel according to St. Matthew, and other chapters of the Bible, as the 20th chapter of Exodus, etc., which they have learned at my Sabbath-school or at the two Bible classes which I established at the two Colleges of the Government. Previously, all their religious education consisted in reciting the catechism of the "Padre Ripalda." I have also been invited to assist at the examination, and to question the scholars of four of the schools of Carthagena.

It must have been noticed that the Spanish Navy was the first to proclaim religious liberty in the Peninsula. Is this not in part, at least, a result of the blessing of God on my meetings, and the reading of the books and tracts which I distributed so abundantly to the crews of the eleven ships of war which were so long at Carthagena?

Chili.

SANTIAGO.—MR. MERWIN.

The public mind of the country has never been so fully roused as now, with regard to the abuses of the Church of Rome.

The Archbishop—having cherished resentment for ten long years against the Chief Judge of the Supreme Court—formerly President—has recently found an opportunity to take vengeance, by instigating an accusation against him. This has been sustained by a considerable majority in the House, where are many of the partisans of the Archbishop, but it is doubtful whether the Senate will vote in the same way.

The political scheming of the priesthood causes general disgust among honest and right-minded men. Public meetings are held in solemn protest against their action, and articles appear in the most influential and most widely circulated daily, denouncing in strongest terms the Romish hierarchy. One article in particular shows the progress that is being made. Nothing better or more opportune could have been written for these times. The great question, is, "Should the reading of the Word of God be encouraged?" It is the ablest and boldest article of the kind from the pen of a Chileno, on record. The author consented to our request, that it should be printed in pamphlet form, and nearly six hundred copies were distributed in this city, in Valparaiso, and Talca. Many men and women read this pamphlet from a countryman, who would not touch a publication with the imprint of the American Tract Society.

An answer has recently appeared written by some priests, assuring the people in the midst of much soft speeches, that the Archbishop is most anxious that all should have the privilege of reading the Scriptures. It is to be HOPED that the authors of the tract are sincere in what they say; but there are *two facts* which stare plain people in the face, and cause them to inquire, "Is it *honest* to give the Archbishop the credit of indulging such a noble wish?" One fact is, that the cheapest copy of the Bible, R. C. version, with notes, (and all others are prohibited) costs about $12.00. Occasionally a second hand Bible can be purchased at a reduced price. Another fact is, that Dr. Trumbull several years since, through the public press, offered to pay $500, whenever the clergy would print a *cheap* edition of the Scriptures with R. C. notes. This offer has never been accepted—and it stands upon record as a testimony against the false assertion that the Church of Rome encourages the reading of the Word of God.

The Sunday evening services and the Bible-class continue to be well attended. Facts show that the seeds of truth are springing up on good ground. The Sabbath School is increasing in numbers, though slowly. Four of the children received this week a copy of the Estrella de Belen, neatly bound—for having repeated, without prompting, the names of the principal Bible characters.

The day school has an efficient teacher and the pupils are making progress. One of the editors of the principal paper here is much pleased with our plan of instruction, and proposes to advocate the establishment of a similar system in the public schools.

United States.

LOUISVILLE.—MR. SADD.

While Popery seems to be decaying and losing its influence throughout Europe, and South America, it is gaining strength in our large cities. In Louisville the Romanists are constantly putting up new churches and new houses for convents and asylums. So large a proportion of the city police are Roman Catholic that every orphan and vagrant child is taken by them to a large house of Industry, as it is called, (R. C.), where they receive and provide for poor children and poor adults. The Council of the City send to them all such children, found idle and without homes in the streets, and pay them forty cents a day for each child, and sixty cents a day for adults. The Roman Catholic agents watch the Alms House and other places for the children. We have rescued quite a number from their grasp. During last month we saved two very interesting Irish boys from their hands by putting them into the House of Refuge.

Our room, which I thought was secure for the winter at least, was demanded by a new occupant of the house. I was troubled sorely for a time, and could not well sleep. Mrs. S. said, "Christ once wanted a room for the Passover service, and he told his disciples where they could find one furnished and prepared, and the owner." So I went to Him with my burden. Mrs. S. said also, "Go to such a man, and ask him," (a rich friend of ours). I did so. He dropped his head a moment, and said, "Yes, I think I can get one for you without expense." And now we have an excellent room *free* from rent, that will hold one hundred and fifty children. And this too is near the river, a short distance from the other, where the same children are gathered, and others beside. This I expect we can retain a good while.

The person who secured this room is a Methodist, and a devoted Sabbath School man, and loves the Mission work among poor children. He thinks we have assisted him much in his efforts to build up a large mission school for the Methodist church. These rooms (for there are two of them), would rent for $600 a year. So the Lord answered our prayer, before we had done asking, and we are now rejoicing in so good a place for our Sabbath and Industrial school.

My other school in the eastern part of the city numbers two hundred and fifteen, with twenty-five or more teachers.

Gen. Prim to a Jew.—The *Scotsman* publishes a letter which Mr. Henry Levy, Jr., has received from General Prim on the subject of religious liberty in Spain. Mr. Levy is a Jew, and had written to General Prim on behalf of his co-religionists. General Prim replies:—"One of the principal liberties achieved by Spain in the great work of regeneration that has been made is that of religious liberty; and only yesterday, M. Romero Ortez, master of religion, in his address to the people of Madrid, declared and proclaimed that the edict of the fifteenth century, which expelled your co-religionists from Spain, has been repealed by the Provisional Government, and that all religious bodies will be able in future to raise their own temples, and adore God according to their belief. That solemn declaration of my colleague is the best response that I can make to your letter."

Missionary Intelligence of other Societies.

AMERICAN BAPTIST MISSIONARY UNION.

Rev. A. T. Rose, traveling by steamer along the Irrawadi, writes:

"The Burman seems even a more uninteresting being in the king's territory than under British rule. The Captain had difficulty to procure help to get wood put on board at Min-hlah. The wood was only fifteen or twenty feet from the vessel; he offered two rupees per one thousand sticks (very small). An active man could put a thousand sticks on board in three or four hours. There were about a hundred men on the bank, idle all day, half naked and not looking too well fed; but they would not work though they could have earned four days' wages in four hours."

And again: "Rice, vegetables, fruit, fish, and fowls, can be procured in no country for less labor than here, if the people would only be industrious. Cheap clothing and cheap dwellings are all the people need for their comfort; and for these very reasons, doubtless, the Burmese are an indolent people."

Mr. Stoddard of the Assam mission, writes that the Garos have a tradition of the flood. They said they supposed some things had been forgotten, holding it so many hundreds of years in mind without books.

"There was a flood"—they don't know why. The waters covered everything. One man and one woman, hand in hand, reached the highest peak of the highest mountain. When the waters came near, they climbed to the top of a very tall tree which the floods did not quite overflow. By this couple, who were Garos, the earth was repeopled.

Speaking of his work, Mr. Stoddard writes:

"On the last Sunday in June, Omed and I baptized twelve in this new Jordan, the Dudh, which bounds one side of our school grounds. Five were young men from the Normal School, who had heard much of the Christian religion; four were the men spoken of in my last, from a new village some two hours from Damra; three were from Amjonga. One, a woman whose husband I baptized last February, came eight miles, bringing on her back a large child, and fording streams to her armpits. She seemed quite happy in obeying Christ, and I trust will be a great help to her husband, from whom I heard the best accounts. He was too ill to come with her."

Mrs. Ward, of the same mission, reports the incidents of a visit made by two colporteurs to several Kampti villages. She says:

"There seem to be no greater obstacles to the progress of the gospel among them than among Buddhists generally. When told of the folly of worshiping images that could neither hear, nor speak, nor move, their reply was, 'We don't worship the images; we worship God; but we cannot see Him, so we make these to represent His body.' But they acknowledged their great ignorance, and expressed a willingness to be taught a better way."

Siam.—Dr. Dean sends from Bangkok his journal for last August, in which we find one entry regarding the eclipse:

"The king, with many officers of the government and some of the European community, are preparing to leave for a place on the west coast of the Gulf, in lat. 110° 30', to view the total eclipse of the sun on the 18th. Several of his Majesty's steamboats have for several days been running back and forth with men and material in preparation for the event, when the king expects the governor of Singapore, the admiral from China, with French officers from Cochin China, as his guests. Temporary dwellings have been erected, American carriages have been transported, and large provisions are in progress for the accommodation of visitors. We remain at home, to witness a partial eclipse of the sun and to enlighten, if possible, the multitudes around us to whom the Sun of righteousness is

in a total eclipse. The king understands the cause of an eclipse of the sun, and how to foretell one; but the people with the nobility generally ascribe it to the *yak*, or monster, which they say attempts to devour the sun and moon, and he is frightened off from the devouring by beating tin pans and brass kettles, and gongs and drums. The din or wail on such occasions here is enough to frighten away any monster not fabulous. The mystery to the people is how any one can foretell the time the monster is coming to devour. It is hoped that the coming temporary darkness may through his Majesty give to his subjects some scientific light, and aid them to seek the light of the world.

AMERICAN BOARD.

CEYLON.—The sense of personal responsibility for the progress of the gospel finds expression in large offerings for its support. Mr. Howland mentions one woman who gave eighteen dollars (gold), and a member of the native Evangelical Society, who first paid in his tenth—fifteen dollars—and was then prepared to make an effective speech. Besides giving of their income, much more is done in personal effort to commend the gospel to others. At Tillipally, the afternoon service has been given up, and the male members have gone out, two by two, into the villages, with portions of Scripture and tracts, to read and talk with the people.

The female boarding-schools, at Oodooville and Oodoopitty, are doing a great work for the women of Ceylon. Miss Townshend has begun her second term in the new institution at Oodoopitty, under very favorable circumstances. Mr. Spaulding, admiring the completeness of its arrangements upon a recent visit, remarked, "Oodoopitty was made, but Oodooville, like Topsy, 'growed.'"

Singularly enough—and not the least remarkable as an evidence of the changes going on in heathen lands—on the ground now occupied by the mission premises, the church and the boarding-school, only twenty-five years ago there stood a heathen temple in which resided, as was supposed, an evil demon, the terror of the neighborhood. In the very place where, so little time ago, dumb idols received worship, and hideous sounds were made to please devils, sweet voices are now daily raised in praise of the true God.

Mr. Smith, who has been untiring in his efforts to complete the arrangements for this school, speaks of using finely-cut stones around the well, taken from heathen temples, destroyed long ago by the Portuguese, that the girls, when they draw water and bathe, will stand upon stones cut hundreds of years ago. "Some will be used also in erecting a monument on Dr. Poor's grave. So the work of the ancients, done to honor idols, is now appriated by Christians to a better use."

MR. COAN writes from the Sandwich Islands:

"We now have about two hundred Chinese in the district of Hilo, divided into merchants, cooks, stewards, peddlers, and plantation laborers. No less than nine of our stores are kept by Chinamen: and all the Chinamen in our town are good neighbors, friendly, courteous in manners, and honorable in business transactions. Several of them have long been in the habit of attending our native services on the Sabbath, and of contributing generously at our monthly concerts, and for other benevolent objects.

On Sabbath afternoon, the 11th instant, I went out to a Chinese sugar plantation, three and a half miles from town, and found the house packed with natives and Chinese. We took up a collection for missions on the occasion, which amounted to ninety-seven dollars. Of this, three Chinamen gave each five dollars, others two dollars, others one dollar, and about thirty ladies gave twenty-five cents each. Thus it is in building churches, our Chinamen are ready and generous in helping. Most of our more intelligent Chinese give up their old forms of worship, and prefer to believe in the Christian's God.

You have noticed that our Hawaiian Board, engaged the services of Mr. S. P. Aheong, a young Chinese merchant, as a traveling agent among his countrymen at the Islands. One week ago we had the pleasure of welcoming him into our family, where he now is. Last Sabbath morning he preached to an overflowing house, in the Hawaiian tongue. In the afternoon he preached in two Chinese dialects, to *all* the Chinese in and around our town. He understands six of the Chinese dialects, he can speak English tolerably, and he is ready in the Hawaiian. He is lucid, eloquent, and impressive. His person is scrupulously neat, and in manners he is a Christian gentleman, acceptable in the best society and respected by all. We think his countrymen are somewhat proud of him, but his demeanor is meek and quiet. He tells me that his father was an officer in China ; that he was well educated in Chinese literature and in business ; that in the war his father got shot and he shut out of a beleaguered city ; and that, under these circumstances, he was enticed to ship as scribe, or overseer, in a coolie vessel. He states that he shipped for two years only, and that the Captain told him that our years consisted of only eight months, and these months of only twenty days each, giving only a hundred and sixty days to the year! At these Islands he was sold, or hired for a steward, but on his remonstrance his services were changed, and at length he went free and independent, married, and established himself as a successful merchant. Thus the Lord led him, and he is 'as a brand plucked from the burning.'"

LONDON MISSIONARY SOCIETY.

(*English Independents.*)

The Directors of this Society make the following statement :

"For many years the Papists have endeavored to secure a firm footing amongst our Missions in the South Sea Islands. These efforts have been put forth in Tahiti, in Samoa, and in the Loyalty Islands. But wherever they have contended with the truth on equal terms, their victories have been but few. In Tahiti and Samoa, the immense majority of the converts cling to the Word of God ; and even in the Loyalties it is only unscrupulous violence which has enabled them to make any progress."

Rev. Mr. Murray writes from the Samoan Islands :

"Our annual missionary meetings, at which the contributions for the year are made up, have as yet been held at but a few places, so we can only conjecture as to the amounts we shall realize. I don't think it will fall below that of last year, and that as you will see from the balance-sheet of our assets, which will reach you along with this, amounts to $1,400. Early in the present year Mrs. Murray and myself made a visit to Tutuila. I conversed with two hundred and seven candidates for Church fellowship, and of these we received new members, eighty-eight : restored members, fifty-five ; total, one hundred and forty-three. About eighty candidates remain, forty in each district. The number of members at the time of our visit was as follows :—Leone, two hundred and twenty-five ; Lagopago, two hundred and thirty-five ; total, four hundred and sixty. I received over £40 proceeds of sales of Bibles, sold since our former visit, and during our last. And if the people could have got money there would not have been a copy of the Scriptures unsold when we left.

—o—

The Christmas Festival among High-churchmen.—There was a midnight service on Christmas eve at St. Alban's, N. Y. city. The priests were robed, the incense pot was swung, the banners were borne in procession, and everything done in precise Ritualistic order. On the day of Christmas, the great function, we are told, was "High Mass." The music was Mozart's "Twelfth Mass." "Father Morill" was vested in laced alb, amice, chasuble, and maniple. It was a very fine show, but the scenes were strange and saddening, as the worship of what is yet nominally a *Protestant* church.

EDITORIAL NOTES.

"The Roman Catholic View of Education in the United States," is the first article in the *American Educational Monthly*, published by Schermerhorn & Co., 14 Bond-street, New-York. So plausible in argument, so subtle in sophism, so smooth in diction, and so apparently sweet in temper is this production, that some on a mere perusal may, perhaps, assent to its positions. Grant the editor of the "Catholic World," however, his demands, and our Common School system, the glory of our land, would be destroyed, and State education prostituted to serve sectarian bigotry. So important do we deem this subject, that we request our friends to read carefully our answer, the first article of the present number. We are glad to learn from Mr. Schermerhorn that an elaborate reply will appear in the next issue of the Educational Monthly.

The Sermon by Rev. H. D. Northrup, which we publish as our second article, will bear a careful perusal. In connection with it, we call the attention of our readers to the statement made by the editor of the *Pacific* in reference to the author of "Protestantism a Failure":

"We knew him when, in Sacramento, he was one of the editors of the first democratic paper ever published there. In those days, being a graduate of Harvard, he was addicted to Emersonian poetry and philosophy, and regarded Christianity only as one of the religions, and believed in Budh or Brahm as much as he did in the Trinity. He went to no church at all. After a few years he moved to this city, and here engaged in various literary and business pursuits. He was publishing here a not very brilliant magazine, upon the model of the old Knickerbocker Magazine, in 1856, and plunged into Spiritism, when that issue first came along this way. He filled many pages of the magazine with the silly marvels of that 'beautiful faith.'—But the magazine died of it, and he himself declined from the power of it. The next we knew of him, to our surprise, we learned he was engaged in study preparatory to taking orders under Bishop Kip. He preached in this city a year or two subsequent to 1860, and then returned to New-York. There, it seems, that he has in these days become an advanced Ritualist, with the prospect of becoming a Romanist. It would not be very strange, if back of Romanism he should find something more congenial still, and end life where he began it, in the Pantheon, where Budh and Brahm are not without honor."

From many of our brethren we receive assurances of the high value they put upon the *Christian World* as a help to them in their Monthly Concerts. We quote from a letter just opened: "Allow me to express the growing interest I have felt for some time past in the 'World' and the cause it represents. In selecting reading for our Monthly Concert, I have found it of more service to me than any other single publication,

including nearly all the missionary monthlies. The aspects of your cause are assuming broader and deeper and more absorbing interest, as the providence of God developes his wonderful designs in regard to the nations of the earth."

Though grateful for such cheering words, we cannot sometimes help the question, How is it that the very letters that contain them also assure us that collections for our work would be gladly taken, were it not for calls already too numerous and burdensome? We do not wish to claim that our cause is superior to all others; but we do ask, Is it not at the present time equal in importance to any, either at home or abroad? If it is, give us help now!

The providences of God, of late years, have been so marked among the nations of the Old World as to fix our attention almost wholly upon the people of that continent. No wonder then that American benevolence has flowed, like the gulf stream, across the Atlantic, and poured its warm tide upon European shores. This is well, but it is time for us to remember the moral deserts, which are a great part of our own continent? There is every reason that Mexico and South America should at once be reclaimed. The Directors of this Society believe this strongly, and therefore call upon the Church of the United States to enable them to carry out measures already adopted for the speedy evangelization of these lands.

Though we printed last month a larger number of copies than usual, so numerous have been the calls for the *Christian World* as to almost exhaust the edition. Will those who do not file our magazine please remember that we shall be very glad to receive copies dated January, 1869?

Numerous applications are made for books and tracts suited to the present aspects of the controversy between Protestantism and Romanism in this land. The Board hopes soon to meet these demands. A series of tracts, from the pens of men best acquainted with the subject, will be ready for circulation in a few days.

The following came to us without a name. It will speak for itself:

"For the cause of Christ I wish to devote this bit of gold, having retained it as a keepsake from a dear one who enlisted in the Maine Volunteers. One precious soul is of far more value than this bit to look on. That God may accompany it with His blessing, is the prayer of one who hopes in His mercy. I have often thought, where shall I send this? May God direct it to some precious soul."

MISCELLANEOUS.

Catholic Publications.—In an advertisement under the head of "How shall we get cheap books?" Lawrence Kehoe, General Agent of the Catholic Publication Society in the city of New-York, gives publicity to a fact that is not generally known. Indeed, it is not even known to the "bishops, priests, and zealous laymen" of the Catholic Church, as it is published for their information, and in answer to their repeated inquiry—"Why is it that Catholics have not cheap books?" These are the words of the advertiser: "The usual edition of a new Catholic book is fifteen hundred copies, and it takes about a year to dispose of it, which, even at present prices, only pays for the manufacture. Hence, with small editions, it is impossible to sell books any cheaper than the present prices."

The obvious design of this announcement is to explain why Catholics have not cheaper books; but the fact which will occasion the reader surprise is, that the editions of their authorized publications are so very limited in number. We know that the impression has prevailed, that, though their published books were not numerous their editions were very large, in some instances enormous, and sold at low prices.—It would be difficult to explain the origin and growth of such impressions, which, when they once find a lodgment in the public mind, can seldom be removed except by an open declaration of the truth, as in the above-mentioned advertisement.

The Catholic Publication Society propose to overcome their difficulty by the adoption of an experiment, which is to reduce the price by increasing the demand. They propose to publish editions, not of fifteen hundred copies as heretofore, but of ten thousand copies, at half the former cost. Hitherto there has been no demand for more than fifteen hundred copies, or the ediitons would have been enlarged or multiplied. There is no evidence of any increased demand in the reading public now, or the system of enlarged editions would not be proposed as an experiment. And so, the advertisement is an appeal to the "bishops, priests and laymen," to order each a hundred or more copies of an experimental book.

The last fact naturally suggests the following inquiries: "What is the object of publishing such enlarged and cheapened editions? Who are to become the readers of these books? And how are these books to be distributed?" All these questions are answered in the advertisement from which we have already quoted. Speaking of cheap books, the advertiser says: "That we need them is evident, especially in these times, when the attention of non-Catholics is so unusually drawn to the doctrines of the Catholic Church. We need books such as can be placed in the hands of sincere inquirers after truth; and they should be cheap enough to allow of free distribution by zealous Catholics when necessary,"

It is observable that the editions of future books are not to be enlarged and cheapened, that the books may find a freer and fuller circulation among the professors of the Catholic faith. These books are not intended to instruct or please, as is the case with books generally, and an ordinary circulation by sale is not expected, possibly not even desired. They are meant to be a sort of silent missionary, which may, by reason of their numbers and cheapness, find their way into the house and into the hands of every Protestant in the country.

If it is true, as is generally believed, that what priests and bishops buy, the lay members pay for, we have another fact worthy of observation. It is not meant that payment is made direct, but in the form of contributions, which are applied to any purpose required. And thus these books are to be paid for by persons who are not

expected to read them, and who, perhaps, may never know of their publication, unless they become the instruments of their distribution.

Whatever of theology there may be connected with the plans and purposes of the Catholic Publication Society, as foreshadowed in their advertisement, we leave to the consideration and criticism of such publications as treat upon religion. Our purpose was merely to explain, what we conceive to be a most extraordinary means to secure the sale and distribution of enormous editions of books, which, from the very nature of the attending circumstances, would otherwise fall flat from the press upon the hands of the publishers. It is worthy of notice, even though it may not be imitated.—*Yale Courant.*

What Rome Teaches.—In the "Glories of Mary," it is said "Mary so loved the world, as to give her only-begotten Son."—P. 449.

"Go to Mary . . . . Our salvation is in her hands . . . . He who is protected by Mary will be saved; he who is not will be lost."—P. 136.

MARY is:—

"Our only city of refuge."—P. 90.

"The only advocate of sinners."—P. 90.

"The only hope of sinners."—P. 90.

"In Mary finally we shall find life and eternal salvation."—P. 124.

"No one is saved but through thee" (Mary).—P. 135.

"O immaculate Virgin, we are under thy protection, and therefore we have recourse to thee alone; and we beseech thee to prevent thy beloved Son, who is irritated by our sins, from abandoning us to the power of the devil."—P. 233.

"No one comes to me" (Jesus Christ) "unless my Mother draws him by her prayers."—P. 540.

"She is the sinner's ladder; She is my greatest confidence; She is the whole ground of my hope."—P. 538.

"Many things are asked from God and are not granted: they are asked from Mary and are obtained. And how is this? It is because God has thus decreed to honour His Mother."—P. 106.

"*Modern heretics* cannot endure that we should salute and call Mary our Hope—'HAIL OUR HOPE!' *They say that God alone is our Hope, and that He curses those who put their trust in creatures. This is what the heretics say;* but, IN SPITE OF IT, *the Holy Church obliges* all ecclesiastics and religious *each day to invoke and call* Mary by the sweet name of *Our Hope*—THE HOPE OF ALL."

"The Virgin Mary is our *greatest Hope;* yea, *the entire ground of our Hope.*"—Gregory XVI., (the late Pope,) August 15, 1832.

"Thou (Mary) art *the only Hope of Sinners.*" ["Tu es Spes unica peccatorum."]—Roman Breviary, 9th September.

Such is the teaching of Rome! These are her practical lessons at the present time, for we quote from an authorized work, "cordially recommended" by the late Dr. Wiseman, and by every Papist Bishop in the world.

Rome among the Freedmen.—The Roman Catholics are doing all they can to get control of the colored people. They are to spend $600,000 in gold this year to make proselytes. The "Sisters of Mercy" may be found all along the coast of Florida, the priests in great cities, and monks wherever they can get a hearing. Protestants should be wide awake. The Catholics allow the colored people to sit on the same floor with them, while proud Protestants send them to the galleries of their churches. Not a poor Catholic man, woman or child, is allowed to suffer hunger. The poor black is cared for as well as the white. The "Sisters" will help the little negro girl to sew. The priest is "well-mannered" to the humblest black man.

Would to God that Protestant America realized the great work that is to be done among the freedmen. The nation is not yet half aroused. There are from 170,000 to 200,000 colored children under instruction in the South by the Romish Church.

Inspection of Convents.—There are now between two and three hundred convents, male and female, in Great Britain. What do we propose to do with them? We do not ask our Government to do what the Government of Italy did in 1866, and what the Provisional Government of Spain has done within these few weeks—that is, suppress these establishments, confiscate their property, and expel their inmates.—This the Governments we have named have done, avowing publicly as the reasons of their act, that these places were the abodes of indolence, and the nurseries of vagabondism and crime. All we ask is—and surely it is a modest and reasonable demand—that convents should be open to inspection by the authorities. The door of every citizen's dwelling is open to the law; the door of every factory and workshop is open, that the law may enter and see to it that no oppression or cruelty is done to any one within. But when the law comes to the door of the convent it finds it shut—bolted; and let the oppression, cruelty, and crime which may be enacted within, be what they may, law cannot enter either to prevent or to punish them. Every cathedral, meeting-house, and Jewish synagogue in the kingdom is open, and the law can enter any hour and satisfy itself that all is right. The door of the Popish convent alone is closed. Are Englishmen aware of this? Or are they willing that an anomaly so unfair, so alien to the whole spirit of the British constitution, and which is creating a new slavery on British soil, should be continued? We have been spending our blood and treasure to put down slavery in distant lands. We pride ourselves on the sacrifices we have made for this great object, and certainly for such an object no sacrifice could be too great. We boast of our love of liberty, and that the instant a slave touches our soil he is a free man; and yet without lifting a finger, or uttering a protest, we have permitted Parliament to set a hedge, through which law cannot penetrate, around these two hundred institutions of the worst of all kinds of slavery.—*Christian Times.*

BOOK NOTICES.

Captain Waltham: A Tale of Southern India. Pres. Publication Committee, 1334 Chestnut-st., Philadelphia.

We scarcely need the editor's statement—well qualified as he is to make it—that "in Captain Waltham the reader will find a life-like view of society in Southern India": nor his further intimation that the author had become familiarized with its peculiar atmosphere by years of residence. We can add, after the reading, that the eyes of the understanding were wide open, and their perceptive power keenly employed by the author during those years.—There are marks of unusual power and attractiveness in the book. Its style is crisp, transparent and vigorous, abounding in good Saxon Bible words. This, of itself, is a commendation to our youth.—The characters, English or native, are evidently persons, the incidents, though unfamiliar, are naturally told and full of interest. The acuteness of the Hindu mind is well illustrated in the discussions and colloquies about opposing religious beliefs and practices; and the spiritual tone of the book is earnest and healthful—all the more from the sharp contrasts of character, and the absence of model saints and sinners.

This we believe is the latest of the series of Missionary Stories issued by the Pres. Publication Committee. For easy and ingenious play of invention, for spirited

conversation, and for naturalness of description and narrative, it is among the very best. We commend it to the advanced children in our Sabbath-schools, and as well to the older members of our Christian households.—B.

Night Scenes in the Bible. By Rev. Daniel Marsh, D.D., author of "Walks and Homes of Jesus." (12 Illustrations.) Philadelphia, Cincinnati, Chicago, and St. Louis: Zeigler, McCurdy & Co.

Rightly believing that to appreciate the spiritual and heavenly truths of Revelation, it is of the highest advantage to be led into the places, to look upon the scenes and persons referred to upon the sacred page, Dr. March has here undertaken to realize this advantage to the extent of these many incidents of night-story.—With a thorough mastery of the facts of Biblical geography and history, and having made himself familiar with the scenes and customs of Bible Lands, bringing to his work a chaste and vivid imagination, a clear, wise judgment and pure taste, he has so graphically wrought out his narratives, that places, persons and incidents appear as if one walked among them and looked upon them to-day. And this is done without seeming effort, evidently with the single purpose intimated in the closing sentence of a thoughtful, graceful preface: "From the Night Scenes in Sacred History, the author has sought to bring forth some rays of light to cheer the dark hours of life, and to guide pilgrims on their way to that land where there shall be no night."

We gladly respond to the strong and truthful words of commendation written by Albert Barnes, Dr. Fisher of Utica, and Prof. Phelps of Andover. The latter says:

"The aim and place of the book, so far as I know, are entirely new in our religious literature. The execution is admirable. One cannot but be struck with the rare combination of instructive thought and glowing imagination, with a chastened taste and a pure style. It gives me pleasure to commend the volume as a valuable addition to the libraries of Christian families, and also as a model to preachers of *picturesque* discourse illustrative of the Word of God."—B.

The Mother at Home, *and Household Magazine.* Edited by Mrs. Henry Ward Beecher. Hosford & Sons, Publishers, 57 and 59 William st., N. Y.

We know not how often we have wondered why it was that our country produced no first class magazine with the above title. If ever such a work were a necessity, it is in our land, at the present time. One whose profession calls him much away from home, cannot fail to see how children seem in our day to rule the household and dictate terms to both mothers and fathers. It is not the want of love that leads many a mother to give her boy such latitude.—It is the want of tact, or rather of education as a mother. We do hope Mrs. Beecher's magazine may become the most useful and popular periodical of America, and make, not boarding houses, but homes that shall be an ornament to our country.

Isaiah, with Notes Explanatory, Critical and Practical, for Pastors and People. By Rev. Henry Cowles, D. D. New-York: D. Appleton & Co.

We have not seen the series of volumes by the same author, on the minor prophets and Daniel and Ezekiel. If Isaiah is a fair specimen, they must have proved profitable to the public as aids in Bible study. The book before us is what it professes to be, critical and yet practical. As a text book for a Bible-class, or a brief commentary for the closet, the volume we think will prove invaluable. We bespeak for this work a large circulation.

The Orphans' Triumphs; or the Story of Lily and Harry Grant. By H. K. P.—New-York: M. W. Dodd. 16mo., pp. 295.

A pleasing narrative of child life, detailing the influence which the pious training of even one young child may exert on the associates which, in Providence, may be its in increasing age. The story is simple, the characters drawn without too much exaggeration, and the action generally good; and we take it to be a book which will do good among the young readers it is designed for.

God's Acre. Miss E. Osborn seems to have caught inspiration from Longfellow's exquisite poem, in transferring his idea to her painting. Two little girls, on a visit to the grave-yard to wreathe the tomb of a mother, persist in their undertaking tho' the snow falls fast and a strong North wind almost turns inside out their umbrella. The Cromo-lithograph, as published by Fabronius, Gurney & Son, 707 Broadway, N. Y., is truly pretty, and would adorn any mantel-piece.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th January, 1869.

MAINE.

Augusta. John Dorr 1 00
Bucksport. Cong. Ch. 22 56
Freyburg. Cong. Ch & Soc'y 22 00
Falmouth. 1st Cong. Ch. & Soc'y 15 60
" A friend 1 25
" 2nd Cong. Ch. & Soc'y 3 09
Yarmouth. 1st Cong. Parish 31 00
— 95 99

NEW HAMPSHIRE.

Great Falls. Cong Ch. & Soc'y 6 00
Littleton. " " " to make Rev. C. E. Milliken, L.M. 31 03
" M. E. Ch 6 77
Lyme. Cong Ch. & Soc'y add. to make Mrs. H. A. Hazen, a L.M. 27 00
Laugdon. Through Rev. M. Gerould 5 75
Hampton Cong. Ch & Soc'y 7 00
Temple. Dea. Nathan Wheeler $5; Warren Keyes $5 ..... 10 00
Sanborn Cong. Ch. ..... 17 25—110 80

VERMONT.

Springfield. Cong. Ch. makes John C. Loveland, Henry Closson, Fred. Parks and Geo. Bowers, L. M's 117 50
Grafton. Cong. Ch & Soc'y, add 4 00
Benson. Cong & Meth. Ch's 17 77
Orwell. Cong Ch. & Soc'y makes E. M. Wright, L.M. 33 50
Ascutneyville. Rev. S. S. Arnold 4 00
— 176 77

MASSACHUSETTS.

Boston. Albert Gay 1 00
Westport. Rev. H. P. Leonard 1 00
Monson. A. W. Porter 200 00
Granville. A friend 30 00
Centreville. Cong. Sab. School, Rev. G. H. Moss, for Cretans 10 00
Brighton. Rev. D. T. Packard 1 00
Coleraine. Cong. Ch & Soc'y 6 00
Hawley. " " 9 53
Buckland " " 21 36
Shelburne Falls. Cong. Ch & Soc'y 15 20
Holyoke. 2nd Cong. Ch for Spain 20 01
Ladies' Mc. Iow Gen'l Benev. Ass'n. 12 00
New Braintree. Cong. Ch. in full of L.M. for Dea. Morris Pollard. 20 30
Sherborn. Ortho Cong. Ch. & Soc'y. 16 71
Worcester. 1st Ch. & Soc'y 66 45
Brookfield. Cong Ch & Soc'y 68 14
Walpole. Ortho. Cong. Ch & Soc'y. 25 00
Pepperell. Cong. Ch & Soc'y 9 50
Auburndale. " " " 194 43
Templeton. " " " in full of L.M. for Rev. L. Sabin, D.D. 16 25
South Dedham. Cong. Ch. & Soc'y. 32 75
Cambridgeport. Prospect Ch. & Soc. 98 77
E. Randolph. Cong. Ch & Soc'y, add. 10 75
Littleton. " " " 7 00
Lowell. John st. Ch. & Soc'y, for L. M's of Mrs. Wm. H. Richardson and Mrs. Mary G. Benjamin 221 01
Newton Centre. Cong Ch & Soc'y .. 97 15
Danvers. Mapel st. Ch & Soc'y 30 33
West Newton. Cong Ch. & Soc'y ... 102 55
Boston. Miss C. Newman $100, Miss A. B. Newman $10 ..... 110 00
Andover. So Ch. & Soc'y 75 15
Cambridgeport. Ladies of Prospect street Ch. for Miss Rankin ... 50 00
Charlestown Thomas Edwards 10 00
Lowell. John st. Ch. & Soc'y 6 28
— 1,603 25

NEW YORK.

Candor. Cong. Ch. 15 35
Binghamton. E. Hawley 50 00
N. Y. City. Stewart Brown 100 00
" " "P" 100 00
Canandaigua Anonymous 1 00
New York. Womans' Union Miss'y Soc'y for Miss Rankin 75 00
N. Y. City. R. H. Van Anken 20 00
Batavia. Pres. Ch. in part 43 85
Victor. M. E. Ch. 3 74
Big Flats. Pres. Ch. in part 6 05
" Union Meeting 4 54
Durham. Rev. Alvin Cooper 5 00
Brushland. Mrs. M. J. Black for Miss Rankin 5 00
New Hartford. Pres. Ch. 25 25
N. Y. City. Wm. Brinkerhoff 50 00
Upper Aquebogue. A. B. X. 12 50
Port Richmond. Quarterly coll'n in Ref'd Ch, by A. W. Sexton, Tr. 35 00
Tarrytown. M. E. Ch. 6 03
N. C. City W. H. Aspinwall 500 00
Rhine Cliff. Mrs. J Schultz 1 00
N. Y. City. Bible Society for distribution of Bibles in Italy 1,000 00
Brooklyn. Gen. Loomis, U.S.A. ... 5 00
N. Y. City. J. R Hurd 25 00
" " Thos Jeremiah in full of L.M for Mrs. E J. Simonson 5 00
" Alexander Van Rensselaer to make Mabel Van Rensselaer a L.M. 30 00
" E. C. Richards for L.M 30 00
Batavia. P. L. Tracy 50 00
Brooklyn. Central Cong. Ch. 88 90
Utica. Mrs. Agnes Horseburgh 5 00
— 2,318 21

NEW JERSEY.

English Neighborhood, Ref'd Ch .. 15 00
Woodside. C. C. Him. 5 00
Newark. N. E. Allen in full of L.M. 20 00
" North Ref'd Ch. for L.M ... 35 10
" Spencer st. Sab. Sch'l to make Miss M. A. Rasch, a L.M. 30 00
" W. R. Sayre to make F. F. Sayre a L.M. 30 00
" M. Sare to make H. N. Sayre a L.M. 30 00
Bergen. Cash 1 00
— 166 10

CONNECTICUT.

Milford. 1st Cong. Ch., add..... 3 00
Winchester Centre. Alvah Nash.... 1 00
Goshen. Cong. Ch..... 20 00
Torringford Harvey Watson..... 4 00
Farmington. R.L Hills..... 5 00
New Haven. A friend..... 4 00
Ansonia. 1st Cong. Ch. to make L. Barker, L. M..... 32 13
Plymouth. In full for L.M for Rev. H. E. Cooley..... 28 10
Ellington. In full of L. M. for Rev. H. B. Woodworth..... 3 75
Hartford. Asylum Hill Cong. Ch. add..... 5 00
North Manchester. Cong. Ch. in part of L. M., for Rev. E. A. Adams..... 20 50
South Manchester. R. R. Phelps.. 4 00 —— 137 48

PENNSYLVANIA.

Moorcheadville. John Moorehead.. 1 00
West Chester. Pres Sab. Sch'l add for L.M. of Wm. E. Barber.. 5 00
Louisburg. Pres. Ch..... 36 00
Alleghany. 1st Ref'd Pres. Ch..... 20 00
Newtown. Ref'd Ch..... 5 50
Philadelphia. Central Cong. Ch.... 30 50
Mahanoy City. Pres. Sab. Sch'l.... 15 00
Philadelphia Marple Pres. Ch..... 21 41
" Jas. S. Earle $.0, J. C. Farr $5, Jas. Queen $5, W. Taylor $5.. 65 00
Lionville. Rev. S. Sentenan..... 5 00
Mahoning. O S. Ch..... 20 00
Canonsburg. Chartiers O. S. Pres. Ch. in part of L D. for Rev. Wm. Ewing..... 66 40
Bethel. O. S. Pres. Ch..... 35 00
Belle Valley. Mrs. R. Russell..... 7 00
Chartiers. U Pres. Ch. add for Italy 24 00
New Castle. Mr. Agnew..... 5 00
" " O. S. Pres Ch. in part .. 38 56
" " U. Pres Ch. in part for Italy 48 25
" " J. Wilson for Italy..... 30 00
" " Bapt. Ch. in part..... 9 20
" " Cash..... 1 00 —— 488 82

ILLINOIS.

Chicago. Rev. W. B. Trux on L.M. 5 00
Charleston. Members of Pres. Ch. $39 50; others $10.50..... 50 00
Pittsfield. Cong. Ch..... 17 15
Geneseo. Ladies by Mary P. Ford.. 3 00 —— 75 15

INDIANA.

Indianapolis. A. D. Wood, for L.D. 25 00
Sullivan. Pres. Ch..... 6 45
" Christian Ch..... 6 05
" Meth. Ch..... 5 20
Columbus. Bapt. Ch..... 2 27
Mitchell. G. Donaldson $5, Moore Bro., and Dr. E. Goodwin $2 each, others $17,50, to make Thos A. Steele a L. M..... 26 50
Salem. G. Knight $5, J. May $2, H. Henderson $2, others $21, to make Rev. J. St. John a L. M. 30 00
New Albany. 2nd Pres Ch. add.... 11 00
Evansville. Mrs. L. Brown..... 5 00
Bloomington. John Dinsmore..... 3 00 —— 120 47

OHIO.

Wellington. Cong. Ch. & Soc'y..... 49 25
Columbus. Estate of D. T. Woodbury..... 470 00
Dayton. 1st Eng. Luth. Sab Sch'l for Greece..... 20 00
Walnut Hills. 1st Pres. S. Sch'l for Miss Rankin..... 50 00
Springdale. 1st Pres. Sab. Sch'l for Greece..... 30 00
Xenia. 1st U. Pres. S. S. for Italy.. 36 70
" 1st U. Pres. Ch. add..... 5 00
" 2nd U. Pres. Ch. add..... 75
Cincinnati. Mr. Sergent $5, Mr. Brown 3 doz. thimbles for sch'l, Mrs. Post for the poor $2.50, A friend $1, Fisher 3 boxes children's combs, Mr. Williamson 1 bonnet..... 8 50
Lebanon. 1st Pres. Ch. Messrs. Scott, Publis, Mrs. Gould $5 each; Manning, Anderson, Mrs. Rogers, Tichenor $2 ea.; Steele, Frost, Smith, Wilson, Morris, Smith, Rodgers, Gilchrist, Smith, Bernham, McBurney, Mrs. Smith $1 each; others $1.25, to make Jas. M Smith a L M..... 35 25
" Bapt. Ch., R. Boake $5, A. H. Dunleavy $3, J. Simonton, Mrs. Egbert $2 each; Lewis, Leonard, Thomson, Mrs. Ford, Sage, Corwin $1 each; J. W. Thompson 50c..... 18 50
" 1st Cong. Ch Sab. Sch'l $5.16; Mrs. Parshall $5, Munroe, Williamson, Dyke, Smith $1 each; Miss Dunham 50c..... 14 66
" Meth. Prot. Ch., Farner $2, Hutchinson, Rockhill, Lewis, Osborne $1 ea.; others $2.25.. 8 25
" Children's Aid Society..... 11 06
" Cumb. Pres. Ch. Mrs. Nelson $1.50, Dale, McKean, Sellers, Nelson, Bennett, Miss Waters, $1 each; others $1 50..... 9 00
" A. Holbrook $5, Jos. Holbrook $1, Mrs Holbrook $6 25 12 25
" So. West Normal Academy 17 50
College Hill. Pres. Ch. to make Geo. F. Sadd a L.M..... 31 00
" " Female College..... 21 20
Springdale. Pres. Ch. to make J. Moore a L. M..... 42 00
Glendale. Pres. Ch..... 20 30
Lockland. Pres. Ch. in part..... 31 81
Walnut Hills. Lane Sem'y Pres. Ch. in part, Messrs. Chamberlaine, Rossetter, Mrs. H. Norton $10 each; Alexander, Evans, Herney, Mrs. Bates, Evans $5 ea; R. Folsom, Mrs. Smith $3 ea; Mrs. Hicks $2, Mr. Kendall $1, others $93.31..... 157 31
Hamilton. A. Kennedy..... 2 00
Oberlin. 1st Cong. Ch..... 65 66
Bridgeport and Martin's Ferry. To make Rev. G W. Chalfant a L.D..... 102 55
Martin's Ferry. Wm. Clark in part L.M..... 15 00
Bellaire. M. E. Ch..... 13 00
" Rev. D. H. Laverty..... 5 00
" O. S. Pres. Ch..... 41 20
Steubenville. U. Pres Ch. for Italy. 26 25
" O. S. Pres. Ch..... 21 47 ——1,393 42

WISCONSIN.

Turtle. E. A. J..... 5 00
Lodi. Rev. Warren Mayo..... 1 30——6 30

WEST VIRGINIA.

Forks of Wheeling. A few friends. 15 00
Wheeling. M. E. Ch..... 13 00
" Knox, Turner, Cash, Cummings, Kelley, Richardson, Allison $5 each; Cash $6.50.. 51 50 —79 50

Total, $6,765 17

THE CHRISTIAN WORLD.

Vol. XX. MARCH, 1869. No. 3.

*MATAMOROS.**

MANUEL MATAMOROS was born in the city of Malaga, in the year 1834. As to most of the youth of the middle class, the army presented to him the surest means of advancement and comfort ; for while the masses of the people gain a precarious livelihood, the Queen takes good care that her soldiers go well clad and fed, as their appearance everywhere testifies. In due time Manuel was matriculated as a cadet in the *Colegio de Infanteria* of Toledo, where he passed three years of his life. While still young he lost his father, a Lieut. Colonel in the Artillery, and this circumstance, together with a certain repugnance which he now felt to the military career, led him to return to Malaga, and devote himself to the care of the paternal estate.

But the time had come for the Gospel-seed to germinate in Spain.—Since the days of Borrow and Graydon (1835--40) there had not been wanting unseen hands to let fall an occasional printed word of light and life upon this arid soil. Nothing is too hard for God, and Christian men in England had been long praying that the people's Reformation might speedily come for Spain. In 1857 Matamoros was in Seville, the lovely old town on the Gaudalquivir. A tract was put in his hand, tremblingly, we may conceive, yet, as the event proved, at the bidding of "Him who openeth, and no man shutteth." This prepared the way. Manuel was engaged with certain literary compositions designed for the Spanish stage—a career which he had followed of late with marked success. This business conducted him to Gibraltar, that mighty rock given by God to the English, as if to found there beneath its great shadow a church for the weary land behind it, which should be impervious to the tempests of persecution and the floods of sacerdotal rancor.

Late one calm Sabbath afternoon, Matamoros was walking in the principal promenade of Gibraltar, meditating the details of his forth-

* The above interesting account of Matamoros, written by Prof. W. J. Knapp, we received from our President, WM. A. BOOTH, Esq.

coming drama. As he paced slowly along, absorbed in his worldly plans, the clear tones of a chapel bell aroused him. It was a voice crying in this wilderness of Europe, "Prepare ye the way of the Lord;" but Manuel heeded it only an instant. Again the peal rang out, and bounding from cliff to cliff of Calpe, sped far over the beautiful bay, and on across the narrow strait, till it died away among the caverns of Abyla. This second summons turned the mind of the dear child of Spain to the story of Andrew Dunn, slipped cautiously into his hand on the banks of the Gaudalquivir. He called up his father's religion, his mother's faith, the associations of other days; these might be in error, the tract said so, yet they were the household gods he had been taught to venerate, and mighty is the spell of home. Father was gone now, but that made his dying trust more sacred in the eyes of the affectionate son; mother was alone in Malaga now, and at this vesper-hour was kneeling on the cold marble of its grand Cathedral, invoking the protection of *Maria Purisima* for her absent boy.

Again, the third time, he heard the bell that called men to the house of God. His previous reflections had softened his heart, and kindled strange emotions, that he could not explain. He bent his steps at last to the chapel—the Protestant chapel—and entered the quiet sanctuary. The service was in the Spanish language. The extemporaneous prayer was something quite new to the young man, reared amid the magnificent litanies of the Romish system, and its simple power struck him. But when, throughout the sermon, he heard constant reference made to the Scriptures, and urgent recommendations to peruse them, he resolved within himself to search and see whether these things were so.

The meeting over, he asked an officer of the chapel where he might purchase a Bible. The kind-hearted "son of the Rock" informed him that it was not for sale on Sunday, but immediately presented him with a copy of the New Testament. Never was a gift of this wonderful book more wisely bestowed. Matamoros returned to his lodgings with his treasure, and began to read. Hour after hour passed, until he had read through the live-long night, and when the cannon of the fortress announced the morning of a new day, the dawn of a new day had commenced to shine into his soul.

He rose up to the fearful struggle which the light revealed to him.—Go through his country, reader, and witness the universal unity, the league with death, then pity the young Spanish Christian. He saw the difficulty and the danger before him, but he exclaimed to a friend, in the language of Paul, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

I cannot have space to follow him as he went from place to place tell-

ing the story of the cross and the full redemption wrought out there, and exhorting his fellow-countrymen to believe and be saved. The whole is a marked instance of the power of God, and if He will, I propose to give it to the Christian public in another form than this.

Matamoros labored successively in Malaga, Seville, Granada, Jaen, and Barcelona, in each of which cities large numbers heard the glad tidings with joy, and formed secret churches. In Malaga a group of more than ninety persons were gathered, among whom were the mother and relatives of the young pioneer. But the enemy who so long ago sowed tares in the midst of the wheat, was not dozing now. A young man, Nicolas Alonso by name, while pursuing his studies for the priesthood in the *Seminario* of Granada, was one day surprised in the act of reading a New Testament. His examination led to the discovery of a Protestant work in the city, and the implication of one Jose Alhama, on whose person was found a letter addressed to Senor D. Manuel Matamoros, Barcelona. The telegraph was applied to, and in a short hour Matamoros was lodged in prison. This occurred Oct. 7th, 1860. Some eight days thereafter, the whole Tribunal presented themselves in the prison. The Judge solemnly demanded, "Do you profess the Catholic, Apostolic, Roman religion?" "My religion," replied Manuel, "is that of Jesus Christ; my rule of faith is the Word of God, or the Holy Bible, without one word more or less: such is the basis of my belief. And in this I am confirmed by the last sentences of the Apocalypse, and many other statements of the Apostles in their Epistles. The Catholic, Apostolic, Roman Church not being based on these principles, I do not believe in her dogmas, and still less do I obey her in her practices."—*Judge*—"Are you aware what you are saying?" "Yes, sir, and I will not retract. I have put my hand to the plough, and I will not withdraw it."

The official Spanish report from which I have translated the above account of the examination at Barcelona adds: "This affirmation produced extraordinary surprise among the members of the Tribunal, who had not heard the like in many years." *** "Matamoros was taken to Granada, and the news of his profession of faith, made before a court in the heart of a prison, was scattered over Europe with marvellous rapidity, and those whom the law condemned as criminals in Spain, were looked upon as martyrs by millions of Protestants elsewhere."

The aged Cipriano de Valera, whose version of the Scriptures had brought light to young Matamoros' heart, wrote in 1588: "I testify to my nation that the zeal of God is in her. You will find very few Spaniards who are atheists, or without any religion; only their zeal is not according to knowledge, not being ruled by the Word of God. If my countrymen left the Pope, it would soon be over with him; he would be like the sick man given up of his physician, having received the ex-

treme unction without any hope of salvation." Prophetic legacy of the sixteenth century! Austria, Italy, France and Portugal are withered limbs of the Papacy to-day; it remains for Spain to administer the extreme unction, and Valera's oracle is history.

But before the priest, comes the doctor, and before the extreme unction, comes the secular power. So Spain, in 1860, lifted up her hand, and smote the rising heresy, till the last remnant seemed to have been bound fast in the dungeons of Granada and Malaga. But the Word of God is not bound. The people grew sadder and more thoughtful. The leaven is working slowly, silently, permeating the whole lump.

Matamoros languished in his cell for three years. The trial at length came on, and resulted in a sentence of eleven years hard labor in the galleys for the young Christian. But these are not the days of Torquemada; there are brighter spots on the map of Europe than there were in the time of the Arch-Inquisitor; there is a different spirit abroad now, and that spirit was called upon to act. Protestantism issued her protest anew. The Evangelical Alliance sent a committee of delegates from each nation, to Madrid, in behalf of their condemned brother. The Queen was petitioned not only by these, but also by Jews and Gentiles, Catholic and Protestants, by the liberal minded of the entire continent. The English, French, Belgian, Swiss and German press teemed with articles denouncing the intolerance of the Second Isabel. Universal public opinion was added to the pressure exerted by the committee.—The trial of Matamoros was reviewed, there was found a flaw in it (!) and the verdict was commuted to banishment from Spain—for life.

Life! How much of that was left to the exile, let the following short extracts from letters of his, and his fellow-sufferer, Alhama, suggest:—"The tribunals in this place (Granada) are acting in a satanic and inquisitorial manner with us; my physical powers are rapidly sinking, and the thread of my life appears nearly spun out. The dampness of these prisons is killing me; but every step I take towards the tomb strengthens my faith." And Alhama writes: "Yes, I suffer very, very deeply. You will imagine all if I tell you a little. They are constantly trying to make my poor wife ashamed of her husband. They call me thief; they assail me with insults and opprobrium. These priests, who are called ministers of Christ—how can they be his priests? Oh, my poor children! your father will probably die the death of felon and a galley slave, but he will die confessing his faith. N——, be the protector of my poor orphans. My mother, at her great age, cannot long survive my misfortune; and my poor wife, only just convalescent when I was arrested, is, they tell me, dying. I suffer with patience all that is hardest in our undeserved captivity. Be firm, grow in faith; we put our trust in God."

Deprived henceforth of the privilege of laboring in Spain, Matamoros

was nevertheless not idle. After visiting various countries, and interesting the Christian public in his cause, he commenced the study of theology, or rather continued it, under able instructors in Switzerland. He also caused schools to be established in Pau and Bayonne, in France, to which young Spaniards of piety were invited, and in which they were educated. Thus he prepared for a better day, ever firm in his faith that God would surely visit his people. But the health of Matamoros was broken, and now began rapidly to decline. The planting of a new Spanish school at Lausanne, led him there once more, as the sequel proved, to die.

His character and spirit can be best seen in his correspondence, and from this I shall make a few extracts, as also from a journal of his last moments, kept by his Swiss friends.

Writing to Mme. B., of Lausanne, he says : "I am very weak, but the physicians declare that I am better ; however it be, the Lord is my all. When I began to grapple with the agonies of death, I desired life, I now desire nothing but the perfect realization of the will of God.—Lately, certain features of the work have preoccupied me ; but I place myself at the disposal of Him who has thus far directed me. He will make a perfect use of what is His. I love life, but in this solemn hour, the question is not to know if I love it, but whether the Lord wishes to preserve it."

At this time he wrote of his mother as follows : "With regard to the work in Spain, I have very comforting intelligence, but the official report will give us details of it all. The news from my family are distressing, indeed. They think my poor mother will probably lose her sight. Oh, my mother! she suffers extremely, but they do not believe her illness is unto death, although of a very serious character. Dear mother—she is a true martyr on the earth. They write that she bears up under it remarkably well, and displays a heroic faith. Oh! who will tell her how much I love her? But I am sure that God himself will let her know that I love her beyond all expression. May the Lord support thee, dearest mother—may he bless thee with the richest blessings."

The following was dictated by him in Spanish, and sent to his young compatriots, at this time scattered among a few pious families of the Canton de Vaud : "With what sympathy I write you, with what love I address you these words! * * * * At this solemn hour to me, I want to tell you that I love you, that your spiritual future is the object of my prayers. Consider my position. Still young, and in the first years of my Christian activity, the thread of my life will soon be severed ; what would become of me if I did not believe in a Saviour like Jesus Christ? He is to me, in this condition of pain, my friend, my help, my strength, as he is my salvation. Farewell, dearly beloved! may the Lord bless you with his most precious benedictions."

Protestantism—A Success.

BY REV. H. D. NORTHROP.

It may be well to consider some of the specific charges which have lately been made against Protestantism.

1. It has been declared "*the parent of modern Rationalism and Infidelity.*" We are assured that but for this accursed schism we should not now be afflicted with all the false *isms* which, like the plagues of Egypt, have been let loose among us. But there seems to be one thing wanting to make this charge complete. It ought to be affirmed that Protestantism is not only the parent of infidelity, but of all sin. If its logical tendency is unbelief, since unbelief is the root of all evil, why not say at once that there is no way of accounting for total depravity but by Protestantism? Common sense asks whether any thing that may be called an efficient cause, can logically produce that which is its very opposite. There may be mystery in religion, but there need not be nonsense.

In this specification there is at the outset a false assumption. We deny the truth of the premises. It is taken for granted that whatever is outside of the Papal system is Protestantism. Rationalism assails the Bible, assails Christianity, assails this infallible, historic Church, and therefore, according to this new method of reasoning, Rationalism is a part of Protestantism. This is a gratuity we must excuse ourselves from accepting. And for this reason, that Protestantism is a religion—not an irreligion—and it is a religion which stands directly opposed to every phase of skepticism. Its all-pervading doctrine is belief, even as faith is the essential requirement of Scripture. It is forgotten that we protest as strongly against all shades of infidelity on the one hand, as we do against all the errors and corruptions thrown around a pure Christianity on the other. Protestantism is an unflinching protest against every form of Rationalism, just as truly as it is a protest against every form of error in the Christian Church. Hence it is that there are those who protest against Protestantism, and clamor for the reformation of the Reformation. Our faith denies their skepticism—how then is our faith the parent of their skepticism? And yet when we say, "Give us the simple Gospel, give us the plain Bible, give us the Church in its early purity, give us justification by faith," we are told that all this means, "Give us infidelity!" We commend this logic to any man who is hard up for argument, and yet is bound to make out his case.

But it is said that the real tendency of Protestantism, the inevitable result of private judgment, and of breaking away from a church which does all a man's thinking for him, is Rationalism. Those who make this statement ought to put in the proviso that it shall not be examined. None will accept it except those who have already signed away their

private judgment. It denies the possibility of any such thing as an intelligent belief. It requires that a man shall shut his eyes, and take his creed, as he takes his doctor's prescription. Besides, the statement is absurd, for it assumes that those who exercise their private judgment and discard the Papacy, are all infidels, which is plainly contrary to fact. Because some men in the use of private judgment turn skeptical, it does not follow that all who judge for themselves *must* become rationalistic, or that there is an inevitable tendency in that direction. For one man to pervert his liberty and take his own life, does not prove that all who have liberty are to become suicides.

But we are not satisfied with this view of the argument; we prefer to turn it. Roman Catholicism, and its satellite, High Churchism, are far more responsible for modern infidelity than is Protestantism. It is the rebound from sickening superstition and falsehood which has thrown men into Rationalism. Disgusted with the Papal religion, that takes its life-lease from ignorance, they naturally pass to the other extreme, where they reject whatever claims to be the Christian religion in any form.—The words of Kirwan to Bishop Hughes are pertinent here. After he had discovered his mistake, and broken through the delusion of Popery he says: "Every thing that I had ever learned from parent and priest to esteem as religion, was now rejected as false; and not knowing but that this was all of religion that was in the world, I had no alternative but infidelity. I had no test but my reason, and when I brought your system to that, I was compelled to reject it, not only as false, but as a monstrous absurdity, and with it, all religion. Nor have I any hesitation in saying that the process of my own mind from Popery to infidelity is that through which multitudes of minds have passed, and are now passing. Hence the infidelity of France, of Spain, of Italy." This is an emphatic refutation of the charge that modern unbelief is the fruit of the Protestant faith.

In this connection it may be well to notice some assertions respecting the religious condition of New England. It is affirmed that this once favored section has been burned over by Protestant revivals, and by the reaction, skepticism has come in with fearful devastation. So that but for these revivals, New England might now be in a happy condition, and sound in the faith. That there may be spurious excitements we would not deny, but we do deny that a genuine revival of religion is productive of infidelity, any more than the sun is productive of darkness. It may safely be said that except for Dr. Nettleton's glorious work, there would now be many more churches contending against orthodoxy, and holding a half-infidelic creed. It has been estimated moreover that in the revivals of his time thirty thousand persons were converted. Perhaps it is our obtuseness which fails to discover any skepticism in all this. If New England, or any other part of the country, is drifting away from the

Christian faith, it is not by reason of genuine revivals, but from the want of them.

We dismiss this charge with one more consideration. It is evident that whatever may be called modern infidelity is only the outgrowth of that unbelief which is natural to man. We would like to be informed how the Protestant religion, which makes, not denial, but belief its corner-stone, can be the efficient cause of all modern delusions and errors.—Moreover, if there was no unbelief before the Reformation, if there were no Epicureans, no Saducees, no Nicolaitanes, if there never was such a thing as Rationalistic denial, then we yield the point. Whoever brings such a charge as that we are considering, will have a hopeless task to prove it—History is against it.

2. It is charged against Protestantism that "*It wants Catholicity.*"—It is maintained that the universal Catholic faith, extending in time back to the apostolic faith, and in space throughout Christendom, can be found only in the Greek, or Roman, or Anglican Churches. We shall show that the greatest and most essential doctrine of Christianity, is held by the true Protestant Church of whatever denomination, by all branches alike, and that it runs straight back to apostolic authority.—When we have done this, we shall have at least answered those who, in their mighty wisdom and self-righteousness, ever denounce us because we have no Catholic faith.

The question of all questions is, how shall man be just before his God? There is no one who will deny this statement. Christianity is intended to prepare men to live aright and die in hope. No one will for a moment affirm that the very essence of the Gospel scheme is any thing but salvation. The Greek Church professes to teach the way of eternal life. The Roman Church professes to do the same. The Anglican Church professes to do the same. And so does the Protestant Church. And as Christianity means simply salvation, so it means salvation by Jesus Christ, and by Him alone. Now suppose we ask the Greek or Eastern Church, Do you think the one great essential doctrine of Scripture salvation by Christ? and it answers "Yes." We ask the Roman Church, Do you teach salvation by Christ? and it answers "Yes." We ask the Anglican Church, Do you teach salvation by Christ? and it answers "Yes." Then we say the Protestant Church does precisely the same, and if yours is a Catholic faith, so is ours. Understand, that if this is the sum and substance of your creed, as it is of the Bible, then we claim as much Catholicity as you, for we hold, and contend, and suffer for the same.

But suppose we ask the Greek Church, Do you teach salvation by Christ? and it answers "No." We ask the Roman Church, and it answers "No." We ask the Anglican Church, and it answers "No." Then we will drive you from your boasted Catholicity. For if you do not

teach salvation by Christ, you teach a falsehood. You stand impeached, convicted of heresy, and our evidence is God himself speaking through His eternal truth; and whatever you call your faith, whether Catholic or any thing else, it is not the faith of the Gospel. We say to these Churches, either you hold this fundamental truth, or you do not. If you do, we are as Catholic as you. If you do not, you stand before High Heaven convicted of heresy, and your boasted Catholicity is a falsehood.

Mere universality is not certain evidence that a thing is right. If it is, then sin is right, for it is the most universal thing in existence, extending through all the space where man is found, and back through all time. But if it can be shown that any matter of belief has extended back to the apostles and early Christians, this is received by Protestants, and hence it follows that we have as much true Catholicity as any Church on the face of the earth. And the only reason why we protest against many of the dogmas and ceremonies of the Papal system is, that they cannot be proved to be Catholic, dating back to apostolic custom and authority. Prove their divine sanction! We ask no more.

But it is sometimes said to Protestants, "Your faith cannot be Catholic because it has no unity; you are divided; one sect teaches one thing, and another teaches another thing." None but a superficial observer would make such a statement. Because there are separate churches, and diversity in forms of worship, and government, this does not destroy the unity of belief in those doctrines of Scripture which are fundamental and essential. Different organizations may yet be pervaded by the same spirit. I would call any one a simpleton who should gravely pronounce my Bible false, because it was not bound like his. It is not a question of cloth, or sheep, or morocco, although there are some men who can never get deeper than these. They have an eye only for externals.

3. It is charged against Protestantism that "*It has lost its hold upon the masses, or does not reach them.*" Therefore it has failed! Granting this to be true for argument's sake, did it ever occur to any one that if Protestantism has failed in this respect, so has Christianity itself? The Gospel has not yet permeated all ranks of society. Take the churches of every name in New-York, or throughout the country, and they have not gathered in their embrace half of the population. Would you say that the Christian religion is all a sham, a delusion, and a falsehood, because there are multitudes who have never welcomed its light and liberty and felt its divine power in their personal experience?

But the real question is not whether a thing reaches the masses. The devil reaches them pretty effectually, but he is the devil for all that.—Grog-shops reach them, but would you argue from this that they are a divine institution? The European Circus, lately in New-York, reached them, and called out the people by the thousand, as it paraded the

streets. The secret of it all was a lion in full show, women gaudily dressed, a cheap pageantry. The masses were on hand.

The question, we repeat, is, whether Protestantism is right—not whether it has found its way through all classes of society. I had rather reach one man to lead him to the cross of Christ, to elevate him, to pour God's clear light upon his soul, to give him an intelligent apprehension of revealed religion, to make him a better man and set him on the track of moral rectitude and immortal glory—than to reach ten thousand men, only to hoodwink and delude them, only to trifle with their credulity, only to rivet the fetters of their ignorance more firmly, only to fleece them and fatten on the spoils, only to teach them errors and menacing dogmas, only to give them a serpent when they cry for fish, and a stone when they stand pleading for bread. Reaching the masses! For what purpose do you reach them? What do you teach them after you have reached them? What do you make of them after you have reached them? What changes do you work upon them? I remember once seeing the masses reached in a Romish church. The whole service was in a tongue unknown to the common people. There was nothing whatever which any auditor could understand, except an appeal for a collection. This was in plain English. This is one instance of the transcendant benefit conferred upon the masses by priestcraft. They are a paying community. Whatever view may be taken of their souls, their pockets at least are precious. How empty is the boast that the masses are reached, unless reached by truth!

4. It is asserted that in the late National Christian Convention in New-York, called by the Christian Commission, "*Nearly all of the recent charges against Protestantism were admitted*, and it was more than once confessed that it is a failure." It was freely granted that the poor are left out of our churches, while the popular creed is, "the rich and the poor meet together, and the Lord is the Maker of them all." As for infidelity, it was rolling like a deluge through the land, and carrying every thing before it. As for faith, reason was driving it from the field. Other forms of belief were supplanting the doctrines of Luther, and poor New England was in need of missionaries.

Thus this Convention was twisted into an argument to favor the most unexpected of all modern discoveries, that "Protestantism is a failure." We do not justify every thing said in this Convention. If some of the prophets have less honor in their own country than they had here, they will not suffer from human applause. But for all this, we favor free speech, open conference, healthy ventilation. Great good came from this Convention, and if any one supposes that an admission of failure was intended, he makes a grand mistake. No, the Convention itself was a rousing evidence that Protestantism is wide awake, and is clothing itself with new power and energy. Criticisms were made, to be sure,

and opinions freely exchanged. So the directors of the Pacific Railroad might come together, and one say, "There is a chance for improvement," another endorse it, while another might point out defects in surveys, and bridges, and stock. Would not a man achieve a lasting reputation for folly were he to go away and declare that the Pacific Railroad was a stupendous sham! Men suggest no improvements in a nonentity—they give no medicine to the dead.

If any other charges against the Protestant system have not been touched, it is because they have even less foundation than those already stated. We have been battering down fictions—now we will give one or two facts. The statistics are compiled from a French work on the subject:—

"Taking Great Britain and Prussia as Protestant countries, and France and Austria as Catholic nations, we find that where twenty can read and write in the former, but thirteen, or little more than one-half as many, can do so in the latter. In sixteen European countries one in every ten is at school in the Protestant nations, and but one in 124 in Catholic countries, or more than twelve times as many Protestants as Catholics are thus educated.

If we take six leading Protestant countries in Europe and six Catholic, in the former one newspaper or magazine is published to every 315 of the inhabitants, while in the latter there is but one to every 2,715; that is, about ten times as many newspapers and magazines in proportion to the population are published in these Protestant countries as in the Catholic.

The value of what is each year produced by industry in Spain is six dollars to each inhabitant, in France seven dollars and a half, in Prussia eight dollars; and in Great Britain thirty-one dollars, or nearly five times as much as in Spain and France.—There are about one-third more paupers in the Catholic countries of Europe than in the Protestant, owing mainly to the numerous holidays, and the ignorance, idleness and vice of Catholic lands.

Three times as many crimes are committed in Ireland as in Great Britain, although there are three times as many inhabitants in Great Britain as in Ireland. There are in Ireland six times as many homicides, four times as many assassinations, and from three to four times as many thefts as there are in Scotland. In Catholic Austria there are four times as many crimes committed as in the adjoining Protestant kingdom of Prussia."

It requires a vast amount of genius to see a failure in all this. Why will people continue to be Protestants when Scripture, and reason, and all the facts are against them? Did Martin Luther ever suspect what a mistake he was committing? If he could only rise from his grave, what a lesson he might learn! Most likely he would confess his error, and go sneaking back to his cell in the monastery. And you, John Knox, if you had known as much as we know, you would have kept your cage like a tamed lion. And you, Melancthon—and you, old Puritans, Charnock, with a mind as deep as the ocean—Baxter, saintly, and all alive with godliness—grand old John Howe, teaching those whom the world called great, as if they were school boys—and you, John Wesley, what zeal all wasted in a failing, good-for-nothing cause!—and you,

George Whitefield, with your seraphic eloquence, preaching delusions! O mighty shades of the departed, what a pity you were not spared until this great day to learn what a miserable delusion is a Protestant religion! Let no one now be surprised to find our churches closed, and a notice draped in mourning pasted on the doors, announcing the sudden demise. There is one thing, however, for which we do not look. We do not expect to discover any genius who can show the consistency of reading prayers out of a Protestant Prayer Book, and then shutting it up, and calling Protestantism a schism, a sin, and a failure.

*The Romeward Progress of Ritualism.**

The movement, some twenty years since, denominated "Puseyism," (though Newman, and not Pusey, was its actual founder,) had, apparently, almost died out; there seems little or nothing left but a few smouldering embers of the flame which once burned so fiercely. The two years suspension from preaching of Dr. Pusey by his own University, because of the doctrines of Tract No. 90, had chilled the zeal of men who, while professing the most lordly contempt for Rome, were actually meditating a transfer of their allegiance to the Papal See, as shown in the defection of Froude, Newman, Manning, Wilberforce, and some score or two beside. In this country, the Carey ordination, and the Ives apostacy, had, after considerable excitement, passed into comparative oblivion. Men were settling down into the comfortable conviction that Tractarianism had "had its day," and that the old traditionary High and Low Church parties alone remained, when lo! as if by magic, the old disturber of the peace of Israel, under the new cognomen of "Ritualism," is ushered upon the stage.

The advent of this new school of ecclesiastical sensationists, was silent and stealthy. Few expected them; and no sounds of premonition heralded their approach. We were asleep, in fancied security: and on awaking, they were here.

Were Ritualism naught but the freaks of some few ill-balanced, ultra-zealous, but silly and weak-minded young gentlemen, ambitious of "priestly" power, and coveting *notoriety* if not distinction, we could afford to pass it by in silence, assured that like its prototype, or elder sister, Puseyism, it would—if let alone—soon have its day. But it has a deeper significancy. While, so far, few indeed but men of a sort of

* This historical sketch has been prepared by a leading clergyman of the Protestant Episcopal Church in this country. It is greatly important that the facts be clearly apprehended by Christians of all denominations. Another article, suggesting points of a practical character, may be looked for in our next.

dyspepticised ecclesiasticism, who belong more to the mediæval cloister than to the active and bustling thoroughfares of the world in which we live, have joined its ranks, it has, nevertheless, here and there, certain aiders and abettors who are not to be despised. In this singular movement, so opposed to the progressive sentiment and spirit of this age, there are men of real force who do not appear. *St. Albans* is but the feeble foreground exhibition put forth to test the popular taste and the popular endurance. In the back-ground are the authors of the play, who are using drama and actors in all gravity and fixedness of purpose to overthrow the Protestantism of our land, and of the mother country; and especially, as a step antecedent, to unprotestantize, both in name and effect, the not uninfluential organization known in the United States as the Protestant Episcopal Church.

A few remarks as to certain peculiarities of this new system may not be out of place.

I. Its innovations in practice and usages.

These have been slow but sure. And this remark by no means contravenes what has just been said as to the sudden inauguration of the *system*. As such it *has* come upon us suddenly, while the materials have been long a gathering. The flower of the *century-plant* bursts forth in an instant after its growth of a hundred years.

Those who have been long members of the Episcopal Church—and the writer has been one, *half a century* within its pale—will understand that the fruit of this baleful upas has been long and gradually ripening. As a system of perversion, its inroads have been stealthy and steadily maintained.

"Protestantism a failure!" twenty years ago, would have agitated the church from centre to circumference, and startled men as from a sound midnight slumber, raising the waves of a mighty tempest. *Now* it can be proclaimed from a Metropolitan pulpit, causing but a slight ripple upon the placid surface of the waters; not even placing the daring speaker in danger of an "admonition" from the Episcopate.

The innovations of the Ritualistic party have been slow but sure, in symbol, doctrine, and ceremonial. There are those who can remember when the *Credence-Table* was first introduced. Next followed the setting aside the old-fashioned lofty pulpit from its significant position in the *centre*, on the plea that it obscured the "altar"—cautiously pronounced such—from the public view. The attempt was clumsily made, 'tis true, for, in many churches of that period, the one pulpit and reading-desk below, now became *two* pulpits, one either side the chancel—*why*, people did not exactly see: but they were told the one was for preaching, the other praying. But presently a further step in advance. The prayer-pulpit was shortened down, and quietly *turned around*, so that the minister no longer faced the people, but *obliquely towards the "altar"* (*now*

become the central object,) when leading their 'devotions' at the Throne of grace. In some few churches, about this time, the *pulpit* was altogether taken down, and put out of doors—if the people could be brought to bear it—or else, thrust into some obscure corner, and the *moveable* "lectern," of which we had not heard before, substituted in its place.

But matters were not suffered to stop here. *The Gown*—that seemly academic garb which had been in use for five hundred years, or more, must next come under censure of critics and reformers. It was sneered at as "Genevan" : and the surplice declared the only ministerial—not *yet* "priestly"—garment. True, the sciolists ignored, or were not aware of, the significant distinction intended by the Church between the surplice in Desk and the gown in Pulpit—that between official and responsible, and unofficial or private, utterances. But a purpose was to be subserved. The voice of the minister was to be proclaimed, either from Desk or Pulpit, the voice of *the Church:* and therefore the distinctive habit must be laid aside.

II. Corruptions in doctrine.

These innovations upon long-established usage were not mere matters asthetic. They symbolized *changes in doctrine.* The pulpit removed from its central position, we now began to hear of altars and superaltars : and it sounded strangely to unaccustomed ears, to hear ministers of a *Protestant* Church, and that the Church of the Anglican Reformation, of all others, assuming to themselves the title and functions of "sacrificing priests!" Hence the significancy of the little "credence" built into the chancel wall, for the purpose, we were naively told, of "complying with the Rubric." Praying also was extolled above preaching : and therefore it was made almost matter of conscience, certainly of order, to locate the Prayer-desk on the right, and the Pulpit on the left of the chancel. Then followed rapidly the multiplication of crosses on the outside, and crosses on the inside of churches ; crosses on the spires, and crosses in the windows ; crosses on the altars, and crosses on the pulpits ; crosses on stoles and surplices, and crosses on candelabras, baptismal fonts, and organs ; crosses, in short, here, there, and everywhere!

Thus far, however, the innovators had not dared to tamper openly with doctrines. True, the old traditionary distinction between moral and evangelical preaching still existed. The followers of Blair and of Sterne were confronted by those of Simeon, and Venn, and Cecil. But each was nominally Protestant : neither dreamed of affiliation with Rome. Each cultivated friendly relations towards those without, albeit the "High and Dry" with somewhat less of cordiality than the "Low" or "Evangelical." But as yet no thought was breathed of a "*Real*, substantial, *presence*" in the Eucharist ; of Confessions and Confessionals ; of Prayers for the Dead ; or of the Θεοτοκος—Theotokos, or "Bringer-forth of God"!

The "Tracts for the Times," however, had done their direful work, although some of their authors had been disciplined; and others, more honest, had gone where they belonged. The poison was slowly, but surely, doing its deadly work. Driven out from one part of the system, the disease nevertheless kept making its appearance in another. The new Religion began to gain proselytes, for there is that in mere ceremonial which commends itself to the natural man. Embryo Ritualism was becoming popular among those of the wealthy and refined, who could not submit to the more humbling doctrines of the cross. "Plain Song," and the Gregorian Chant were introduced—the latter possibly an improvement. Men clamored for the introduction of the Daily Prayer; and first weekly, but now DAILY, communion, into churches; much stress was laid upon the keeping of Fasts and "Saints" days; "THE Church" was pitted against the "Sects" or "Dissenters"; the crossed open palms were mysteriously extended for the reception of the Eucharistic bread, now "BECOME" the body of Christ; bowing became excruciatingly profound, at the recitation of the name of Jesus, in the Creed, and elsewhere; things were becoming "churchly" throughout our borders.—"Alms-basins" replaced the "collecting plates;" here and there a bishop was presented with an ornamented *crozier;* we began to read of "sacristies," and "Holy vestments," and of maiden keepers thereof: and we *did not* hear of conversions by the power of the Holy Ghost, nor of Justification by faith alone. It was, practically, a doctrine of human merit, of salvation by sacraments, and confessings and alms-givings.

But the doctrine had so far escaped any "*overt*" attempt at corruption—because *the people were not ready.* As yet, we heard nothing of "piscinas," "corporals," of the "mixed-chalice" and its "oblations," nor of sole priestly communion—all indications of a revolutionary purpose on the part of their advocates.

Recently, however, all these and more have been introduced. "Priests of the Church of England," with an intolerable effrontery, have denounced, in published "Lectures," the martyrs of England's Church as "the greatest criminals of their day"—"superiors in wickedness and cruelty to the fiends Marzt, Danton, and Robespierre, of the French Revolution!" Men profess their hatred of "Protestantism," and of the Reformation. Bishops and Doctors seek alliance with corrupt or decaying foreign churches; Editors of "churchly" newspapers advocate a doctrine of the "real" or corporeal; Bishops, of the "ineffable" presence; Manuals of Instruction for "Priests" are printed and circulated containing formulas for the benediction of CRUCIFIXES, paters, chalices, service-books, and all other ecclesiastical paraphernalia; candidates for confirmation, through the instrumentality of *Pathways of Faith,* distributed by "Canons" of "Cathedrals" are instructed in the mysteries of consubstantiation and of the confessional; specific forms of "Prayers for the Dead," involving,

of course, the dogma of *Purgatory*, are furnished ; altars of stone ; huge crosses of brass ; and mammoth candlesticks are set up in churches ; the beautiful simplicity of worship is travestied by the introduction of "Processionals" and "Recessionals" ; and surpliced boys and men, in choirs. Now we hear of such man-millinery as "copes" and "chasubles," "tunicles" and "maniples" ; now are witnessed the strange sights of Romanists entering and bowing down in the aisles, either in honest mistake, or in a bitter irony, as though Churches of the Roman obedience. "Low Masses," it will hardly be credited, are urged upon our attention ; and the piety of English people, as exemplified by Church attendance, is compared unfavorably with that of the *continental nations of Europe!* The "Eucharistic Sacrifice" is proclaimed, in a pamphlet now before us, "the CENTRAL ACT OF ALL OUR WORSHIP," and its "*daily celebration*" the "means of warming the people with the spirit of devotion which seems at present well nigh to have fled from them."

And this by a beneficed incumbent of the *Church of England!*

III. DISREGARD OF AUTHORITY.

The Ritualistic, or semi-Romish, professes to be a very reverential party—a party who are seeking the revival of religion in the "Catholic" Church, through the introduction of all Popish doctrine, and the restoration of mediæval forms and ceremonies. They are very obedient gentlemen *when the bishops are on their side ;* and have no special objection to gracing with their presence occasions of discipline when "Evangelicals" are placed under the harrow. But, when a "successor of the Apostles" undertakes to confine them within due bounds, they defy his authority, as in the case of Mr. Rogers of the projected "Church of the Blessed Virgin" at Memphis ; and take appeals to the higher Ecclesiastical courts, as in England : and when in danger of discomfiture, announce their adhesion to the Church of Rome, and so escape the punishment due to their dishonesty.

IV. PERVERSIONS AND APOSTACIES.

The list of brilliant men among us who have sank into utter insignificance by joining the Romish apostacy, is sad and sickening in the extreme. But the trouble is they will not go fast enough : for surely if, on plea of "Catholicity," a man hold all Romish doctrine—save the comparatively unimportant one of the *Papal supremacy*—common honesty demands that he should at once cease eating Protestant bread, and go to "his own place." There is no church in this land for those who hate the Reformation, and pretend to despise Romanism. Certainly not the Anglican, nor her daughter the Protestant Episcopal : and therefore they are not honest men who remain in either communion.—"The Catholic Church," as they picture it, is not the body of true believers every where—the blessed company of Christ's faithful people,—but, a mere intangible myth—a figment of the imagination. It has

neither vitality nor corporate existence. The Protestant Episcopal is one of the several *branches* of the Church Catholic already established in this land: and yet these men are not satisfied! That she holds all Catholic truth while holding the Catholic creeds; and that she has an Apostolic ministry, they cannot successfully deny: therefore it *must* be in the interests, and in furtherance of the plans, of Rome, that they continue in her pale. Well know they that one unsound man can do more harm to Protestantism, whilst professedly a minister of a Protestant Church, than could five hundred of the acknowledged "Priests" of Rome.

The Army of the Lord.

BY ALFRED SULLY.

God is marshalling his army
For the rescue of His truth,
He is calling now to battle
Both the vet'ran and the youth.
You can hear His mighty summons
In the thunder of His word—
Let us then be valiant soldiers
In the army of the Lord!

Let the watchman on the tower
Keep his post with sleepless eyes;
Let the private out on picket
Guard against the least surprise:
For the order is forever
To be ready at a word,
There must be no sleeping soldiers
In the army of the Lord.

'Tis a war that lasts forever,
'Tis a conflict with the world:
There can be no furlough granted;
There must never flag be furled.
We can never cease the conflict,
'Till the summons home be heard;
We have all for life enlisted
In the army of the Lord.

Let us not be weary, comrades!
Let us faint not by the way!
Though the night be long and dreary,
Soon will dawn Millennium's day;
Let us keep the camp-fires blazing,
Let us sound abroad His word;
There are glorious victories coming
To the army of the Lord.

As we think of home and heaven,
Of the dear ones gathered there,
Of the mansions builded for us,
And the glories we shall share—
Let us buckle on our armor,
All the zeal within us stirred,
Let us vow heroic service
In the army of the Lord.

The Bible and its Lessons.—A Bible was given to an intelligent and honest Roman Catholic, who had never before seen it. He took it home and began to read it with deep interest. It opened before him an entirely new field of thought and feeling, of truth and duty. After awhile he said to his wife, "Wife, if this book be true, we are *wrong!*" He went on with his reading. It showed him that he was a sinner, and a great sinner against God. "Wife," he said, "if this book is true we are *lost!*" But still he went on reading the Bible, and soon learned from it to know and love Christ as the only and all-sufficient Saviour, and then he said, "Wife, if this book is true, we are *saved!*"

MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

France.

PARIS.—DR. GEORGE FISCH.

My son has been called by the British and Foreign Bible Society to be the Superintendent of all the colporteurs in France, along with Mr. V. de Pressence, who is their Director. He accepted that call, which gives him a very wide field of influence, and will be conducive, D. V., of much good. Happily we found for him a good substitute, a Mr. Perrenoud, who is able to preach very well, and will, I think, suit better the country people.

You ask me for a succinct statement of our work. We work in twenty-four stations of seven departments. There are eighty other departments which we are anxious to reach, and everywhere the door would be open. The rapid success of Mr. Fourneau, at Noallon, shows the readiness of the people to listen to the good news, which is for them indeed a news.

Since 1863, we have entered upon a new course, that of irradiating as much as possible by our laborers. None of them are confined to a single place. All visit many towns and villages, and are constantly striving to open new places for the preaching of the Gospel. Our prospects are very good, if we persevere in faith. We may suffer some persecutions in several places, but on the whole, religious liberty will prevail. The last Secretary for Home Affairs, Mr. Pinard, was a bigoted Roman Catholic, and tried to arrest our labors: he was dismissed and replaced by a more liberal man.

About the other Evangelistic works of France. There are 1st, The works connected with the Established Reformed Church. (*a*) The Central Society, a Missionary agency for scattered Protestants and Roman Catholics, with an income of about one hundred and fifty thousand *fs.* It works along with the Consistories, and tries to multiply Established churches. (*b*) The Societe Fraternelle, which seeks to counteract the efforts of the Rationalist party within the Established Church. (*c*) The German Mission of the Lutheran Established Church, working among the Germans of Paris.

2d. The Commission L'Evangelization, connected with the Free Churches, working especially in the South, and getting up Free Congregations.

3d. The Societies which have no denominational character. (*a*) The Evangelical Society of Geneva, which is working in France for the main part. Income one hundred and forty thousand francs. A sister society of ours. (*b*) The Evangelical Society of Strasbourg, working in Alsacia, by Scripture readers; small income, about twenty thousand francs.

The Protestant Bible Society, fallen into the hands of the so called Liberals. The French Bible Society, of Catholic Evangelical spirit. The Tract Society of Paris. The Toulouse Tract Society, and The Society for promoting primary instruction among the Protestants.

All these Religious Societies together expend about one million francs, (two hundred thousand dollars). The total number of Protestants is about one million two hundred thousand. Rationalism is doing an immense deal of harm in the Established Church. But the Evangelical Christians are increasing in number every year.

Out of eleven hundred pastors of all denominations, there are seven hundred who preach faithfully the Gospel.

AUXERRE.—MR. BERTHUEL.

At Auxerre, more than elsewhere, nothing is required but *the fall of clerical*

preponderance to bring to the surface many adherents now hidden. This fatal influence of the Romish clergy should be taken well into the account in judging of the results of our labors. During two years the work *has made* very sensible progress. At the time of my arrival, January, 1867, the work was languishing. The first Sunday fourteen persons only attended the morning service, and twenty-eight in the evening. Since (by the help of God) we have seen the congregation re-united, and all attend regularly, not only on Sunday but also during the week. Our evening audiences have sometimes numbered three hundred, for the most part regular attendants. We have also been much rejoiced by the admission of many converted Catholics, who edify us much by their piety and consistent Christian life. A year ago we were able to organize our church with forty members. We must add that our city work is in general esteem, and that it has won sympathy in high quarters.

The *work in the country* around Auxerre presents a less encouraging aspect. The interest awakened in the *city* has not been absolutely barren of results outside, but these results are rather moral than religious. Many foreign Protestants established here and there in the villages around Auxerre, had lived entirely out of all relations with our pastors and their ministrations. Now, the state of things is improved, and we have reason to hope for good results not only for our foreign friends but for the populations in the midst of which they are scattered. We will do all that depends on us to penetrate into these villages and others, where God may dispose the hearts to desire our coming.

VILLEFAVARD.—MR. BOUBILA.

A young man of Chateauponsac, the son of the priest's sexton, placed many years in a Catholic seminary with the idea of becoming priest, has been led to the knowledge of the Gospel. His conversion has been an event in the city. Unhappily he has been attacked by disease of the lungs, which I fear will carry him to his grave. In spite of his bodily feebleness, he testifies, in his native village, to the *truth* on all occasions and with much zeal. He visits many houses we are not permitted to enter. He has a great facility of language, and if the Lord permit the re-establishment of his health, we will have in him a powerful auxiliary. Another young man of eighteen, formerly one of the priest's choir children, will present himself in March for examination for a teacher's diploma. He already presides at religious meetings, and I am persuaded will become an excellent workman in the vineyard of the Lord. Two other young Catholics were touched by the grace of God and soon after expressed an ardent desire to consecrate themselves to the service of the Lord. I sent them to the institute at Glacy, three years ago. One of them felt urged by his conscience to devote himself to the work of missions among the heathen. He entered a house at Paris to prepare for this work and will set out for Senegal in the month of January. He has just passed two months among us, and he has employed his vacation in publishing the good news of salvation. He has rejoiced us greatly and at the same time astonished us by the extraordinary progress he has made in three years. I see in him a new proof of the rapid development, that the grace of God produces in the heart and intelligence of His ransomed. Four years ago this young man did not even know that there was a Bible. The second returned last year to his family seriously ill, but as the outer man became more feeble the inner grew more strong. When he first returned to his family he hoped ardently to recover health, that he might finish his studies and begin the work of God. But he was ripe for heaven and "Our Father" has called him home. He said during my last visit, "The Lord sustains me, and I am ready to go to Him; but there are moments when the flesh is too strong and I desire to remain yet a little longer in the midst of my earthly ties." The priest of Dreux has been to see him a number of times without daring to speak on the subject of religion, but he offered

his services whenever he had need of them. At the instigation of the priest many letters were addressed to him by his old friends, begging him at this critical moment to return to the lap of *the Church*, assuring him of his prompt cure, if he acceded to their wishes; but all these urgings were vain. "Not for all the world," said he, "would I abandon the faith that the Lord has put in my heart. I wish that Mr. Boubila preside at my burial. It is he that yon will go for."

I regret much that I was not able to be with him at the last, and treasure his last expressions of faith. He told his father to pray; told him repeatedly not to grow weary of calling upon the Lord; that He would do him good. He fell asleep in peace, at the age of twenty-two, beloved and esteemed by all the Catholics of the neighboring villages. I saw the manifestation of this on the day of his interment. A great number accompanied his remains to the field of repose, listening with attention to the publication of the Gospel, even shedding tears.

ST. DENIS.—MR. SAGLIER.

During the two last months we have used our principal exertions in improving our Sunday School. Half of our Roman Catholic children attend it regularly. The difficulty lies in the finding teachers among poor converted Roman Catholic young men and women. We have established a special normal class for assistant teachers, who will become teachers as soon as they are able to be useful. Our ladies have been busy making garments for the poor, to be given them on the Christmas tree with Bibles, New Testaments, and hymn books. Through the children we have hold on the parents, who then open their houses to our evangelists.

A workman lately brought several of his fellow working men, to whom he had already given some knowledge of the way of salvation. This man never loses sight of his missionary labor. He makes it a duty to speak of his Redeemer to every one, and uses every opportunity his situation gives him. He was without work for a long time and often came to see me. I expected of course the usual expressions of discontent and discouragement, but, in spite of poverty and failure, he bore testimony to the mercy of his God, and his countenance was expressive of thankfulness and peaceful trust in his heavenly Father.

SENS.—MR. DUSSAUZE.

Our country friends persevere in the truth. Some of them, animated by the first zeal of the Christian life, go from house to house to evangelize. One of these good friends said to me on Christmas day, "Why do not all men embrace the Gospel since it is the truth? As for me," added he, "I am so happy that I want to tell it to every one I meet, and you will see that the Gospel will find its way to their hearts." This friend has already sold several New Testaments, and this is the way he proceeds: Entering a house, he takes his New Testament from his pocket, and begins to read certain passages which he has chosen beforehand. It is seldom that some of these do not strike the hearers, who ask him where he has found such a good book. Our friend then offers them his (at cost) recommending them never to read it without having previously asked God for the help of his Holy Spirit. On Christmas day he succeeded in bringing with him to the meeting a number of his neighbors, walking not less than twenty-one miles that day. Our friend remarked, "I shall tell every body I meet to-day, that I have learned why Christ was born!"

At Villeneuve, our meetings are as large as at the commencement. There also we have some who are doing what they can to make known the Gospel to those around them. There, too, a worthy old man goes from house to house reading his New Testament. At our last meeting we had the mayor of a neighboring parish. After the service he came and shook hands with me, begging me not to forget his parish, and saying that he had

a suitable room at my disposal. I have recently visited a village called The Thuilerie, where I have been received eagerly by the inhabitants, who have made me promise to visit them as frequently as possible. What most interested me there was a poor paralytic, with whom I read some passages of God's word and offered prayer. The poor man was moved to tears: "It is God," said he, "who has sent you to us: for the future I beg you to hold the meeting in my house that I may be able to profit by it."

Italy.

MR. MOOREHEAD.

Some months ago, the Evangelist at Bari, on the Adriatic coast, expressed an earnest desire to visit Dalmatia, his native land. As he had held meetings for the Dalmatian fishermen at Bari during the winter, and found them eager listeners to the Word, he conceived the idea of visiting some of their cities and preaching the Gospel as the Lord might open the way. Accordingly he sailed from Bari in one of the fishing boats, and passed several days on the island which the fishermen inhabited. He was received with great cordiality and preached with much acceptance to the people. After having remained some days with the fisherman, he pushed forward until he reached Sebenico, his native city, where his father and brothers are still living.

For more than three hundred years, Dalmatia has been inaccessible to the public preaching of the Gospel. But since the advent of civil and religious liberty, the whole Austrian Empire is now opened to the free circulation and preaching of the Word. Unfortunately the priests, whose influence is still very great, had learned of the coming of the "heretic" (our Evangelist), before he arrived at Sebenico, and had filled the minds of the "baser sort" with prejudice against him. When the vessel which bore him to his home and fatherland, anchored in the port, he was suprised to find some three hundred persons gathered on the shore. He knew not what it meant, but, as he descended from the side of the vessel, and set his foot on his native land where he had not trod for many long and weary years, (he was exiled from Dalmatia in 1848), a low murmur arose from the multitude which unmistakably told him their purpose. However, no other opposition was made to his landing; and in a few minutes after he was in his old home, and cheered with the greetings of his father and brethren. Here he remained for nearly a month, showing to his relatives and friends the true liberty with which Christ makes His people free. From thence he wrote me that he was greatly encouraged with the prospects, and that many in his native city seemed well disposed towards the Gospel.

From Sebenico our Evangelist removed to Spalatro, the most cultivated and refined city, perhaps, in Dalmatia. Of this visit and the prospects for evangelization there, the Evangelist writes as follows: "For a month I have been residing at Spalatro, and living in the old palace of the Roman Emperor Diocletian, the fierce persecutor of the early Christians. Here still exists the horrible tower where thousands of those who had the courage to profess openly and boldly the despised name of Christ Jesus, were murdered. How wonderful are the ways of God! The truth, so persecuted then, triumphed over every obstacle. But as time went on, that same heavenly truth was darkened and corrupted by the perfidy and ambition of men, and the shades of ignorance and superstition deepened into night, not only over Dalmatia but over the world.

In the good providence of God, I am now in the city of Spalatro, to preach eternal life in the holy name of Jesus Christ! Although I have found the field full of obstacles, yet, trusting in our Omnipotent Lord, I hope I may become the instrument of leading some back to the truth. During this month I visited some hundred people, and altogether I found them accessible to the voice of the gospel. Of course in opening this evangelization in a totally new field, I have not yet been

able to speak with that clearness and plainness which I could desire, simply because we must be prudent in the beginning. Besides the priests of Sebenico had already reported me to their colleagues of Spalatro, and you can readily imagine what their reports were and in what colors they represented me. But notwithstanding this, I have reason to glorify the Lord for the results of gospel-preaching in Spalatro. I have found many who heard me with pleasure, who also visited me at my lodgings, and to whom in my own house I could talk much more freely than elsewhere. With the first results therefore, I am quite satisfied, though those who come are truly, as the Apostle says, 'babes to whom milk and not strong food' must be given."

Greece.

ATHENS.—MR. CONSTANTINE.

It is idle now to speculate about the effect of the trouble with Turkey on the Cretan insurrection; but one thing is certain, that the poor Cretans are suffering fearfully, and will suffer whether they stay here or go to Crete. The issue of the Cretan insurrection is still a problem, but whatever it may be, we know that hundreds of Cretans here have learned to love America, have heard of Christ, and have come in contact with the Bible, in fact, that much has been done toward the *moral* emancipation of that people. I know of cases where Bible knowledge has not been acquired in vain. The Spirit will bless the seed and in due time it will bring forth fruit to the glory of God.

Last Sabbath I preached the last sermon of a series, begun six months ago, on the Creed. This has given me occasion to present some points of great interest, especially to Greeks. Dr. King, time and again, as he sat listening and watching the close attention of the people, wept like a little child. He is a great comfort to us.

I rejoice in the action of the Society constituting a Committee or Board which may discuss the plans and needs of each Mission. This field is still "without form," though not "void." It needs, as every other, to be put under regulations now, while the work is in its beginning. We are called upon to extend our operations. Our audiences are steadily increasing, and sooner or later, we must have a proper place for preaching. There is a peculiarity in this field which ought to be considered, in future as well as now, viz: that the Missionaries are *Greeks*, and they cost the Society more than any Greek community could afford to pay a pastor. I have taken a deep interest in the operations of the A. B. C. F. M., whereby they seek to raise up a native ministry in a way that it *may be supported by the native churches*, and so make the evangelized portions centres for the extension of the Gospel at less expense. We received a reply to our communication to Mr. B., the German missionary, for several years employed at Kassandra, Turkey. He tells us that he pleads daily that the Lord would bring him back to his people there. Should the Society feel that it can increase the expense of this Mission by five hundred dollars in gold, annually, we can be sure of one more laborer in another centre.

GREECE.—A SKETCH.

DR. KALOPOTHAKES.

The country that bears this name lies in the most southern part of Europe, and comprises the peninsula of Peleponnesus, the so-called continental Greece, the beautiful island of Eubœa, the Cyclades—a group of a dozen small islands situated eastward from the Peleponnesus, and the Ionian Islands, lately (1863), ceded to Greece by the British government. It is about two hundred and fifty miles in length, and one hundred and fifty in breadth, and its area is a little over twenty-three thousand square miles, exclusive of the islands. The present population, including the Ionian Islands, is about one million five hundred thousand inhabitants. Small as she has been, it needs hardly be said, Greece has acted

a very important part in the world's history. By her arms she stayed the tide of Persian barbarism and tyranny that threatened to overrun the world. By her colonies and commerce she removed the barriers that separated the different nations, and promoted civilization. By her literature and philosophy she unfolded and expanded the powers of the human intellect. By her arts she refined and elevated the taste, and by her language she prepared the world for the reception of the glad tidings of salvation! With the fall of Constantinople in 1354, Greece, in common with other European countries, fell into the hands of the cruel Turk, and, like the ancient Israelites in Egypt, was sorely afflicted by her unmerciful masters. In 1821, she took up arms, and after an unequal and bloody struggle of seven years, she succeeded in obtaining her independence.

Notwithstanding the four hundred years of slavery and in spite of the absolute governments of Europe, she did not forget the form of government of her ancestors. As soon as she found herself free, she adopted the republican government. Situated as she was, however, she could not maintain it—her first President was assassinated, and one of the princes of Bavaria was placed upon her throne in 1831. King Otho on ascending the throne of Greece, swore to give them a constitution, but failing to fulfil his solemn oath, he was, one night in 1843, surrounded in his own palace, by both citizens and soldiers, and without fighting or bloodshed, was compelled to sign the Constitution. He did so, but his heart was not in it. No sooner had the danger passed away than he fell again into his old habits of arbitrary government, and continued to disregard the Constitution, till in 1862 he found himself without a friend, expelled from the country, and obliged to return in disgrace to his native land,—and Prince George, the second son of the King of Denmark, succeeded him on the throne of Greece in 1863. In 1867 he married the Princess Olga, daughter of the Grand Duke Constantine, brother to the Emperor of Russia. In my next article, I will speak of the Constitution, education and religion.

Hungary.

MR. CLARK.

I HAVE the pleasure of communicating to you in this letter some interesting notices of our laborers in Hungary. Our indefatigable colporter, Mr. Riedel, after laboring six months in Transylvania, passed a few weeks in October with his family in Pest, and then returned again to his former attractive field of labor, where he proposes to continue his work uninterruptedly during the winter.

Transylvania is situated in the remote eastern part of Hungary, and has a population of about two millions of people, of various nationalities, languages and religions. The nationalities chiefly represented are the Hungarians, who number over three hundred thousand, the Rumanians nine hundred thousand, and the Saxons from two hundred to two hundred and fifty thousand. These latter emigrated into Transylvania as early as the twelfth century. The Greeks, Jews, Bulgarians, Gipsies, and Armenians, are also quite numerous. The number of the latter is about ten thousand, and they constitute some of the most enterprising merchants and business men of the country. Among the various nationalities represented, sixteen different languages are spoken. The entire population is divided according to religion, nearly as follows: Hungarian Roman Catholic, two hundred thousand; Reformed Evangelical Church, from three hundred to three hundred and fifty thousand; Lutheran, twenty thousand; Unitarian, fifty thousand; Greek United Church, four hundred thousand; and Greek (not united), about nine hundred thousand. In this vast field there are only two colporters, one, sustained by Christians in Scotland, and the other, Mr. Riedel, sustained by the American and Foreign Christian Union. In giving an account of his labors, Mr. R. says, "Last summer I spent a considerable time in Roman

Catholic towns and villages, and not only were no obstacles placed in my way, but everywhere I was met with great readiness to purchase the Word of God, as well as books and tracts. At Pentecost I visited Shickshamja, a place where some relics of saints are kept, and where at that time many thousands of pilgrims had congregated. I was very much struck with the idea that occurred to me, that though we were all traveling along the same road together, yet the object was different, their object being to receive priestly absolution, and my errand was to offer the Book to them, in which the only way of salvation is to be found, and the only Saviour who can remit and take away sin. It was probably the first time, as long as pilgrimages had been made to the place, that the Word of God was publicly sold to the people. The first day I sold twelve Bibles and nine hundred and forty-three Tracts. In midsummer, I was informed that about two thousand Italian railway laborers had come to Translyvania, and I visited them. I was everywhere received by them with marked respect. At one of the stations, where I arrived on a pay day, I sold in a few hours twenty-nine Bibles, forty-seven Testaments, and three hundred and eighty-six tracts. While I was satisfying my customers, one of the men raised his Bible high above his head, and addressed his companions as follows: 'Comrades! only a short time ago we were under Austrian rule, then these books were forbidden. If the priests discovered a Bible in any house, the possessor was required to give it up; if he refused, the punishment was excommunication. To-day, Italy is free! We neither frequent the confessional, nor do we surrender these books to the priests. Friends, let us freely purchase the Bible! Viva l' Italia!' The officials and overseers likewise purchased Bibles and tracts, and expressed themselves most grateful to the Christian friends, who had sent so far to provide them with useful literature in their isolation."

In reference to our Evangelist, Rev. Mr. Frohlich, Rev. Mr. Konig from Pest thus writes, "I am happy to state that his work, quietly and modestly commenced, promises more and more good for the future. I mentioned to you in one of my late letters that in August he was invited by Superintendent Torok to officiate for him at Pesth, during his absence to the baths at Carlsbad. This invitation was very honorable and very interesting, as it gave Mr. Frohlich an opportunity to preach on four or five Sabbaths to the principal Protestant congregation of the capital, before an audience of fifteen hundred or two thousand hearers twice every Lord's day, apart from addresses at baptisms, funerals, &c. He also preached once to my own congregation after Professor Torok's return. Just at this time, a new opening occurred for him which will interest you the more as it is a fruit of his former labors.

You are aware that he on his journeys has made the acquaintance of very many pastors, and those of them who visit Pesth occasionally, regularly come to my house, and are most welcome guests. One of them, an intelligent young man, paid me a visit about three months ago with one of his brethren, and in the course of a long conversation on the entire absence of religious periodical literature in Hungarian, I threw out the suggestion whether he (knowing the German, and being able to make use of German periodicals,) would not undertake the publication of an Hungarian periodical similar to that which I publish in German. He expressed many doubts as to the probability of success, and I thought the matter was forgotten. However, about six weeks ago, I received, by post, a pretty heavy package containing a very long letter in folio size, an elaborate programme of a new periodical, an invitation to Protestant Hungary to encourage this new effort, and last, not least, a complete first number of a paper to be entitled 'The Mount of Beatitudes.' All this Pastor Kovacz sent for my inspection, desirous to know whether I approved or disapproved. I was, of course, greatly surprised and cheered. An examination of his programme, as

well as of the paper itself, led to the conviction that nothing better could be offered to starving Hungary than a paper of that kind. I found every article very good, truly evangelical, and at the same time adapted to the taste and the intellectual level of the country. Is not this the very thing we are aiming at? quietly to act on the *movers*, and make the *native pastor's work*, with aid, if needed, from abroad.

The paper is to contain Scripture exposition, biographies of Christian men and women, Missionary intelligence, both Home and Foreign, &c., the first number to be published January first. It is interesting that Pastor Kovacz, in his programme, distinctly says, 'As regards the spirit of the periodical, my purpose is that it shall always be truly evangelical, and that modern Rationalism be never admitted into its pages.

This enterprise I think ought to be encouraged. As regards myself, I have engaged to superintend the printing, supply Mr. K. with German periodicals, and endeavor to obtain some pecuniary assistance, until the paper shall become, as I hope it will, self-supporting. The American Tract Society would perhaps undertake some small pecuniary responsibility.

As regards Mr. Frohlich, there appeared to me a distinct call for him to proceed once more to the same locality, where the Lord has hitherto prospered him so much. He left Pesth a week ago, with the following instructions: 1st. To seek opportunities, as on former occasions, for preaching. 2d. Further to confer with Pastor Kovacz in regard to the periodical, to acquaint other ministers and teachers with the plan, and secure their co-operation. 3d. To establish additional depositories for tracts and books. 4. To aid in distributing the Bible among Roman Catholics."

Chili.

SANTIAGO.—MR. GILBERT.

[We ask special attention to the remarkable Editorial translated by Mr. Gilbert, from the most influential daily paper in the Capital. At the request of our missionaries, it was subsequently printed in tract form, and by them scattered in the city.]

A Chilian Editorial advocating the Study of the Bible:—

"Are you acquainted with the Gospel, and have you read it with attention?

"Have you not been astonished by its democratic, tolerant, and philosophical spirit, and by its fragrance of peace and conciliation?

"Was your attention ever called to the poverty, disinterestedness, spirituality and self-denial of the Master and his disciples?

"We ask this with some distrust, for as modern Catholics obedient to the Jesuits, perhaps, you only know by *name*, that book dictated by the founder of Christianity. You know very well that the Word of God is prohibited indirectly under pretences many, and most sacrilegious.

"First. Because it is dangerous to hear the simple, clear, candid, and inspired word of the Master.

"Second. Because as yet only Bibles are accessible that are printed by heretics; while the Jesuit ministers ride about in their coaches, having neither time nor money to publish legitimate editions, and

"Third. For other reasons which I need not now enumerate, and which the reader can readily imagine.

"If you are not acquainted with the text of the Bible, read it without fear. Every one has a right, and more, he is under obligation to know, the last will and testament of his father. If the political clergy snatch away from your hands that Holy book under pretence of its being falsified, ask of them an authentic copy. If they answer you with the stammering voice of imposture or with the feigned sincerity of the hypocrite, tell them to go about their business. He who conceals from you those beautiful words of Christ is but a cunning enemy of Christianity.

"What would you think of a government that would prohibit its people from the reading of its Constitution, and call those political heretics who should circulate it? What would you say of a government that persecuted its citizens because they had the Constitution in their houses, and commanded those to be punished as outlaws and revolutionists, who should disclose to others the contents of this Constitution, entirely without comments? However demented and submissive you may be, would it not occur to you that some despotic and illegitimate interest urged the officials of the people to conceal the rights and guarantees of the people, as well as the duties and responsibilities of the rulers? Would you not suspect some antagonism with justice; some contradiction of right on the part of a government that took pains to conceal its own original charter? * * * * * Distrust those who would oblige you to shut your eyes, but do not distrust those who say, 'Use the light, look for yourself!' Darkness comes from the abyss; only the light reveals the sure path which leads to truth and justice.

"Eyes are made to see—ears to hear. To him who would bandage your eyes that he may lead you as a blind man, say, 'You do not comprehend the will of God, who has given eyes, not only to the Archbishop but also to all the people.' In nature, bats and owls love darkness. Only bandits and thieves live in caves. * *

"God has suspended a glorious light in the universe—the Sun. The Word has placed in the moral universe an equally luminous light—the Gospel. Do not displace this light for the conscience with the glimmering, fœtid, candle of the Inquisition. * * * * *

"Read the Gospel and you will find in it, neither the origin, nor the defense of the ultramontane policy, but its refutation and condemnation. Here is the lash which scourges those who conceal the Holy Bible that they may avoid the shame of a contrast between the ambition and fraud of the present, and the humility and charity of the past."

United States.

CHICAGO.—P. BOUDREAU.

During the past month one family, including father and mother, have been hopefully converted from the church of Rome. Besides, I have, through the grace of God, found access to four or five families, with whom I freely speak of the love of Jesus, for they treat me with unusual kindness. I am glad to tell you that our meetings are constantly growing in numbers; the last three Sabbaths there were about sixty to sixty-five present in the morning. Our prayer-meeting in the week, has been increasing in interest. Some have commenced to pray publicly for themselves and for their unconverted friends and relations. Amongst the converted, there are five that have a great zeal for the conversion of others; they labor unceasingly to bring their acquaintances and strangers to Church.

We desire that all who can do something shall exercise a true missionary spirit and work with us. Through many difficulties we meet with blessings and encouragements.

LOUISVILLE.—MR. SADD.

One interesting feature of our schools, is, the number of Roman Catholic children that attend. The priests and other leaders of the Roman Catholic church must have felt somewhat concerned for the lambs of their flock, for on Sabbath, one week since, they opened a school for catechising them, at the same hour of our school. Some of our boys came in late, and gave as a reason, that they were at the catechising of the priest, so he does not keep them as yet very long.

Last Saturday, about ten poorly clothed boys, came to the door of our Industrial School and wished to come in. We gave them leave on their promise to be quiet. I asked them if they wished to learn to sew, so as to mend their clothes. One said, Yes, and another laughed. I gave them small pieces of cloth, needles, and thread, and soon they were all at work.

EDITORIAL NOTES.

A few friends of the Union have feared harm to its interests from an article in *Putnam's Magazine*, (and from widely-circulated comments in keeping therewith,) written by one of the younger and recently elected Directors, seemingly in an over-zeal for fair dealing with the Romish party. For the information of these friends, in anticipation of an authoritative statement by the Board, the Editors, as cognizant of the facts, would say :

1st. That the gentlemen of the Board agree with the sentiment avowedly set forth at the outset as the main object of the article, viz. : that the denunciatory and sensational style so far as formerly used in the controversy with Romanism, ought now to give place to argument and fact, set forth in plain and forcible but kindly and impersonal language. Upon this point there is and has been no issue between the Board and the writer, whatever impression to the contrary the spirit and tone of the *Putnam* article may convey.

2d. The real and only difference, expressed in the latter part of the article and made the ground of assault by *one* against all others, refers to the two books, "Secret Instructions to the Jesuits" and "Wonderful Adventures ;" and the difference concerns *two points*.

(1.) One, and, as the facts are, that of least moment, respects the authenticity and character of these books. The former is *asserted* (without a line of printed proof yet specifically furnished,) to be a forgery ; and the latter termed indecent by one in the face of a counter statement by several members of the Board. [As respects the latter book, it is proper to add that, for reasons intimated in the first of the foregoing statements, it has been entirely withdrawn from advertisement and sale since December, 1867.]

(2.) The other and graver point of difference, and the real ground of the assault, is the deliberate, unanimous refusal of the Board, upon an unsupported assertion of one member, to brand with the charge of iniquitous abuses the character and memory of the men who composed the direction of this (and a former) Society at first and onward to the present—in plain words, to affix the personal stigma of issuing "known forgeries" and "mendacious scandals" upon the Rev. Drs. Spring, Milner, DeWitt, Jas. Alexander, Tyng, Stone, McElroy, Beecher (father and son) Kirk, Krebs, Vermilye, J. P. Thompson, J. S. Spencer, W. R. Williams, Hutton, Palmer, McClintock, Chambers, Frelinghuysen, and many other names of honored ministry and laymen. A fuller and more explicit statement will be found in our next.

To City Mission Societies, *and Individual Laborers among Romanists.* We have some copies of Gavazzi's Lectures, Middleton's Rome, Pagan and Papal, and other useful books and tracts of the old series, that we shall be glad to send (without cost to us) in small quantities for distribution by City Missionaries or others engaged in occasional labor among Romanists. All that we desire from any applicant is evidence that the books will be gratuitously and judiciously used.

We desire to acknowledge the prompt and zealous co-operation of the Hon. J. P. Hale, U. S. Minister to Spain, in presenting the request of Mr. H. C. Hall, our representative for the admission of American Bibles and tracts. To Mr. Hale's application an answer was returned in the affirmative, and the assurance given that these American books should be admitted at half the usual duty.

To John G. Dale, Esq., of the Inman Line of Steamers, it gives us pleasure to make acknowledgment of his generous donation of freight charges to Liverpool upon nearly thirty cases of these volumes.

Such has been the demand for the Tract, "Present Aspects of Romanism," that our stock is exhausted. We hope soon to fill the many orders received for this valuable document.

We have in manuscript a carefully prepared, classified Catalogue of the Literature of the Romish and Protestant Controversy, and shall publish it as soon as able.

The Board of Directors have lately appointed Mr. P. Boudreau, to labor among the French population of Chicago.

With regret we learn that our Magazine does not regularly reach some to whom it is sent. Others receive it too late for Monthly Concerts. We assure our readers that the fault does not lie with us. The utmost care is used in addressing and forwarding the *Christian World.* Those who suffer will please write us, No. 27 Bible House, signing their names and giving their Post Office addresses, so distinctly that no mistake *can* be made.

In a recent letter from abroad, Mr. Booth writes :

"It is well to keep in mind that we are only laying foundations in all our fields. The native agency, when once in active operation, will set the work forward with steadily increasing power, and thus the time will be brought about when 'all shall know the Lord.'

"My views of the importance and largeness of our work expand as I survey these foreign fields, and witness the multitudes worshipping they know not whom, while dwelling in ignorance and sin."

MISCELLANEOUS.

Evangelical Alliance.—The first annual meeting of the American Branch of the Evangelical Alliance was held on February 1st, in the lecture-room of the Mercer street Presbyterian Church, at 3 P. M. Hon. Wm. E. Dodge, the President, briefly stated the purpose of the meeting, and commended the objects of the Alliance.—After prayer, Rev. S. I. Prime, D. D., the Corresponding Secretary, read the report of the work of the year. It related to what has been done in preparing for the conference of the Christians of the world, to be held in this city in the latter part of September. Addresses were made by Rev. N. H. Schenck, D.D., of Brooklyn, and Rev. John Hall, D.D., of this city. After the adoption of the report, the officers for the ensuing year were appointed. The Executive Committee was authorized to appoint a Financial Agent, and to make arrangements for a public meeting. The exercises were closed with prayer by Rev. S. H. Cox, D.D., and the benediction by Rev. Geo. W. Wood, D. D. In our next issue we hope to give some account of the great meeting of the Alliance to be held in New-York in the fall, and of the various countries to be represented.

Rome's Secret Plottings.—We take the following most significant paragraph from the Roman correspondence of the *Westminster Gazette*, and ask our readers to ponder it well:—

We hear a good deal about the Pope's efforts in the cause of the Temporal Power, and we hear anecdotes of his genial disposition, but the grand work of his reign is going on too much in our midst to receive at the moment all the attention it deserves. But when history comes to write the record of his reign it will find that no Pope of modern times has effected so large a propaganda, that few in so short a space have effected so signal a reparation in the breaches of the ecclesiastical bulwarks. It must be remarked, too, that all this has not been done by chance, nor have certain fruits been shaken by a passing wind ready ripened into his garner; what has been done has been the result of calculation and exertion. Without noise or parade his humble emissaries go forth into the great highways of the earth, and bring him the surveys he requires, and obscure priests from remote localities, men of whose existence the world takes no note, are mighty powers in his hand. Indefatigable in his audiences, morning by morning, he studies the capacities and exigencies of each province of the earth, and masters schemes which afterwards receive their public development. We may picture him to ourselves, not without truth, sitting in his chamber, globe in hand, and marking on it the direction of new fields of labor, and saying to an insignificant emissary who passes on his way without noise—"Go and take possession!"

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th February, 1869.

MAINE.

Skowhegan. E. H. Y.	5 00	
Bath. A member of Winter st. Soc'y	5 00	
Hallowell. Cong. Ch. & Soc'y by S. Page	75 55	
North Yarmouth. Cong. Ch. & Soc'y in part	22 75	
Freeport. Cong. Ch. & Soc'y	12 85	
South Freeport. Cong. Ch. & Soc'y	8 50	129 65

NEW HAMPSHIRE.

Dover. Dea. E. J. Lane	2 00	
Salmon Fall. Cong. Ch. & Soc'y	8 00	
Conway. " " "	10 30	
Francestown. Jos. Kingsbury	25 00	
		45 30

VERMONT.

Brattleboro. A. Van Dorn $5, B H. Van Dorn $5, M. E. Van Dorn $1 ..... 11 00
Sharon. Cong. Ch. & Soc'y 8 00
Benson. " " " add 10 00
West Rutland. " " " to constitute Geo. L. Gleason, L. M. ... 31 50
60 50

MASSACHUSETTS.

Pittsfield. Mrs. C. H. Bigelow 5 00
Haydenville. Cong. Ch. by E. Graves Tr. 15 00
Shelburne Falls. E. Maynard 20 00
East Taunton. Levi Andrew 3 00
Boston. A friend 30 00
Rutland. Cong. Ch. & Soc'y by Rev. H. Cummings 12 00
Lenox. Dea. Ezra Osborn 1 00
Taunton. Nathan Rand 3 00
Pittsfield. Walter Tracy in full of L. M. for Jas. Ginn 20 00
North Amherst. Cong. Ch. to make Rev. Wm D. Herrick and Dea. E. Hobart L. M's 66 45
South Hadley. 1st Cong. Ch. 16 15
North Hadley. Cong. Ch 18 00
Long Meadow. Ladies Ben. Asse'n 31 35
" " Gent's " " add. 7 75
East Granville Cong. Ch. 25 75
Holyoke. 2d Church 15 25
So. Hadley Falls. To make Wm. Parker and John Sinclair, L. M's. 60 00
Chicopee. 3d Church, Mrs. A. C. Leonard, L. M. 28 55
Springfield. 1st Church, Charles H. Smith and Wm. C. Johnson, L. M's. 72 00
Cambridgeport. Prospect Ch. & Cong., add 30 00
Tewkesbury. Cong. Ch. & Soc'y 21 00
North Andover. Evan. Ch. & Soc'y 31 78
Abington. 1st Ch. & Soc'y, add 1 00
Lowell. 1st Cong. Ch. & Soc'y 48 50
" John St. Ch & Soc'y. 41 40
" 1st Cong. Sab. School. Mr. Fry's class 6 83
" Appleton Ch. & Cong. 25 00
Fitchburg. Rev. G. F. Stanton 5 00
Cambridge. North Av. Ch. & Soc'y to constitute Rev. D. O. Mears a L. M. 63 00
Grafton. Evan. Cong. Ch. & Soc'y .. 46 71
Franklin. Mrs Lucy F. Adams, for L. M. of Mrs. Jas. Bigelow .. 50 00
Newtown Centre. Cong. Ch. & Soc'y add. 2 85
West Newton. Mrs. B. C. C. Parker for Spain 50 00
Fitchburg. Rev. J. M. R. Eaton 5 00
Groton. Union Orth Cong. Ch. & S'y L. M. of Mrs. Abel Spaulding 41 23
" Rev. D. Adams 2 00
Worcester. Sabrah Whiting 1 00
Woburn. 1st Ch. & Soc'y of which $30 by Dea. Dan'l Richardson for L. M. 157 79
Salem. Tabernacle Ch. by Jos. H. Phippen, Tr., for Spain 88 37
1,168 71

RHODE ISLAND.

Providence. Bequest of Miss Marian E Horton by S. W. Field 181 15
" Jarius Putney $5, T. Salisbury $3 ..... 8 00
189 15

CONNECTICUT.

Rockville. S. B. Gould 10 00
Wilton. Anonymous 5 00
West Winsted. Jno. T. Rockwell to constitute Rev. Chas. Wetherby, L. M. 30
Stamford. 1st Pres. Ch., by W. R. Ritch, Tr. 187 95
Fairfield. Mrs. Ann H. Kellogg 5 00
So. Windsor. Mrs. Clara Olcott 5 00
Collinsville. Cong. Ch., Rev. A. Hall L. M. 51 15
Talcottville. Cong. Ch., C. D. Talcott and Andrew Dexter L. M's 62 84
Ridgefield. Cong. Ch. 60 83
417 77

NEW YORK.

Seneca. Pres. Ch., to make Thos. G. Rippey, L. M. 52 65
Schenectady. Rev. H B. Gardner $5, Miss H. Niles $10 ..... 15 00
Alden. Pres. Ch (of which P. Farnsworth $5.) 12 50
N. Bergen. Pres. Ch. 5 75
Fredonia. " " 22 50
Big Flats. " " additional ... 5 50
Brooklyn. Miss Roland 1 00
N. Y. City. Mercer St Pres. Ch. Rev. R. R. Booth. D. D 538 65
Astoria. A member of the Ref'd Ch. for Spain and Italy 20 00
Malone Mary K. Wead to make Miss Mary E. Sabin a L. M. 30 00
N. Y. City. A. C. Brown for Miss Rankin 25 00
Batavia. Rev. G. S. Corwin for two L M's. 60 00
Durham. Dea. Daniel Coe to constitute Miss Sarah C. Jewell a L. M. 30 00
Buffalo. Lafayette st. Pres. Ch. by A. Parker 66 75
" G. Abeel 10 00
Harpersfield. Mrs. Margaret Boles. 5 00
Poughkeepsie. Mrs. C. M. Hovey ... 10 00
Kingston A member of Dr. Stitt's congregation 50 00
" Orange 25 00
Coxsackie. 2nd Ref'd Sab. Sch'l by C. J. Collier 15 00
Mecklenburg R. Tallmadge 5 00
N. Y. City. W. A. Hall $40, T. A. Brouwer, in full of L. M. $15, H H. Corning $200 ..... 255 00
" 23rd st. Pres. Ch., to constitute Rev. Henry D. Northrop, Henry D. Ranney, M. D., and Hiram A Crane, L. M's. 96 00
Edgewater. Pres. Ch. John D. Dix, Esq 100 00
Ballston. Pres. Ch., to constitute Rev. S. Mattoon, L. M. 30 00
Waterford. 1st Pres. Ch. 51 00
West Charlton. U. Pres. Ch. S. School for Mr. Moorehead's field 17 50
Albany. 2nd Pres. Ch., Rev. Dr. Sprague's 281 51
Green Island. S. Pierce $5, H. Aire $5. A. Aire $5, others $15, to make Rev. S. Bush, L. M. ... 30 00
Brooklyn. Gen'l Loomis, U. S. A. ... 5 00
Waddington. Pres. Ch. 40 00
Hudson. " " 60 00
Florida. " " 62 54
Watertown. Union Meeting in 1st Pres. Ch. 79 15
Dunkirk. Pres. Ch., W E. Cobb, D. H. Carrier, E. B. Hard. Mrs. S. Coleman $1 ea., E. D. Thompson $2, J. H. VanBuren $3, Mrs. E Isham $5. Cash 50c. .. 14 50
Batavia. Pres. Ch., bal. 15 00
Seneca. O S. Pres. Ch, bal. in full of L M., for R. Carson 7 35
417 77

E. Stockholm. Cong. Ch. D. B. Drake, J. Hulburd $5 each, others $9 62 ..... 19 62
Brasier's Falls. Pres. Ch., Hon. C. T. Hulburd 10 00
Hopkinton. Cong. Ch., W. Dewing $5. others $26.69, makes E. A. Dove, L.M. 31 69
Parishville. Cong. Ch. 9 10
Nicholville. Union Coll'n 4 90
Lawrenceville. Cong. Ch. 3 00
West Aurora. " " 5 00
N.Y.City. Mrs. Jas. Stokes for the Cretans 50 00
——— 2,273 06

NEW JERSEY.

Englewood. Pres. Ch, Rev. H. M. Booth 210 94
Hackensack. Rev. A. Ammerman. 1 00
East Orange. 1st Pres. Ch.. S. C. Jones, Tr 41 75
Orange. Susan H. Fowler 5 00
Newark. Wm. T. Carter made L.M. by his father 30 00
" North Ref'd Ch, additional to constitute Hon. D. A. Depue, C. K. Wagner M.D., Peter. S. Duryea Mrs. Ab'm Polhemus and John Duncan, L. M's 125 00
" Wm. A. Myers 20 00
Jersey City. 1st Ref. Prot. Dutch, Dr. Van Cleef 36 49
Springfield. Pres. Ch. 5 00
Mendham. 1st " " by J. L. Sutton 26 24
Newark. A Lady for the Cretans.. 2 00
Mendham. 1st Pres. Ch., add 10 00
Belvidere. O. S. Pres. Ch. 30 00
Rocky Hill. Ref'd Ch., which constitutes John C. Whitlock L.M. 30 00
——— 573 42

PENNSYLVANIA.

Duncannon. Meth. Church 9 83
Lebanon. Zion's Ev. Luth. Ch., in part of L. M. for Rev. M. Rhodes 20 00
Mifflintown. Rev. M. Allison. 5 00
" M. E. Ch. 13 61
" Evang. Luth. Ch. to constitute Rev. Jacob Anthony L.M. 37 00
Lewistown. Evang. Luth. Ch., to constitute Rev J. B. Baltzly, A.M., a L.M. 31 60
" Pres. Ch, E. L. Benedict $5, Judge S. S. Wood $5, F. Franciscus $3. F. J. Hoffman $2, E J. Jacobs, W. Russell, Gen. McCoy, W. Jacobs, W. Patton, Mrs. Milliken, Mrs. Law, Mrs. Ann Barr, W. H. Bratton $1 ea., others $2 25 ..... 26 25
Wilkins Geo. McCague $10, G. T. Miller $5, Rev. J. G. Fulton $5, for Spain 20 00
Philadelphia. Edw'd Miller 20 00
Harrisburg. T. W. Wier 810?, J. A. Wier $20, C. L. Bailey $20, Rev. T. H. Robinson, $10, D. Fleming $10, Mrs. H. Gilbert $10, W. F Fahestock $10, Mrs. Kerr $5, S. Fiske $5, R. J. Fleming $5, Dr. Fleming $5, A. Roberts $5, A. Sloan $5, Mrs. Foster $5 ..... 213 00
Erie. 1st Pres Ch., Mrs M. B. Lowrey, F. Wittisch, J. A. French, Chas. Metcalf, J F. Downing $5 ea., appropriated by the session $25 ..... 50 00
" Park Pres. Ch. M. Sanford, J. C. Spencer, S. Spencer $5 ea., A. H. Caughey $2, J. Moore and Reed House $1 ea. 19 00
Lodi. Miss Mary Le Conte 10 00
Philadelphia. Isaac Ashmead 10 00
Cross Creek Village. Pres Cong'n, per M. J. Stockton 53 50
Buchanan. Rev. T. Edwards & wife 3 00
Philadelphia. 2nd Ref'd Pres. Sab Sch'l by S. D. Jordan 15 00
Burgettstown. O S. Pres. Ch., add.. 10 00
Canonsburg. Pres. Ch. 1 00
Easton. Ger. Ref'd Ch., add., Bernstein, Deshler, Eyerman $5ea. 15 00
" 1st Pres. Ch., Stewart $25, Stewart $20, Andrews, Young, Cash, $10 ea., Forman, Drake, Hulic, Porter, Bixler, Hay, Long, Cash, Bennett, Cash, Kerr, Eckard, Boileau, Cash, Cash, Cash $5 ea. Of the above $100 makes Rev. W. A. Kerr a L.D. 160 00
" Brainard Ch., Prof. Coffin $15, McKeen & Fox $10 ea, Pollock, Lott, Rodenbough, Riegel, Micke, Carpenter, Kelley, Cash. Burrows, Coffin, $5, others $7, Sietz $5.50, others $9 ..... 106 50
Eldersridge. Pres. Ch. 8 75
West Lebanon. " " 8 50
Kittanning. 1st Pres. Ch of 200 00
Blairsville. Y.M.C.A., for Spain... 10 00
Hyde Park. Pres. Ch. 9 00
Philadelphia. A. W. and Son for Greece $100, Mrs. Leutz $25, Hodge, Porter, Cash, Thompson. Perkins, Purves, Benson, $10 each 195 00
Nevada. Little Magie and her mama 2 00
———$1,285 54

KENTUCKY.

Louisville. Annie's Miss'y Peach Trees 1 00
McAfee. Mrs. Betsey Caldwell.... 5 00——6 00

ILLINOIS.

Elmwood. Cong. Ch. 18 15
Beverly. Mrs. C. Thorburn 1 00
Rockford. 2nd Cong. Ch. T. D. Robertson, Tr 82 80
Paxton. Sam'l G. McQueston 2 00
Paris. 1st Pres. Ch. 11 80
" Meth. Ch., and others 11 30
Bloomington Jno. Rouser, and J. Eldridge $2 ea. 4 00
Jacksonville 1st Portuguese Ch... 1o 70
" Wm. Thomas, B.F. Stephenson, L. L. Adams, H. Chapin, G. S. Russell, H. C. Wiswell, O. D. Fitzsimmons $5 ea. C. McDonald $3, J. Hughes, W. W. Neville, Knapp & Son, W. Catlin, Jos. Bancroft, J. N. Taylor, G. Thayer $2 ea., Eames, Kibby, Saunders, Wright $1 ea., M. Glover 50c. 56 50
Mt. Sterling. N. S. Pres. Ch., E. F. Crane, J. Higgins $5 ea., J. R. Curry $3, S. Nye $2. A. A. Glenn, $5, Dennis, Lieper, Lusk $1 ea., H. Bates 50c., others $22.50 ..... 46 00
Batavia. Mrs. G. A. Rawson $10, Mrs. O. Perry 50c 10 50
——— 254 75

INDIANA.

Indianapolis. Female Institute, for Miss Rankin, and to constitute J. R. Osgood L.M. 50 00
" Plymouth Cong. Sab. school for Miss Rankin and to constitute E T. Sinker and A. B. Willard L M's 50 00
Greenwood. Rev. P. S. Cleland.... 10 00

INDIANA.

Evansville. Zion Ger. Evan. Ch., to constitute Rev. Chs. Schrenck L. M.	30 00	
" Mission Sab. schl. per J. F. Glover	5 00	
Richmond. W. S. Reid $10, D. K. Zellers $5, C. Coffin, O. Huntington, C. B. Hunt, T. A. Young $2 ea., T. F. Bailey, M. Blanchard, A. F. Scott, S. R. Wiggins $1 each	27 00	
Mitchell. 1st Pres. Ch. balance	4 50	
Washington. C. B. Prentis	1 00	
Columbus. 1st Pres. Ch.	14 75	
		192 25

OHIO.

Belpre. Cong. Ch. per J. A. Bates	15 00	
Strongville. E. Lyman $10, A. Pomeroy $5 in part of L. M. for Rev. L. Smith	15 00	
Morning Sun. Ref'd Pres. Ch. per Rev. J. H. Cooper	12 50	
Cincinnati. 1st Or. Cong. Ch., mo. col. for Miss Rankin	47 61	
Glendale. Female College for Miss Rankin, and to constitute Mrs. M. Furman and Miss D. F. Crossett, L. M's	53 65	
Sidney. 1st P. Ch., O. L. Taylor, L. M. in full	16 00	
Hamilton. Sab. Sch'l of U. P. Ch., for Italy	5 10	
Columbus, 2nd Pres. Ch., Baker & Olds $10 ea., Peck, Stagg, Ferson, Brown, Mrs. Monnypenny, Smith $5 ea, Miss Kenner $8, E. E. White $4, Denig, Burr, Ritson, Lilley $3 ea., Ford, McDonald, Mrs. Brooks, Butler, $2 ea, McCracken, Ferson, Hunt How, Fay, Ferry, Caruthers, Mrs. Blakeslee $1 ea., J. Butler 50c, which make J. F. Kendall a L. M.	90 50	
" Welch Meth. Cal. Ch.	10 44	
" Westmoreland Pres. Ch, H. C. Noble $15, Gen. Wright $10, Dr Smith in part L. M., and Judge Bates $5 ea. G. Moodie $3, J. B. Cook $1, S. A. Claypool 25c, all of which to constitute Gordon Moodie L. M.	39 25	
" 1st Pres. Ch., Mrs. Deshler $5, Mr. Somers $1. Mrs. Mc Donald 25c.	6 25	
" Trin. Epis. Ch, Mrs. Bates, Kelly, Andrews, $5 ea., Morell, Smith, Mrs. Collins $2 ea., Andrews, Hurd, Fay, Fay, Mrs. Claypool, Slater, Comstock $1 ea.	28 00	
Columbus Bapt. Ch., Mrs. Roberts $2, Mrs. Bell, Dea. Smith $1.	4 00	
" Cong. Ch. F. C. Sessions $5, Brettingham $2, Jenkins $1.50, Baxter, Hodgkiss, Smith, Harris. Smith, Griffiths, Miss Dodge $1 ea Collection $40 55, which make Rev. Geo. W. Phillips and Geo. W. Wakefield L. M's	56 05	
" Blind Asylum	14 25	
Cincinnati. Lane Sem'y Pres' Ch, Messrs. Grosvenor & Nelson $10 ea	20 00	
" Am. Tract Soc'y 752 pages; Ger. Bapt. Pub Soc'y 60 S. S. papers; Y. M. C. Assoc'n 150 papers; Am. Bible Soc'y 1 Ger. Bible and 2 Testaments. for distribution		
Cincinnati. For German Sewing sch'l, D. Marsh, $5; W. L. Adams, load of coal for school, $4; For Evang. Sewing school, Mr. London $2.50, a friend $5, clothing etc.	16 50	
Greenfield. 1st Pres. Ch.	53 62	
" Bapt. Ch. in part for a L. M.	6 16	
Cedarville. 1st U. Pres. Ch. for Italy in part Messrs. Frazer, Anderson, Mrs. Campbell, $5 each, others $25 05.	40 05	
" 1st Ref'd Pres. Ch.	36 57	
" Meth. Epis. Ch.	2 71	
Granville. 1st Pres. Ch.	71 50	
" 1st Bapt. Ch. Messrs. Sedgewick, Humphrey, Mrs. Gordon $2 ea; Bryan, Wells, Parsons, Mrs. Davis $1 ea; Mrs. Wilson 70c, Mrs. Spees, Greene 50c, Mrs. Waterly, Kircher, Kyle 25c, Miss Cram 10c.	12 55	
" Prot. Epis. Ch. A. Sanford $5, Prichard, Collins, Prichard, $1 each	8 00	
" Meth. Epis. Ch., in part of L. M. for Rev. J. F. Williams	14 20	
Elyria, Dr. E. De Witt	8 00	
		703 40

WISCONSIN.

Beloit. Rev. D. Clarey		5 00

IOWA.

Jesup. Union collection	3 25	
Earlville Charge. M. E. Ch.	5 75	
Independence. " " "	5 82	
Quasqueton. Union collection	4 05	
Janesville. " "	7 95	
Cedar Falls. Evan. Assoc'n	8 59	
" " Cong. Ch.	6 25	
" " M. E. Ch.	5 72	
" " Pres. Ch.	3 55	
" " Reed S. House	3 50	
New Hartford. Union coll'n	1 75	
Delavan.	70	
Monticello. Rev. Isaac Russell	4 00	
Londonville. Free Will Bapt. Ch.	6 90	
Yankee Settlement. M. E. Ch.	2 50	
Anamosa. " " "	8 05	
Tipton. " " "	5 97	
" Lutheran Ch.	3 45	
West of Tipton. Bethel M. E. Ch.	5 90	
" " G. Reed $2, J. Patterson $1, D. Stewart $2.	5 00	
South of Tipton. Bethel M. E. Ch.	8 25	
Sugar Creek. O. S. Pres. Ch.	5 03	
" Wesley Chapel	3 35	
Virginia Grove. Prot. Meth. Ch.	3 35	
Kopkinton. Ref'd Pres. Ch.	7 65	
Brick Creek. Free Will Bapt. Ch.	3 55	
" " Others	1 65	
Monticello. Union coll'n	14 33	
Sand Spring. " "	7 25	
Clinton City. Cong. Ch.	18 42	
" " M. Epis. Ch.	16 30	
" " Individuals	1 75	
Camanche. Union collection	4 55	
Low Moore. " "	2 95	
De Witt. Cong. Ch.	3 65	
" " Meth. Epis. Ch.	5 22	
London. Union collection	4 70	
Wyoming. Pres. Ch.	3 52	
" Meth. Epis. Ch.	4 18	
Waterloo. (West side.) Meth Epis. Ch.	9 55	
" " Pres. Ch.	9 78	
" (East side), M. E. Ch.	1 73	
		239 31

MINNESOTA.

St. Peter. Rev. Lyman Marshall	5 00	

Total, $6,403 85

THE CHRISTIAN WORLD.

Vol. XX. APRIL, 1869. No. 4.

The Proper Attitude and Measures of Protestants towards the Roman Catholic Religion and People.

BY REV. R. B. THURSTON, STAMFORD, CONN.

THE discussion of this subject requires us at the outset to seek a correct apprehension of the position, power and purposes of our adversaries; for as such we are compelled to regard the Roman Church and its adherents. From the Papal See downward through all hierarchies to the lowest and blindest masses, they allow no fellowship with us; they denounce us as heretics; they deny that we are a constituent part of the Church of Christ; and they almost invariably assert that we are without the pale of salvation.* No terms of reconciliation are vouchsafed on their part, except as we all shall confess our sin and return to the bosom of "THE CHURCH."

As adversaries they employ all available means of hindering and overthrowing the Protestant cause. They have waged war against us in the past. They now make use of political intrigues, and demand that the assumptions of the Papacy shall be respected in the measures of the government. They seek special privileges in the schools of public instruction. They found institutions, professedly educational and eleemosynary, but manifesting the purpose of propagandism. They provide attractive seminaries for our daughters; for Rome has a passionate desire to be the nurse of the mothers of the future America. They spend vast sums of money, and acquire possession of the most valuable properties. Their plans are comprehensive, far-reaching and effective.

Since the war, great efforts have been commenced among the Freed-

* Inferentially and hesitatingly, in a recent appeal to non-Catholic Christians, the Pope seems to have admitted that some Protestants may be saved.

men. So long as they remained slaves, destitute of political and ecclesiastical value, they were neglected ; but now, invested with the responsibility and power of liberty, they become a prize the Papacy covets.—Its forms of pomp and worship are fitted to excite their lively imagination ; and it is affirmed by reliable authorities that converts are multiplied by thousands.

At the present time Rome has an extraordinary interest in our country. Her power is declining in Europe. Within a brief period, Italy has become a liberal and prosperous kingdom ; Austria, once her stay, twice humbled, has changed her policy ; and Spain, by a wonderful revolution, takes rank with progressive States. Three stars of the first magnitude have fallen from the firmament of her hopes. Now she seeks her dominion westward, where the star of empire holds its way.

In the presence of such an adversary, numbering as its nominal adherents four millions of our population, the measures of Protestants should be both offensive and defensive in character. As a skillful general, directing a prolonged contest against a powerful and wily foe, will by all practicable means increase his own resources while weakening his enemy, so should we.

I. Something may be done in the way of defense by our architecture. It is right to learn from our adversaries. They build on broad and deep foundations for ages ; and their edifices are expressive. Architecture is one of the legitimate, and was, in old time, one of the sacred means of educating the public mind, and affecting the religious sentiments.—Why should its power be forgotten ? Protestants have full right to the cross as a symbol as well as Catholics. It is a fact in the philosophy of human nature that we are moved by appropriate forms and ordinances ; and with this fact the Gospel coincides. The lessons of the tabernacle and temple will never be obsolete.

II. There must be defense by political action. Let none be disturbed by the word political. The church is not to become a political institution ; but her members in their civil relations must be governed by Christian principles. "The Great Commission," recorded in Matthew xxviii, is a political document. It was pronounced after our Saviour's passion and resurrection. In it he assumed his kingly dominion. "All power," that is, all authority, "is given unto me in heaven and in earth **** Teach all nations all things whatsoever I have commanded you." Christ's kingdom, though not of this world in some essential respects, is yet a kingdom in this world, and for this world, and over this world ; and when emergencies require it, his commands must be published and obeyed by his followers in politics. Already the interests of our churches as opposed by Romanism, have become involved with political questions ; and the signs of the times indicate that it will be more and more. The policy of Roman Catholicism in regard to schools and other institutions

is one point of conflict.* Protestant Christians should allow them no favors from the State which are not common to all denominations.—Shall we have an European Sabbath in America, is another question which looms in our horizon. Now, however we may divide in regard to questions of secular expediency, questions in relation to which moral and religious rectitude may be found on both sides, when we come to those which touch the vital facts of the Gospel and the commandments of Christ, there should be a union of all Protestants. On this sacred threshold all divisions should cease; at the door of this temple all the spells of party interests and prejudices should be broken. The politics of the nation cannot do without the piety of the nation: and every party should feel this. A Catholic third party holding a balance of power against the evangelical majorities should thus become an impossibility.

III. As a measure of defense all feasible means should be employed to increase the Protestant and evangelical population of our country.—This end may be promoted by our educational institutions. It is estimated that seven-tenths of the daughters of Protestants educated in Catholic seminaries, though professedly without religious bias, become Catholics. This waste must be arrested. Our youth must not be absorbed through far-purposed Papal attractions. In the midst of our heterogeneous population, there must also be a large number who are neither Romanists nor Protestants, in any strict sense. Our schools should be so numerous, so diversified, and so excellent every way, as to win many of their children, while providing for every want of our own families. In this way we should foil the foe with his own weapons, and more.

Another means of increasing our Protestant population is by immigration. The church cannot become an immigration society; but it is possible for the men of the church and wise statesmen to provide for the introduction to the vacant territory of our country of Protestants from the over-crowded populations of Europe, men of intelligence, of property, and of a sound faith, Republicans and Christians. A former senator in Congress, a man of great eminence in our national counsels, urges this as almost the only practicable means of averting the perils before us; and it is a sublime idea, that it is within the reach of Christian wisdom and resources, in alliance with patriotism, commerce, and political economy, to found in the South-west great States which shall rise in all the majesty and beauty of Christian civil architecture, whose halls shall be thronged by freemen, whose apartments shall be vocal with songs of virtuous liberty, whose chambers of legislation shall be

* By Romish influence, the Bible, the corner-stone of liberty, is excluded from the public schools of the State of Minnesota. New-York, City and State, gives hundreds of thousands of dollars for the endowment of Catholic institutions, and throws a sop to Protestants.

brooded over by the spirit of the Bible—States of a citizenship chastened by many trials beyond the ocean, whose hopes will be invigorated here, as were those of the fathers of New England, by the rising prospects of a new world.

Still another means of increasing the Protestant population is by inculcating correct Scriptural sentiments in regard to the family. One grand element in the divine plan for the perpetuation and extension of the true church, is the normal increase of her numbers from age to age by means of her own families. But the old Puritan stock, once so fruitful of good men and great blessings to the world, now shows signs of decadence. While good men debate within consecrated walls concerning our dangers, within other walls which God has more sacredly consecrated from Paradise, unhallowed sentiments and practices are prevailing which put in jeopardy the existence of the very subject of debate by exhausting the fountains of life. While we consider what shall be the marches and the arms of the soldiers of the church, it becomes doubtful whether there shall be soldiers of the church. While we speak of those mighty influences which are to bear upon our children's welfare, the generations of our children seem to melt and vanish away. We inquire how we shall save our country from darkness, tyranny, and desolation ; and we are compelled to ask, who are they who will need our country ? The facts in detail touching the point are astounding.

While there are causes for the tendency thus adverted to, into which scientists are looking with speculative zeal, there are also moral causes which lie within the compass of Christ's commandments and the sphere of Biblical instruction ; and from secular quarters a cry comes to the church and ministry to awake from negligence, take a Scriptural position, and utter a Scriptural voice.

The facts attract the attention of statesmen : they become an element in political anticipations. Rome is aware of them, and makes her boast that she will obtain possession of the country by the multitudes of her children. If she gains it by populating it, it will be hers by divine title, and Protestants will have nothing to say. The statistics of Catholic countries beyond the Atlantic, where population is almost stationary, do not indicate that her care for children there is exemplary ; but she does care for them in certain relations in the United States, where they form an important element in her vast scheme of encroachment and possession.

To meet the fatal tendencies of the age, there must be a return of the sound old Puritan and Biblical sentiments concerning the family. Children must be considered a blessing and a glory in the church and the house.

The forty-fifth Psalm is a splendid prophecy of Christ as a king and the church as His bride ; and the conclusion is, " Instead of thy fathers

shall be thy children, whom thou mayest make princes in all the earth." Protestants should not be condemned if this were to be taken as one of the tests of a true church. It repeats the statement at the beginning of this topic—the normal increase of the church by her families is a grand element in the divine plan.

When Madame De Stael asked the first Napoleon, "What is the greatest need of France?" the emperor promptly replied, "Of mothers." In higher sense than the warrior sovereign intended, it is always the need of the church—mothers whose children shall be true men—princes in the earth.

IV. The church should take an *offensive* attitude by the *diffusion of a controversial Christian literature.* Controversy and literature have been from the dawn of the Reformation until now, among the most important means of offense in the conflict with Rome; and in the nature of the case it must continue to be so. When Luther wrote his famous theses, his pen shook the tiara of the Pope: when he nailed them to the door of the church in Wittenberg, his hammer thundered over all Christendom.

In some quarters the anti-papal literature of Protestants has been severely criticized. If this is just to any serious extent, the works to which it applies should be withdrawn from circulation; and an abundant supply should be produced of books, periodicals, and tracts, historically true, honest, lucid and strong, warm-hearted and Christian, sharply detecting error and exposing sophistry, powerfully sustaining sound doctrine and appealing to the conscience, having the freshness of a new harvest to meet the wants of the age, and adapted in simplicity of statements, vividness of conception, and kindness of spirit to win the attention of darkened and prejudiced minds.

The time is propitious for the circulation of such a literature among our Romanist fellow-citizens, and also that numerous class whom the reaction against Papal superstition has borne into infidelity. Rome is availing herself of the press, distributing her books and tracts, inviting us to question and answer. Abandoning her policy of old, she no longer trusts alone in darkness and authority. She virtually gives up the dogma, "Ignorance is the mother of devotion." She comes down from her blind fastnesses to meet us on the plains of light, of argument, and of Scripture. This is great gain: we should meet her and conquer on a fair field.

But further, the Pontiff himself has addressed an appeal to all non-Catholic Christians, calling upon us to return to Mother Church. What shall we do? Not, of course, accept the invitation of his Holiness and go to Rome; but why not offer replies, giving the reasons of Protestant churches for which we cannot return, and thereby arousing the attention of the Papal populations every where?

Let us hold up the cross—not the crucifix in priestly hands—but the

truths of the Gospel. Let us make all men see that we are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Let us show that the Bible teaches us of direct access to Christ himself, without vicar on the earth, without intercession of the virgin in heaven. Let us bring forth the New Testament doctrine that believers are themselves a holy nation and a royal priesthood; and those men are guilty of the most enormous wrong towards humanity, and of impious assumption of Christ's prerogatives, who present themselves as mediating between him and the soul. There is one Mediator, the man Christ Jesus: and the more there are of men and hollow forms between us and Him, the less will the eye of the soul discern Him who is our Light and our Life.

We must have faith in the power of the truth, in its convincing energy —truth which meets our nature and necessity—truth which is spirit and life in the words of Jesus—truth which is the vehicle of the Holy Ghost when He visits the clouded and palsied mind—truth which is welcomed, when it is discerned, as a sister angel to the soul. Doubt its power when it shines over the great sphere of human thought? As soon doubt the power of the sun in its effulgent course around the globe to quicken the germ in all seeds and send life-tides along the fibre of every rootlet and leaf and to the circumference of the overshadowing tree.

V. Protestants may take an aggressive attitude in the support of our great benevolent societies; and particularly those which nourish the evangelical churches of our country, and the American & Foreign Christian Union, whose field is the Papal world. When we think of the countries in which the operations of these societies are carried on, and of their relations to the common and ultimate end, the world's conversion, their claims for the favorable consideration of the Christian public appear to be of the highest order. No one would pluck a single leaf from the well-earned honors of any older and more powerful organization, or weaken its hold on the affections of the churches; but if good reasons exist, why should not the last named be advanced to the same rank?

It is true that a soul saved in China is worth as much as a soul saved in America: but it should be remembered there is a relative as well as an absolute value. In the emergencies of a battle, one man in the gap may be worth a hundred. The heathen nations as such are weak. They are making no progress. But the efforts of the Christian Union are expended on countries which are powerfully affecting the destinies of the world. Let us save our own country from the darkness of Papal dominion, and we do much to save all. We save the millions of Freedmen. We save Mexico. We save the Pacific islands. We do much to arrest the power of Rome among the great oriental populations, and to determine what institutions, laws and governments shall prevail round

the globe. The contest becomes critical at home ; and success here is harbinger of the universal triumph.

VI. The members of our churches can make aggressive efforts in the way of *Christian endeavors to do good among Papists.* The two classes of population are providentially intermingled almost every where. To a very large extent Protestants are the employers of labor ; the Romanists are engaged in service. This gives us great advantages, if we will improve them. Strong and saving influences may flow along the lines of industry and charity.

The principle we urge is set forth in words of Jesus, which announce a great law of his kingdom, of which the church has yet much to learn. "Whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant ; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The principle of Christian ministering thus enjoined is best illustrated by citation of instances in which it has been practically rendered in methods adapted to the various conditions of life and labor ; but for such instances we have no space. It distributes Bibles ; it teaches the way of virtue and piety ; it supplies the needy ; it relieves the sick ; it comforts the afflicted ; it encourages the desponding. Every manufacturing establishment, every field, and every house which true religion controls, may become sacred as the scene of Christian faith, love, labor, and victory. They who will descend from the heights of their culture and prosperity to perform such services in the shaded valleys of poverty and prejudice, ignorance and sorrow, will acquire an influence which cannot be too highly estimated. We are persuaded there is a power thus lodged in the church, too little appreciated, for it is gentle, unobtrusive, patient, which in its sum is vast and preponderating.

It must not be said that Catholics are inaccessible. None are inaccessible to Christian kindness, and this prepares the way for Christian truth. Who measures that subtle, mysterious principle we call influence, more inscrutable than the light which reveals all things, itself unperceived, more thrilling than electricity, always such as we ourselves are, going forth silently whether we will it or not, becoming a voluntary and efficient force when we determine it shall be so. The grace of God rewards such influence with the achievements of salvation.

By such methods Romanism may be resisted with success ; but, it should be observed, they all imply work—patient, arduous, self-denying work, and great expenditure of treasure. There is before us a powerful, skillful, determined foe. The battle is already begun. It must be fought through, first with arguments, charities, schools, institutions, and Bibles or will come the battle of thunder and lightning, of steel and blood. It is the lesson of history that freedom and vital piety are suppressed under

the domination of Rome. The germs of her old doctrines, if allowed to develop themselves, will bear the old fruits in the new world. The power that sustains them must be driven back, or all that we hold dear in liberty and Christianity, all for which Plymouth rock was beaten by pilgrim feet, for which New England's prayers have ascended and New England's blood has been shed, will perish as a blighted tree. We have scarcely ceased to hear the reverberations of a stupendous national conflict: and the clouds, portentous of another, hang around our horizon. Let there be negligence in regard to these great emergencies and our duties, and twenty years, in the judgment of many of our wisest men, will bring a religious war. But let timely Christian endeavors be put forth, with ample devotion of means—then Rome, the haughty mistress of darkness and tyranny, will be discomfited on her last chosen battle-field; and those on earth and those in heaven with mingling chorus will shout, "ALLELUIA."

The Romeward Progress of Ritualism.

SECOND ARTICLE.

IN connection with our previous sketch, we present three or four practical suggestions that we believe to be timely and essential.

I. We should count the Romish System, wherever and to whatever extent developed, as the COMMON ENEMY.

The entire history of the Church of Rome has proved her such. THE INQUISITION, with its record of murder and torture, has been her fast friend and ally; her favored and favorite instrument of persecution of God's saints and confessors. Wherever she has had the power, she has crushed out liberty of thought or speech; and would do it yet again, for is she not "infallible"? In countries subject to her sway, no form of religion has been permitted to exist save hers.

And this institution, so dangerous to human liberty, is compact, well organized and disciplined. She moves, as in solid phalanx, at the beck of one man; and he, as to every country, *Italy* not excepted, a foreign prince and potentate. The vow of celibacy renders the clergy, in some sort, members of a common family; and so the more ready to execute the behests, and carry forward the plans and projects, of the common head. Those plans have ever been to sow strife and dissension among Protestants—to divide and conquer: and we have no doubt whatever that every advance step taken by Ritualists in ceremonial; every booklet scribbled by them in corruption of doctrine; every sermonet preached in denunciation of Protestantism is regarded with intense satisfaction as

so much done which could not be accomplished by her own accredited agents; and better done, towards the demoralization, and ultimate confusion and defeat of Evangelical Christendom.

II. The times emphatically demand greater unity of sentiment and action among all Evangelical Christians.

That this powerful organization, with its enormous wealth; its complex machinery of convents, schools, sisterhoods, and monasteries; its corps of celibate ministers; and that concentration of purpose and action, which, as a power at unity within itself, it is enabled to bring to bear upon a point or points to be assailed, that this mighty organization is dangerous to our liberties, cannot, at this day, be questioned. The problem to be solved is, how best to meet its schemes and machinations for the subversion of evangelical religion?

It is a natural instinct of human beings, as well as of the brute creation, to crowd closer together in view of a common danger. Let that instinct be carried out in the present instance. Let the various evangelical churches *get closer together;* learn to know each other better; lay aside sectarian bigotries and jealousies; and work more as for the common cause—the cause of the Redeemer. Let the combined forces, instead of fighting each other, move steadily and unitedly upon the works of Rome and Romanizers, supporting those already in the van of the conflict, which will, ere long, be a desperate one, for the possession of this fair land, either in the interests of error, superstition, and idolatry, or of Gospel truth and righteousness.

Let the Catholicity—i. e. the universality, of the Church of Christ, be more insisted upon, the *essential unity*, yes! and the *visible* unity of all true believers in the Lord Jesus. Let us hear less of modes and polities, and more of earnest faith and Christ-like sanctification. Let us have more of the essential requisites to the formation of a true Christian character: let the lines of demarcation which now indicate the position of the respective divisions of the armies of the Lord of Hosts, be toned down, and let there be a closer, more general commingling of the various forces, banded together for the advancement of the common cause. Then that cause will triumph, and the legions of Satan will hang their heads abashed and confounded. We long for the day when, all useless barriers broken down, *the Church of the future* shall arise, and put on her beautiful garments, retaining all that is pure and holy in doctrine, chaste and fitting in worship, Apostolic in discipline, Catholic in fellowship; when men for whom Christ died, his ransomed and redeemed, professing a common hope, laying aside distracting Shibboleths, shall be known as followers of the one Lord, with one evangelic ministry, one Baptism, and one Holy Table of Communion, the acknowledged right of all the Redeemer's faithful children.

III. There is necessity for a more careful study of Scripture doctrine, and of the principles of the Reformation.

Ignorance is weakness: and the weakest of all men is an ignorant Protestant, because he cannot fall back upon *superstition*. Many of our people, for example, would be sorely puzzled by the Jesuitical interrogatory, "Where was your Church before Luther?" We should know *what* to believe; and *why* we believe it. We should study the oracles of the living God to know the mind of God: and fortified by these, we shall not easily become the prey of the devourer. In churches like ours, where each has a Sunday-school, an expounding ministry, an intelligent worship; and, above all, an open Bible, with commentaries innumerable, there is no excuse for that ignorance of Scripture doctrine which is, alas! so widely observable. With such facilities as we possess, we ought to be a nation of Theologians, mighty in the Scriptures—familiar with all the sources of knowledge which lead to the elucidation of those Scriptures.

And we should know the history of the Reformers, and of the Reformation, as well as we know contemporaneous history. We should understand the principles in defence of which so many of those men perished at the stake—by fire and faggot and the sword. Let it never be said, henceforth, that when a Romanist demanded of a Protestant a reason of the hope that is in him, he could not give it in "meekness," but that he listened to the demand with "fear."

And let us *go back* to the principles of the Reformation, and cultivate more and more the spirit of Reformation times. Let there be no fear of exposing Jesuitry, and of calling things by their right names. And *there is no need*, in doing this, of *personality* or *scurrility*. God's truth is ever the same. There is no more reason that the martyrs should *die* for a principle than that we should *defend* and uphold it.

Stephen on the "Real Presence."

From the University Sermon preached at Cambridge, Dec. 26, 1868,

by Rev. Arthur Wolfe.

The charge on which Stephen was arraigned before the Jewish rulers was that of defaming the temple at Jerusalem. "This man," said the witnesses suborned against Stephen, "ceaseth not to speak blasphemous words against *this holy place* and the law: for we have heard him say that this Jesus of Nazareth shall destroy *this place*, and shall change the customs which Moses delivered us," (Acts 6: 13, 14.) The drift of Stephen's defence when put on his trial, seems to tend rather to a justi-

fication of the charge than to a denial of it. In that defence he said: "Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?"—Acts 7: 48-50. When Stephen here but hinted at a spiritual presence of God, independent of temple, a presence not confined to one peculiarly-favored people, but the common property of all nations, the Jewish rulers refused to hear him patiently any longer. Stephen, like his divine Master, sealed his testimony with his blood.

But it was not in respect of his death only that Stephen was like our blessed Saviour. It was on the very same charge of defaming the temple, that Jesus himself was arraigned before the Jewish authorities.—They sought false witness against Jesus to put Him to death, but found none, until at last two witnesses came, who declared that He had said, "I am able to destroy the temple of God, and to build it in three days," (Matt. 26: 59-61; cf. 27: 40.) Further, the same charge which was brought against Jesus and Stephen, was also brought against the great Apostle of the Gentiles, the man who had stood by consenting when Stephen was put to death. As at Ephesus, Paul was accused of causing by his preaching, (Acts 19: 27,) that the temple of Diana should be despised, so at Jerusalem he was charged with doing the same thing in regard to the temple of Jehovah: "This is the man that teacheth all men everywhere against the people, and the law, and *this place*," (Acts 21: 28.)

The doctrine then put forward by Stephen was clearly a fundamental one, a distinctive feature of the religion of Jesus. I propose to examine into its bearing on our own times. It may be that we shall find that to us, no less than to the Jews, the first of the noble army of Christian martyrs, though dead, yet speaketh.

Notice, then, that the doctrine brought forward by Stephen was no new doctrine. Indeed, neither Christ nor His disciples, we have reason to believe, taught anything but what had been taught, more or less plainly, by Moses and the prophets before. (See Acts 26: 22.) The very words Stephen uses above, were in part the words of King Solomon, of the man who had built the original temple; the remaining words were from the Prophet Isaiah, a teacher recognized by the Jews as sent by God. Further, if we look to what David held on the subject of God's presence, nothing could be more in unison with the teaching of the first Christian martyr, than that familiar Psalm, wherein God, by the Jewish king, is addressed as about his path, and about his bed, and spying out all his ways. "Whither," he asks, "shall I go then from Thy Spirit, or whither shall I go from Thy presence? If I climb up into heaven, Thou art there: if I go down to hell, Thou art there also.

If I take the wings of the morning and remain in the uttermost parts of the sea : even there also shall Thy hand lead me : and Thy right hand shall hold me," (Ps. 139 : 1, *seq.*) Such were David's thoughts of God's presence. When, then, the great Son of David told the Samaritan woman that the hour was coming, when neither in Samaria nor in Jerusalem should men worship the Father, He simply gave effect to the recorded utterance of David himself. When, again, Christ spake of His own body as a truer temple than that at Jerusalem, seeing little to admire in the goodly stones of the material temple, He spake nothing contrary to what the prophets had taught before. They, too, had taught that even sinful man, when he draws nigh to God in faith and repentance, is a more acceptable temple in God's eyes, than skill and wealth can erect. For notice how Isaiah finishes the words, partially only quoted by Stephen : "Thus saith the Lord, the heaven is my throne, and the earth is my footstool : where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord : but"—and notice well what follows—"to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word," (Isa. 66 : 1, 2.)

This spiritual nearness to God was evidently what Paul understood by Christ speaking of Himself as a "temple," for that apostle uses the very same language of all Christians, without exception. You will remember how, in his famous address to the Athenians, he enlarges on the words of Stephen : "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands : neither is worshiped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things ; and hath made of one blood all nations of men for to dwell on all the face of the earth . . . that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us ; for in Him we live, and move, and have our being," (Acts 17 : 24-28.) More plain still, however, is his language to the Corinthian Christians : "Know ye not that *ye* are the temple of God, and that the Spirit of God dwelleth in *you*. If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple *ye* are, (1 Cor. 3 : 16, 17.) Nor is this by any means the only passage where Paul thus speaks of Christians, (see 2 Cor. 6 : 16 ; Eph. 2 : 19-22.) Indeed, according to the Apostles generally, the Church of Christ would seem to be a great incorporated building society, itself with its members being the building on which its labors are to be bestowed, (see Jude 20 ; 1 Pet. 2 : 5.) This is the purport of that oft-repeated exhortation, that all things among Christians should be done to *edifying*, (see 1 Cor. 14 : 26 ; Acts 20 : 32.) Again and again, edification is set before the Christian community as the one object of its existence, that so God might

have a dwelling truly worthy of Himself. St. John, without using the word "building" or "edifying," so common to St. Paul, yet declares the Christian whose heart has been taught to love God and his neighbor to be a true temple. "God is love," says the Apostle, "and he that dwelleth in love dwelleth in God, and *God in him*," (1 John 4 : 16.) Nay, even the newly-made Christian who has but just professed his faith, because of that ultimate object for which he has been baptized, is a true temple also. "Whosoever shall confess that Jesus is the Son of God, *God dwelleth in him*, and he in God," (1 John 4 : 15.)

Such was primitive Christianity. It had its places of assembly where Christians met for this great purpose of "building up" (Jude 20) one another. But it held fast by the truth, taught even in Old Testament times, that God's presence is everywhere, not in consecrated places alone. *Its worship was that of the synagogue, rather than that of the temple.* Men met for united prayer and mutual exhortation, and for keeping up the remembrance of their Master by the breaking of bread. But God was not therefore in one place more than another. The pure in heart could see Him at all times and in all places. Because they could give thanks everywhere, therefore they could give thanks in every thing. God was always about them ; His ears were open to their petitions. They needed no special building in which to seek His presence.

But now, what would Stephen have thought if he could have looked forward with prophetic glance, and seen how Christians in later times would abandon that very truth for which he and his Divine Master were content to be put to death, when forgetting that the Most High dwelleth not in temples made with hands, Christian disciples would come to believe in a local presence upon a so-called altar, a presence assumed to be the central object of Christian worship, a presence—not as in the case of the Jewish temple, marked by visible signs and wonders, but—calling for the exercise of an unreasoning credulity, a presence further not dependent simply on the Divine will, but made to wait on the *intention* of a "priest," one supposed to be able at pleasure to withhold that presence from even the most pious congregation? What would Stephen have thought, if he could have seen stately buildings erected by Christians for the very purpose of enshrining this "presence," one building, moreover, being held to be more privileged than another, possessed in the popular belief of more of God's presence than others, according to its possession of images or relics, or the mere decree of a bishop claiming to be vicar of Christ? What would Stephen have thought, if he could have looked into one of those churches of later times, and seen ministers and congregations not worshiping, according to Christ's own teaching, the invisible Father in spirit and in truth, but prostrate before a supposed local presence of the ascended Saviour ; bowings and crossings, lights and incense, being thought an acceptable offering to Him who more than any

other had called for the worship of the heart? Surely Stephen would have regarded such later Christians as having abandoned the liberty with which they had been made free, as having adopted, instead of the religion of Christ, a religion of Antichrist! Never for a moment could the first martyr have recognized in the worship of the Church of Rome, degrading as that worship is to reason no less than opposed to primitive Christianity, the pure and spiritual worship which Jesus of Nazareth taught His disciples.

Contrast with such priest-invented presence—a presence as the Roman system of "indulgences" sufficiently shows calculated to make sin easy—contrast with this imaginary presence, on a so-called "altar," that real presence, truly so named, which may be felt everywhere by the pious heart, which makes each soul a temple of its Creator, a living temple, growing ever more and more, through advancing holiness, to the measure of Christ himself, that perfect Temple in which dwelleth all the fullness of the Godhead bodily. Can we hesitate in choosing between the true and the false presence? Would not the martyr Stephen, he who charged the Jewish rulers with "resisting the Holy Ghost," because they showed themselves opposed to the introduction of a more spiritual worship,—would he not have charged the Church of Rome with blasphemy against that same Holy Ghost, in claiming to act under the Spirit's inspiration, while causing Christ's disciples to forget what their Master had taught? No wonder when such false worship was introduced among Christ's people, that other corruptions crept in with it, that piety made place for formalism, that every kind of immorality became and is still systematically sanctioned by the perversion of truth. Can we wonder now at that crowning act of profanity, wherein the Bishop of Rome at his installation is seated on the "altar," and *himself* adored,* so fulfilling to the letter the apostle's prediction respecting Antichrist, that he should oppose and exalt himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God," (2 Thess. 2 : 4.)

It was against a local objective presence, such as the Church of Rome makes the centre of her worship, that all who stood forth against her at the Reformation lifted up their voice in protest. It was in attestation of a truer presence in the hearts of all sincere believers that so many of our forefathers were content to die like Stephen the death of persecution. By becoming protestant in regard to this deadly error of the Church of Rome, they showed themselves true Catholics, true members of that Apostolic Church which ever contends earnestly for the faith once delivered to the saints.

Where there is the first dawning of repentance in a sinner's heart, a

* See Archdeacon Wordsworth's Union with Rome, p. 54.

sincere desire to do henceforth nothing but God's will, there is the consecration of a temple such as God delights in, and where He will forthwith proceed to manifest His presence. "If a man love me," said the Saviour, "he will keep my words, and my Father will love him ; and we will come unto him and *make our abode with him*," (John 14: 23.)

I have said that in the Church of Rome the doctrine of a local presence is a fruitful cause of immorality. It must be so. If God's presence be held to exist more in one place than in others, then, as a necessary consequence, it must be held to exist less in those others than in the place supposed to be specially privileged. By believing in a presence peculiarly to be found in one place more than others, our sense of God's presence everywhere becomes weakened, and at last destroyed. Then instead of setting Him before us at all times, and referring all our actions to His will, we put Him off with a mere formal worship on stated occasions in some consecrated building, while the bulk of our existence is spent without regard to His will at all. But every individual soul should be a living temple wherein God's presence is felt continually. The world should thus be conterminous with the Church. This is the true union of Church and State, wherein all in every act of their lives, regulated according to the divine laws, worship that mighty Creator whose presence is everywhere visible to the eye of faith. Churches in the sense of material structures, are a token of imperfection, and, if not rightly used, help to perpetuate imperfection ; in the Jerusalem which cometh down from heaven, it is expressly declared there is no temple to be seen.

If now, as many at present are striving to effect, our Church is to be again delivered over to those deplorable errors which our Reformers abjured, and against which our formularies are a standing protest, it may be doubted whether we have gained rather than suffered injury by those highly-decorated cathedrals and churches which we have inherited from pre-Reformation days. The revival of church-architecture in modern times has undoubtedly paved the way for the revival of Roman heresy. Chancels used to separate ministers from people, serve also to obscure the great teaching of Christianity that all are alike "priests" under Christ. Altars made to replace the simple tables which our Reformers appointed, tend to familiarize the minds of the ignorant with the idea of a "presence" peculiar to temples made with hands. The advocates of such presence forget, it is clear, that the term "house of God" is used, in the New Testament, of men, not of bricks and stones. "Whose house," says the author of the Epistle to the Hebrews, "are *we*," (chap. 3 : 6.) Souls then, not material structures, are God's temples, and ought to be the great object of our building. To give our best energies to the rearing of mere material buildings, is to display a zeal not according to knowledge ; it may lead moreover to error of a most pernicious kind. Against all anti-christian notions then, as to a presence in one place

more than another, let us guard most carefully ; let us lift up our voice boldly as did the martyr Stephen. Such return to the errors of the past is, as he would have said, a "resisting to the Holy Ghost."

In conclusion, let us never forget that the doctrine of a local presence was made a ground in by-gone days for cruel persecution, not the mere outburst of disappointed orthodoxy, as was the case when Stephen was put to death, but cold-blooded tortures inflicted by a nominally Christian but really Satan-possessed Church. Such persecutions, let us remember, the Church of Rome still justifies, and will doubtless, if ever she recovers the power, revive. Let us beware how in any wise we imitate her.—Those who persecute men for their opinions know not what spirit they are of. What folly to mistake victory over men's bodies or estates for victory over men's souls! Truth needs not to be so advanced ; it is content to wait safe in God's keeping till He shall make it triumphant, till Saul, the persecutor, shall become Paul, the preacher. The eye of faith sees Jesus who once suffered for the truth now raised to God's right hand, patiently waiting for the time when all foes shall be made His footstool. To Him every knee, we are assured, shall bow, every tongue confess. And if in defence of the same truth His people suffer with Him, they shall not suffer in vain ; if we suffer with Him, we shall be glorified with Him also, glorified not as men count glory in the mere success of our cause, but in having been made the means under God of bringing others to be partakers of the same truth.

"There is, IN THE SYSTEM OF ROMANISM, such an essential intermixture of the civil and the spiritual—the claims of the Church of Rome have such a direct bearing on the civil and political rights and interests of man—that it concerns individuals and nations, and the liberties of the people, that this system should be narrowly watched, and that it should not be regarded as, in all respects, entitled to be placed on the same footing with other forms of religious profession and belief. I trust and hope, we are now going to set ourselves resolutely, in the name of God, to a protracted struggle. We altogether mistake the matter, if we think that this is just one solitary crisis to be met by one solitary effort. We must be prepared for a prolonged and a protracted struggle. Popery does not proceed by fitful efforts ; but by one systematic plan, prolonged from day to day, from year to year, and even from age to age, till she accomplishes her end. She has lost no opportunity, and she continually perseveres, and we must just do the same. We must adopt practical measures, whereby we may calmly watch the progress of Popery, and take steps, deliberately and perseveringly, to resist her progress, until at last, we shall be enabled to boast, that our country is in reality, as well as in profession, a Protestant land."—*Dr. Candlish.*

At the Christian's Grave.

'Tis a blessing to live, but a greater to die,
And the best of the world, is its path to the sky.—
Be it gloomy or bright, for the life that he gave,
Let us thank Him—but blessed be God for the grave!
'Tis the end of our toil, 'tis the crown of our bliss,
'Tis the portal of happiness—aye, but for this,
How hopeless were sorrow, how narrow were love,
If they looked not from earth to the rapture above!
But the portals of death open out on the skies,
And the mortal who enters in ecstacy flies,
An angel of light, to the throne of the KING;
While the echoes of Heaven in harmony ring
With the song of the seraphs, "Oh! blessed are they
Who die in the LORD, and from earth come away—
They rest from their labors—the works of their love
Have followed, and crown them with glory above." WILCOX.

The Lost Soul's Funeral.

WRAPT in a Christless shroud,
He sleeps the Christless sleep;
Above him, the eternal cloud,
Beneath, the fiery deep.

Oh! Christless shroud, how cold,
How dark, oh! Christless tomb!
Oh! grief that never can grow old,
Oh! endless, hopeless doom!

Oh! Christless sleep, how sad!
What waking shalt thou know?
For thee, no star, no dawning glad,
Only the lasting woe!

To rocks and hills in vain
Shall be the sinner's call;
Oh! day of wrath, and death, and pain,
The lost soul's funeral!

Oh! Christless soul, awake
Ere thy last sleep begin!
Oh, *Christ!* the sleeper's slumbers break,
Burst thou the bands of sin!

BONAR.

MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Spain.

MALAGA.—MR. HALL.

THERE has been formed at Madrid, with the Marquis of Vilama as President, and others high in rank as chief officers, a "Society to protect and defend the United Catholic Church in Spain."

It declares its first object to be, to obtain the names of the millions of Spain, (without distinction of age or sex,) to the following petition of Spain :

"WE, the subscribers, pray the Constitutional Cortez to pass a decree, that the United, True, Roman, Apostolic, Catholic Religion shall continue, and forever be, the religion of the Spanish Nation, excluding all other worship, and that the enjoyment of all the rights, privilages, and prerogatives of the Church, according to the law of God, and all the force of the holy laws of said Church, be perpetually guaranteed."

This petition is to be put in circulation by the parish priest in every parish in the kingdom : all the names are to be on paper of uniform size, and when all are received at the Central office, will be bound in one or more volumes.

After being offered to the Cortez, this original document is to be sent "to the Vatican, as an imperishable monument, and a solemn public testimony of our own faith, and the faith of our fathers, as well as to preserve in living activity, our ancient glory, grandeur, and power."

Copies of the entire petition will be printed, names attached, and the book thus prepared, will be sent gratuitously to all the libraries of Spain, to all Spanish and foreign bishops and vicars.

You may expect to hear that five millions of names have been attached to this petition. Ask American churches to *pray!*

As regards the advisability of printing here, there can be but one opinion, it seems to me.

The facts are : 1st. Spain *has never* permitted the entry of Foreign printed Spanish books.

2d. After having promised to "*permit*," she proves faithless to her promise.

3d. There is no law which prohibits printing.

4th. Matter printed here is of fifty per cent. more value, because gratifying to the national pride.

Tracts can be printed very cheaply. Paper is cheap, and the ordinary price for labor is twenty to forty cents per day.

For want of other printed truth, Mr. Alonzo and myself have commenced the publication of a weekly newspaper, filled with the facts and stories of the Gospel of Christ, together with an exposition of portions of the word of God.

We are working through all the channels open to us, and the cause of Christ daily and obviously advances.

Mr. Alonzo is addressing audiences of ten to fifteen hundred in Seville, in Roman Catholic churches which for the time have been abandoned. He says, "If you could see the *immense* multitudes who attend these meetings, you would remember the words of the Master, 'The harvest is great, but the laborers are *few*.' Must we," he adds, "lose this blessed opportunity of telling these of Jesus, the beauty of His doctrine, and what He did for them and for us, because the meetings are called under the name of clubs?"

Greece.

ATHENS.—MR. SAKELLARIOS.

[A good report of a year's labor.]

FOR fifty-two weeks I have superintended "The Star of the East," issued

every Saturday, in all twenty thousand copies; and the "Child's Paper," every month, (twelve times a year) in all thirty-six thousand copies; nine pamphlets, also tracts, in all twenty-one thousand two hundred copies, and most of them were circulated during the year. On no one of the fifty-two Sabbaths was I absent from the city of Athens, and, with one exception, and that on account of the weather, the Bible class has been held in my house every Sabbath morning.

Our Friday evening rehearsals, with the Scripture expositions, have been continued without one failure. I have had the superintendence of Gospel instruction in the Sabbath school under my immediate charge, and in that held in the basement of Mr. Kalopothakes' house, through the year.

Besides the above, I have been, and am still, a regular member of the Philanthropic American Greek Committee, (and its Treasurer,) for the relief of the destitute and wretched Cretan refugees, which Committee disburses the benevolent contributions of the noble American people. This I consider one of the most important means for the extension of American influence and of our missionary work.

But with all these blessings, the one which fills my heart with the greatest joy is the conversion of my nephew, the son of my brother in Macedonia. He came from curiosity to see me, and through the mercy of God his heart was interested in the "truth;" he was convinced of "righteousness and a judgment to come," and we have evidence that he has been regenerated by the Holy Spirit. He enjoys with us family prayers, and religious conversations, so that we see by his daily life he is truly a disciple of our Lord and Saviour Jesus Christ. We pray that the God of Missions may specially bless this young man, and consecrate him to the blessed work of preaching the everlasting Gospel among his countrymen.

MR. CONSTANTINE.

The services are most encouraging, the number in attendance being constantly on the increase, and the attention excellent. All we need is *conversions*. We have observed the week by prayer and enjoyed it very much. Some Episcopalians attended the meetings, but none belonging to the Episcopal missions. I fear the clergyman sent here by Dr. Hill is a man who has no sympathy with our work, but we have the Lord on our side.

Chili.

VALPARAISO.—DR. TRUMBULL.

[It is the purpose of the Board to concentrate its work for South America mainly in Chili. There can be no doubt of the wisdom of such action. Some of the reasons for it are more than hinted at in the following statements.]

Rev. Mr. Merwin at my urgent counsel proposed to come and preach here for a time in Spanish. He did so on the last Sabbath in December, and on the first in January. Thirty Chilians came the first time, and twenty or thirty belonging to my English congregation. The next time the number attending was larger, and the proportion of natives greater. The following Sabbath he was in Santiago, and I preached for him in Spanish. There were ninety persons present, I am informed, of whom four-fifths were natives.

One of these came yesterday to ask for a conversation that he might find peace in believing. "What is this faith," said he, "by which we are to be saved?" and "why," he asked after explanation, "can I not find peace?" He seems to be truly anxious. I trust he may not be far from the kingdom of Heaven. He brought his Bible with him under his arm, to ask for explanations. He thanked me for praying with him.

We must look to the sons of Chili to be the real bearers of the Gospel to its people; and even now there are tokens that God may pity us and raise up some for this task.

P. S. The enquirer comes to see me, and says God has given him peace. He read a letter he has written to a brother inviting him to come to Christ.

TALCA.—MR. SAYRE.

Last Sunday night there were present at the preaching service about twenty inside the room, and about forty at the door, who listened attentively during the entire service. Many of the latter class are drawn from curiosity, and others with a real desire to hear the word, but afraid of being seen inside the room. A gentleman who attends our meetings regularly, and who understands the feelings and prejudices of his countrymen, especially of the upper classes of which he is a representative, said to me the other day: "You must have a well furnished chapel, or you will never succeed in getting the better classes to attend the meetings."—Although I do not favor the idea of suiting the tastes of the rich, I believe if we could make more show of permanency, it would enlist more confidence and a much larger audience. The house in which we live and hold our meetings is the best we could obtain, but as soon as opportunity offers I shall take a more suitable one.—Can the Society do any thing in the way of furnishing the chapel? I have already spent over two hundred dollars on the present one, and it will be beyond my power to furnish another. During the last month several educated young men have called here for religious reading, and for the purpose of religious conversation. The fear of public opinion keeps many from identifying themselves with us. The spirit of dislike and opposition on the part of the Romish party, is becoming daily more and more manifest. Many seem to think it meritorious to thump at the doors and windows, shouting out all kinds of diabolical invectives. The singing proves a great success, and is a pleasure and profit to us all. The Bible class on Monday evening is attended by fifteen or twenty, who engage in the exercise with much interest, and I trust with profit.

Mexico.

MISS BANKIN.

At the present time, two of our men are laboring in Durango and vicinity, two in the state of Tamaulipas, two in Caydareta and towns around, one in Linares, and one labors in Monterey, who, besides his daily visits among the people, superintends the Sabbath-school, and conducts religious services. They appear to go out with the spirit of the early Apostles. I said to one, as he was starting to go under dangerous circumstances, "Are you not afraid of robbers?" he replied, laying his hand on his heart, "No, the spirit of God is here, and if God be for me, who can be against me?" Another, as he was leaving for an untried portion of country, says, "Let us have a season of united prayer, that the blessing of God may go with me." Thus these converted men go out, prayer is their watch-word, and the promises of God's word their entire dependence, and is it strange that results follow? I fully believe that the evangelization of Mexico can be carried forward mainly by her own people. Only a few leading minds are required to direct these native agencies which providence is raising up.

An Evangelical Society was formed in Saltillo some two years ago, the members composing it being men of considerable intelligence, have mutually instructed each other in the Bible, with occasionally some assistance from the Bible Society's agent. Saltillo is seventy-five miles from Monterey, and is a city of some fifteen thousand inhabitants. Rev. Mr. Park, who has had charge of the Seminary during the summer, proposes to go there and see what is necessary to be done.

I was much gratified recently in receiving the following communication:

"The Evangelical Society of Artisans directs to you these lines. This Society proposes to co-operate with you in any way that you think best for the progress of the truth. We have already established a Sabbath-school, in which we try to teach the Truth as contained in the Bible. This Society has not taken the name of any denominational sect in particular, as we have not had any book which explains in Spanish the rules and regulations of any of the Christian churches.

"Notwithstanding, we have adopted some doctrines proved by the Bible, and for this end we have made that sacred book the principal object of our studies, particularly on the Sabbath. In our meetings, the object of which is the propagation of Bible truths, we have collected quite a number of children and grown persons. We have also a school during the week, in which instruction is given gratuitously, so as to propagate in every way the doctrines of our Lord Jesus Christ. This congregation is composed mostly of poor artizans, whose poverty has been caused for the want of employment, in a great measure produced by the persecution of Romanists; who were our friends, but now treat us with the utmost contempt.

"For this reason our resources are so limited, that we are not able to furnish the books for the proper instruction of the schools we have commenced. Our means only furnish support for our families."

Canada.

The French Canadian Missionary Society has assigned the following laborers to the support of this Board—who will report directly to the Board:

Department of Colportage.

1. 2. Messrs. H. Garayt and A. Boy, residing at Three Rivers, (on the St. Lawrence between Quebec and Montreal,) as a centre. These being two of our newly arrived colporteurs. Monthly salary and traveling expenses, Canadian currency, $64.

3. J. Gatagnol, another newly arrived colporteur, residing at St. Hyacinthe, on the Montreal and Portland Railway, and about forty miles south of Montreal. Salary and traveling expenses, $30.

4. A. Solandt, one of our long tried colporteurs, residing at Inverness, county of Megantic, in the district of country between the Portland Railway and Quebec. Salary and traveling expenses, $34.

Department of Evangelization.

Rev. R. P. Duclos, stationed at St. Hyacinthe, as above—an important centre—where he has commenced a school, and organized a church. Salary and expenses, $60.

Whole amount, monthly, in Canadian currency, $188; equal in American currency to about $250.

Mr. James Court, in notifying us of the assignment, adds:

"This arrangement will give you the support of four of our best colporteurs, and the mission station of St. Hyacinthe, which is an encouraging one."

In our next we shall give more particular account of the work of that noble Society, now thirty years old, and of the fields covered by the laborers assigned to our support.

France.

[We insert these two extracts from the "Christian Work."]

"It was interesting, though little noticed by the Protestant public, to see at the Christmas fair on the Boulevards, a stall on an open space, bearing the inscription, "We testify that the Father sent the Son to be the Saviour of the world," and from whence flowed an incessant stream of Gospel tracts, and oral teaching. Sometimes the public would stand in hundreds, listening to the bold, earnest testimony to the grace of God. Free-thinkers would come violently to insult, blaspheme, and mock; but invariably the crowd was against them, often laughing and hooting them away. The two Christian Frenchmen set their faces like a flint, and God gave them gentle boldness to come off victors in every encounter. The fullest liberty was enjoyed, and at the close of the arduous campaign of twelve days, a police agent, who had been present during the most violent scenes with the blasphemers without interfering, said: "It is a pity that men who can do so much good as you should ever die!"

This is the fifth time that these evangelists have proved that we have the fullest liberty to do good, if we know how to use it. It is one of the many fruits of the

Exposition of 1867. It also proves that the religious fibre in our population is not destroyed: what they hate are the Jesuits, and on their account all ecclesiastical form; but give them the pure words of our Lord Jesus Christ, and speak with the earnestness of personal experience, and they will listen, and come again and again to hear, and often to express gratitude for good received." * * * * * "The statue of Voltaire has obtained subscribers enough. The new edition of his works is rapidly bought up, and the increased audacity, in word, and pen, and deed, against religion (in every shape), government, and law, seem to bewilder all the powers of the State. Everything seems converging to impregnate France with Voltaire even as before her great Revolution.

Now, what is Protestantism doing? As a whole, it has lost its energy. While everything calls for a sturdy testimony in word and deed, it is cold, languid, dead. Individuals there are, and here and there even a church or an institution, who shine with the true light of Heaven; but, to use the words of one of our best periodicals, 'The general works of French Protestantism languish, and several are falling away. It is felt that some of these societies are no longer, as formerly, vigorous organisms, animated with abundant life, but are almost fallen into the state of simple automata, whose very mechanism is at times out of order. What is wanted everywhere, more or less, is a deep inner life to animate and give warmth to external activity.' What is wanted is the Spirit of God to breathe over the slain and make them live. If only this need were felt!"

Missionary Intelligence of other Societies.

[AMERICAN BOARD.]

CENTRAL TURKEY MISSIONS.—Mr. Trowbridge writes from Marash:

"Yesterday I returned from a trip to Zeitoon, a place, as you know, long famous in all these regions, on account of the wild and lawless character of the inhabitants. The town itself is built right against the side of a high rock, the houses ranging one above another like a flight of stairs, the roof of the lower house forming the front yard of the one above it. In one place I counted eleven houses thus piled one above another. The streets are right on and over and *through* the rocks. Altogether the external appearance of the place is very singular.

In 1864, Dr. Pratt made a professional visit to Zeitoon, to attend one of the principal men, who was dangerously sick. In 1866, Mr. Montgomery, with a native pastor of Marash, and one or two native brethren, attempted to make another visit. They were met, however, on the edge of the village, by a large mob, and were violently beaten and driven off, one in one direction and another in another. But several native preachers or helpers have visited the place from time to time during the past two or three years, have generally been well treated, and have found that the true leaven was working in the hearts of some of the people.

About six months ago a native preacher was sent from here. He has remained there unmolested till the present time, and has had abundant opportunity to preach that Word whose entrance giveth light.

As the brethren were not expecting me, my arrival [on Thursday] created quite a sensation. In the evening we had a little meeting, which was attended by twelve or fifteen persons—tall, stout fellows, many of whom had never before had an opportunity to speak with an American missionary. On Friday and Saturday evenings meetings were held, attended by from twenty to twenty-five persons. On the Sabbath I preached twice, and towards evening baptized a child of one of the Protestants.

On Monday morning, two hours before

sunrise, I started for home. My guide was one of the Zeitoon Protestants—a tall, gaunt man, past middle life, who has suffered much there for Christ's sake. At one time the people blackened his face with a coal, put him astride of a donkey with his face towards the tail, and thus paraded him through the streets! A crier went before him, shouting, 'Thus shall it be done to all who reject the worship of saints, who do not honor the Virgin Mary,' etc., etc. There is now no persecution, and the preacher is on friendly terms with the Armenians and their ecclesiastics.—The soil is rich and deep; the seed has been and is now being sown; pray that it may be watered of the Spirit, and bear a quick and abundant harvest."

[AMERICAN BAPTIST MISSIONARY UNION.]

SIAM.—Dr. Dean writes from Bangkok: "During the week a report came from the pastor of the church at Banplasoi that the Catholic priest had taken one of his flock and had him still in irons, and that the local magistrate dared not interfere to liberate him. The case has been presented by the United States Consul to the authorities at the capital, and it remains to be proved what may be the result."

Speaking of the lately deceased king, Dr. Dean says:

"The last public act of the king was in keeping with his character. In his love of his favorite science, he held his court during a half month at Hoa Wan, where he entertained with royal munificence a great number of Europeans, and with them observed the total eclipse of the sun on the 18th of August. It is thought that he there incurred the fever of which he died." During his reign, the late king "occupied himself with the making of canals and roads, the building of ships and steamboats, and the training of his troops. In intelligence and liberality he was first among Asiatic monarchs.

"To Christian teachers he gave perfect freedom in their work, and by personal kindness encouraged them. Yet he died, as he lived, a Buddhist, and in the high places, Buddhism sits as firmly as it did thirty years ago. True, intercourse with foreign nations and the study of western sciences has, among the nobles, destroyed some superstitions. The Prime Minister, acknowledged by all to be the most able man in the kingdom, is a rank infidel.—Others might truly subscribe themselves, as the late king did in a letter to one of the missionaries, 'Your friend, but a sincere hater of Christianity.' Only a few are sufficiently awake to hate; the dead, dread, apathy of Buddhism is on them."

CHURCH OF ENGLAND'S MISSIONS IN CHINA.

Rev. Mr. Moule writes from Kingpo:

"An old man, a headman of a branch of the clan, came in to converse. 'Pardon me,' he said, 'if in my weakness and simplicity I ask about a few things which I don't understand in reference to your honorable doctrine.' 'Father, say on,' I replied. 'Well,' he said, 'some people will have it that when Christians die the foreign minister is instantly informed of it, and down he hastens, extracts the eyes and liver of the departed, who then, and not till then, is interred. Of course I don't believe this,' he said, (firmly believing it all the time, or at least fearing it to be true, I suspect,) 'but people say so.' I laughed and gazed at him till he laughed, and then I commenced an elaborate reply. First, I remarked, that, greatly as I admired the Chinese race for ingenuity, intelligence, filial piety, and so on; profoundly as I respected the old gentleman before me, I could not but be amused, not so much at the existence of such silly tales, as at the ready and almost universal credence which they obtained. I told him plainly that I believed this to arise from satanic influence. These rumors had no ground in fact, but the priests and votaries of Buddha and Taou, and of other ascetic sects, trembling for their wealth, if their craft were ruined by Christianity, invented these tales, and Satan made the people believe them. I then descended to particulars. What if it were done—the man is dead and insensible—worms will soon do the work. But this, by the way, it is wrong and sinful to mutilate even the

dead. Secondly, if foreigners wish for eyes and livers, pirates abound, and foreign gunboats are numerous; how is it that they fail to obtain a supply in that direction? Why, as in my case, for six long years study and stammer, and teach and travel, and get ill and distribute books, and yet not scoop out so much as one eye, after painfully toiling for a handful of converts? Thirdly, our Christians dwell in the north, in the south, in the east and in the west; sometimes deaths are numerous; how can I, with but two legs, step to the four quarters of the compass on one day? Fourthly, we very seldom, if ever, attend a funeral till the corpse is in the coffin and the coffin fastened down. Fifthly, the whole story is a falsehood. I paused, and the old man exclaimed that his heart was satisfied and relieved. 'But bear with me,' he said, 'if I ask you one more question.' 'Speak freely, father,' I said. 'Well,' he said, 'I hear that you forbid ancestral worship.—How can that be according to right!' 'Allow me to ask a question in reply,' I said. 'How many times in a year is the ancestral feast spread?' 'Four times at the most,' he replied. 'Well then,' I asked, 'what is to become of the hungry ghosts of your distinguished progenitors during the 361 days which remain in each year?' Again I went on to say—though this remark seemed puzzling—'Since as your sages say, the good go to the happy place, the bad to misery, if your ancestors are in heaven they will not care to leave ambrosial food for your cabbage. If any people are, alas! in Hades, they cannot come out to feast on the steam of your pork. Once more, the principle of the whole concern—alas! now overlaid by superstition and idolatry—is filial piety. Now very many of your honorable nation care not for their living parents, but, as soon as the breath has left their bodies, they spread an elaborate feast for their parents' spirits, which feast, after all, fills the bellies of the undutiful children.—True filial piety is, as Confucius himself teaches, to reverence and obey your parents when alive, to remember their teaching and follow their example when dead Now this virtue is strongly inculcated in the Christian doctrine, and is diligently practiced by all true Christians." The old man, after asking other questions, seemed satisfied, and will, I hope, attend our chapel.

LONDON MISSIONARY SOCIETY (ENGLISH INDEPENDENT).

In the Island of *Madagascar* Protestant Christianity seems at length to have gained a firm footing. Several years ago, a Christian prince having succeeded to the throne, four spots which had become memorable during the early persecutions were set apart as sites for churches. Says the *Chronicle:*

"At Ambatonakanga was the first prison in which they had been confined. In the trench, under the hill of Ambohipotsy, the first martyr, Rasalama, was speared. Over the precipice of Ampamarinana, and within sight of the royal palace above it, on the crest of the city, the fourteen martyrs had been thrown. On the high ground of Faravohitra, the four nobles had been burned alive."

The present sovereign, Queen Ranavalamanjaka, crowned Sept. 3, 1868, has shewn herself well disposed towards Christianity. Religious liberty was proclaimed in the following clause of the Coronation Speech:

"And this also is my word to you, ye under heaven, in regard to the praying: it is not enforced; it is not restrained; for God made you."

The (Catholic) French of Madagasca manifest much jealousy of the favor shewn to Protestants by the new Queen. The first Memorial Church being completed, an invitation to the opening services was sent to Her Majesty. As soon as the French heard of the intention of the Queen to be present at the opening of Ambohipotsy church, a private message was sent to the Prime Minister, telling him that it was beneath the Queen to attend, and that neither the Emperor of the French nor the Queen of England would do such a thing. I heard yesterday that, to appease them, it was possible the Queen would go once to the Catholic chapel.

ACTION OF THE BOARD.

[The Editors are authorized to say that this action has been approved by the vote or assent of the following-named Directors: The Rev. Drs. S. I. Prime, W. I. Budington, E. F. Hatfield, H. D. Ganse, R. R. Booth, T. W. Chambers, Ray Palmer, S. D. Burchard, P. D. Van Cleef, T. R. Smith, D. C. Van Norman, W. W. Newell, and G. W. Woodruff, and Messrs. J. B. Hutchinson, A. S. Baines, F. H. Wolcott, G. D. Phelps, E. S. West, C. C. North, Chas. Taylor, G. S. Coe, J. D. Vermilye, J. Robinson, and T. S. Young.]

The Committee to whom was referred a Criticism in *Putnam's Magazine* (January, 1869,) upon some of the publications of the American and Foreign Christian Union, beg leave to report the following statement and resolution:

In the Spring of 1868, when the Union removed its offices from Chambers Street to the *Bible House*, it was found that a large quantity of books had accumulated in the store-room, none of them having been reprinted within more than ten years.

In the Summer, the attention of the Board was called by one of the Committee to the character of some of these books, and it was alleged that they were not to be relied upon as authentic. It was at once unanimously agreed that the members of the Board should take copies of the books for examination, and in the meantime *their issue should be discontinued*. The Board was also informed that the books were rarely called for; and from that time all advertisement of them ceased.

At the first meeting of the Board *in the Autumn*, the Publication Committee was authorized to dispose of the accumulations in the Book-room.

The Clerk in charge was instructed by the Secretaries to make no more sales of the books in question, and their circulation was terminated.

The public will understand that it was after the steps above described had all been taken that the attack in question was made upon the Board.

In regard to the authenticity and accuracy of these books, and of the other publications of this Society, the present Board of Directors find no reason to pronounce a summary decision. It is not probable that any such decision could unite the views of all the Directors, even after the most careful examination. Without such examination no decision of the Board could command the approval of the community, or do justice to the learned and excellent men by whose sanction these books at first were published. The public, we are sure, will approve the wisdom of the course by which the Board has quietly withheld from further circulation every book that could be thought to be open to any legitimate objection.

Yet it must also be clearly and emphatically stated, that no satisfactory *proof*, in any form, has ever been presented to this Board of the untruthfulness of any of the books of the Society.

Resolved, That this Report be adopted and published in the Christian World.

EDITORIAL NOTES.

Facts of to-day in Mexico—A few only, but most weighty and significant.

The movement to which we have been impelled by the clear Providence of God, has been commenced, and is now in hopeful progress in the Capital City. This newly undertaken enterprise, designed to aid in introducing the essential elements of a Protestant civilization and Christianity into that long afflicted neighbor land, is heartily welcomed by many leading Mexican gentlemen, some of whom are among the foremost in social position. The Press sent from New-York is there, and will be wisely and energetically employed.

In many parts of the interior, we hear of a spirit of inquiry in reference to the truths of the Bible. And, *what is most amazing*, six churches on the basis of the word of God have been spontaneously organized, in some of which both sacraments have been administered without an ordained minister. More than suggestive these facts, surely. They ought to quicken the Christian pulse, and draw forth prayer and help from every one who believingly uses the petition, "Thy kingdom come." God puts this new obligation to-day upon the Churches and Christians of America. As those set to watch and report, as well as work, we emphatically affirm that upon the face of the earth *there is no field more open, more needy, more desirous, and more hopeful of speedy and large results from Christian effort* than the broad line of country stretching from the city of Mexico through the city of Zacatecas to Monterey. This is the section we propose to occupy fast as we may. Starting long ago from Monterey, we now advance a second line from the Capital City.—You who may, *give prayer and help!*

Spain.—No Society, English or American, will probably succeed hereafter in introducing its publications into Spain. In view of the public meetings recently held in behalf of Spain, it is but right to state that this Union is the only Society that proposes to engage in Evangelical work in Spain. If there be those who wish to render special aid to that work, we shall be glad so to direct and employ any contribution.

We chronicle the appointment, in the place of Dr. Mattison deceased, of the Rev. Wm. Butler, D. D., as the "Traveling Secretary of the Union for the Methodist Episcopal Church." We welcome our brother to this great and responsible work in the firm belief and hope, that through his energy in ordering and executing his mission, a correct sentiment may be diffused among the Methodist Churches respecting the issues presented by the Romanism of to-day in this land, and that our brethren in that great denomination may be moved to lend us needed help in scattering broadcast among the unthinking masses information concerning the plans and spirit of the Romish hierarchy.

About Money.—We don't believe in *chronic* complaint or grumbling about receipts. Nor do we believe in *perpetual begging*. Muller's plan after all is best, to let *the facts do the begging*. We set the facts before you. Only *read them*, this we ask. If facts don't stir the heart and bring out the purse or check-book, no added words of entreaty will do it. Two things we add. One, encouraging to all, that *our receipts are in advance of last year*. The other, that they *have not met* our greatly enlarged appropriations for *this year*. We leave the practical inference to every interested reader.

MISCELLANEOUS.

The Deans of Canterbury and Westminster on Affiliation with Non-Episcopal Churches.—There are very significant indications of the progress which liberal Church principles are making in England. The Dean of Canterbury, the learned and distinguished Dr. Alford, has put himself again and again upon record as in favor of the admission of dissenting clergymen into pulpits of the Church of England, and of acts of inter-communion with their Churches. Sometime since the Dean of Westminster, the brilliant and accomplished Dr. Stanley, expressed the opinion that the only way to save the Church of England was to treat the dissenting clergy as on an equality with themselves. Lately, at a meeting at the house of the Rev. Newman Hall, he avowed his opinion of the desirableness of occasional pulpit exchanges between the Dissenting clergy and the clergy of the Establishment. It is beginning to be felt both in England and this country that the most powerful blow is to be given to Ritualism, not by ecclesiastical trials, but by *practical exhibition of the unity of Evangelical Protestantism.—Prot. Churchman.*

The Sacramental System Tested.—"The broad fact which stands in the view of all the world, is, that Queen Isabella has been living the life which Louis XIV. lived, and which many other sovereigns have lived; but which is made more than usually revolting in their cases, by the cloak of religion which is cast over it. We have had, nominally, Protestant Sovereigns who have lived no better lives than Isabella of Spain; but then we give them up to plain censure, and we say, that the less any talk of religion is heard in their cases, the better. The single point which offends us in the present instance is, the thrusting forward a dignified priest of the Roman Church, as having a part in all this immorality. The people of Spain have thrown down the statue of their queen, and have dragged it through the streets. This was the verdict of common sense, and of outraged national feeling. But if the people were substantially right, then the queen's confessor, Monsignor Claret, must have been frightfully wrong. He has seen, for a dozen years past, the queen sinning, constantly and perseveringly, and not repenting. He has seen her going on, unblushingly, in a reckless course of profligacy. And yet he has, in the full knowledge of all this, 'confessed and absolved her,' week by week, or even day by day; and has left her to believe the fatal lie, that he, a poor, weak, and sinning creature, could actually pardon and cancel all her sins. Others may call Monsignor Claret 'a holy' and 'deeply religious man,' if they will; but we should be very unwilling to award him any such commendations. It is not, however, of him, so much as of the system, that we complain. Without any doubt or hesitation, we say, that the Romish Church has flagrantly sinned in the case of Queen Isabella. Her moral offences were known to all men, yet her confessor could 'shrive her,' week by week, and even her 'Holy Father the Pope' could stoop to send her a signal token of his approbation, the golden rose, blest by him, and held to confer peculiar privileges. Thus sanctioned and approved by the chief men in her church, how was poor Isabella to imagine, that she was, after all, a wretched offender against even the decencies of life, and an object of loathing to nineteen-twentieths of her own subjects?"—*London Morning Advertiser, 1st Oct.* 1868.

A Church in Revolution.—No careful student of the events of the past six months can fail to recognize the revolutionary character of the present struggle in the Protestant Episcopal Church. It is not mere logomachy. Neither is it a contest

about unimportant questions of church millinery. Nor yet is it only a strife about doctrinal differences. The very nature and relations of the Church itself are the points in issue. And it is high time that this question was plainly put before the people.—*Protestant Churchman.*

Gavazzi hard at work.—Alive, active, stirring as ever. *Christian Work in Italy*, says, that he has preached and lectured in Venice, seventy-nine times; in Leghorn, forty-six; in Milan, twenty-two; in Guastalla, twenty-six; in Florence, fifteen; in Lucca, twelve; as well as repeatedly in Pistoria, Como, Verona, Padua, Mira, etc., etc. And his discourses are orations in which the speaker's whole nature —body, soul, and spirit—is earnestly engaged, frequently occupying two hours, and delivered to immense and excited crowds. There is probably no preacher in Italy who, in the same period, has been listened to by half the same number of persons. His varied natural qualifications for the work elevated and sanctified by the grace of God, give him advantages not possessed by any other living preacher, and place him foremost in the van of Italian evangelists.

Annual Methodist Statistics.—The magnitude and growth of Methodism in this country is well shown by the following summary, just published:

	1868.	*Increase.*
Annual Conferences	71	3
Bishops	9	—
Travelling Preachers	8,481	477
Local Preachers	9,891	430
Total Preachers and Bishops	18,381	910
Members	1,255,115	109,034
Total ministers and members	1,273,496	109,914
Adult baptisms	67,065	7,982
Infant baptisms	46,207	3,549
Total baptisms	113,272	11,531
Churches	11,692	570
Parsonages	3,810	240
Value of churches	$41,693,922	$5,808,483
Value of parsonages	$6,276,579	$915,284
Total value of churches and parsonages	$47,970,501	$6,723,767
Sunday-schools	15,885	544
Sunday-school teachers and officers	181,666	6,721
Sunday-school scholars	1,145,167	63,276

Protestantism in China.—A missionary in Tientsin reckons up that since Marshman began at Serampore, in 1799, three hundred and thirty-eight missionaries have labored among the Chinese. Their average term of service in China has been nearly seven and a half years. Of the three hundred and thirty-eight missionaries, one hundred and twenty-four are now in the field. Of these missionaries, four have labored from thirty to fifty years, seventeen from twenty to thirty years, sixty from ten to twenty, and two hundred and twenty for less than ten years. They have represented thirty-one different societies, mostly in England and America. Four translations of the Bible into classic Chinese, some ten dialectic versions of the New Testament, three hundred and forty-eight religious and four hundred and fifty-two secular volumes in Chinese, and two hundred in English, represent their literary labors. There are two printing establishments, Methodist at Fuhchow, and Presbyterian at Shanghai, where movable metallic types are used, besides large amounts of printing done from blocks in the Chinese manner.

Scottish Reformation Society.—The competition was held recently in Radway's Hotel, London, for the prizes offered by the Scottish Reformation Society to the members of their Protestant educational class for the City of London. This

class has been crowded throughout the session, upwards of four hundred being enrolled. No fewer than one hundred and ten young men sat down to compete. Upwards of twenty such classes are to be established in London and throughout England. Besides these classes, arrangements have been made to deliver a short course of Protestant lectures to each of five of the Young Men's Christian Associations in London; and at the close of the course, prizes to the amount of £50. are offered to be competed for by all the members of those associations who attended this course. The lectures will be delivered in the halls of the respective associations throughout London. This promises to be one of the most interesting and important efforts initiated by the society amongst the young men of that metropolis.

Archbishops on Religious Liberty.—In this country, if we could believe Archbishop Purcell and the public utterances of the Paulist Fathers, religious liberty is a dearly cherished Roman Catholic institution. They would have us believe that the persecutions of past years were political rather than religious, and that Protestants have but stolen Catholic thunder in appropriating the principle. It is, therefore, interesting to listen to the Cardinal-Archbishop of Valladolid, who, in a recent pastoral, thus speaks:

"There is another thing they wish with criminal intent to plant. It is called religious liberty, whose legitimate and natural manifestation consists in wishing to bring to Spain all the false religions in the world, and which are the enemies of the only true one there can be, which this magnanimous nation loves and venerates. And, as this diversity of false religions fortunately has no followers amongst ourselves, it has been necessary to take the resolution, as extravagant as impious, to try to create some. They have begun to carry into effect this infamous resolution in in this noble and religious city of Valladolid, where some heretics have established themselves, who dedicate themselves to distribute tracts and pamphlets, to expose books, and to sell mutilated and corrupt Bibles."—*Independent.*

Papacy in Scotland.—Against the threatened Papal Hierarchy in Scotland, the Scottish Reformation Society presents, and amplifies with proof, these grounds of Protest:

1st. As *Christians*, on the ground that this is the extension of a system of anti-Christian error, a system that dishonors all the persons of the Godhead: subverts the doctrines of the Gospel: and is, in a fearful degree, ruinous to the souls of men.

2d. As *Protestants*, we protest against the Papal Hierarchy, because its erection proceeds on the assumption that Scotland is a heathen country. All our ministers and all our congregations it ignores, holding the former to be no ministers of Christ, and the latter to be no part of His Church.

3d. As *citizens* of a free country, we protest against the setting-up of the Papal Hierarchy in Scotland. It is the introduction, not of the *religion* of Rome, which has existed among us since the tenth or twelfth century, but of the *government of* Rome, which was abolished by statute at the Reformation, and has never since been restored, nor even now can be restored without violation of the statute.

4th. As *subjects of Queen Victoria*, we protest against the erection of the Papal Hierarchy in Scotland. Despite all the apologies that may be offered for it, and all the spiritual pretexts, under which its true character and design may be attempted to be hidden, we unhesitatingly proclaim it to be a GOVERNMENT, set up in our free country, by a foreign temporal monarch, for the purpose of controlling the inhabitants of Scotland, in both spirituals and temporals.

Christian Heroism.—A late number of the *Missionary Advocate* is devoted to historical sketches of the various Missions of the Methodist Episcopal Church. The following incidents are related of the first missionary to Africa :

"Brother A. Cummings met Brother Cox in Philadelphia, and said to him, 'Brother Cox, why will you go to Africa : Do you not know that you will die there quickly?' The divine fire flashed from the eyes of the missionary ; his lips quivered, and he said : 'I know I cannot live long in Africa, but I hope to live long enough to get there ; and if God please that my bones shall lie in an African grave, I shall have established such a bond between Africa and the Church at home as shall not be broken until Africa is redeemed.' To a brother minister who said to him, 'You will die in Africa,' he answered, 'If I die in Africa you must come and write my epitaph.' 'And what shall I write?' said he ; to which he replied, '*Though a thousand die, let Africa be redeemed.*' He went to Africa and soon died. In the missionary cemetery at Moravia, there lie by Brother Cox eleven of the thousand, and yet the children of the Church are ready to go, serve, and die there,"

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th March, 1869.

MAINE.

Lebanon Centre. Cong.Ch.&Soc'y.	12 25	
West Lebanon. Free Will Bapt.Ch. & Soc'y	2 00	
Minot. Cong Ch. & Soc'y in part of L. M. for Rev. Elijah Jones	26 00	40 25
Exeter. Sarah A. Rowland	4 00	
Auburn. Rev Jas. Holmes	2 00	
Ossipee Centre A friend	5 00	
Milton. Cong.Ch. & Soc'y	8 00	
New Market. Cong. Ch. & Soc'y, in part	4 20	
" " M.E.Ch & Soc'y	3 30	
Wolfborough. Rev J. Wood and family	6 93	
Derry. 1st Ch & Soc'y	20 00	
Nashua. 1st Ch. & Soc'y	45 15	
" Olive st. Ch. & Soc'y	32 50	
		131 08

VERMONT.

Williamstown. P. F. Bernard	2 00	
Middlebury. Cong. Ch. & Soc'y	38 32	
" M.E.Ch. & Soc'y	11 44	
		51 76

MASSACHUSETTS.

Framingham. Eben Eaton	5 00	
Monson. Cong. Ch & Soc'y by E. F. Morris, Tr, to constitute Geo. A. Converse a L.M.	42 00	
Malden. T. C. Whittemore	5 00	
Holliston. Cong.Ch.& Soc'y	26 25	
Boston. A friend, for L. M. of Rev. Jas. B. Dunn	30 00	
Medway. Village Ch. & Soc'y	19 90	
Enfield. Cong.Ch. & Soc'y	75 00	
Newburyport. Miss F. B. Bannister.	20 00	
Arlington. John Field	100 00	
Clinton. Class No. 1 in Cong. Sab. School	5 00	
Melrose. Cong.Ch. & Soc'y for L.D. of Rev. Albert G Bale	117 70	
Winchester. Cong.Ch. & Soc'y	123 25	
Worcester. Central Ch. & Soc'y	79 23	
☞ ERRATA.—For John st Ch. of Lowell, read South Ch & Soc'y. to make Mrs. W. H Richardson and Mrs. Mary G Benjamin L M's		
		648 33

RHODE ISLAND.

Newport. A friend		5 00

CONNECTICUT.

West Meriden. Cong. Ch., to constitute Benj H Catlin, Eli Butler and E. B. Everett, L.M's.	98 23	
North Branford. J. F. Linsley	20 00	
Glastenbury. 1st Cong. Ch., to constitute Rev. J. E. Kittridge, Dea. J. B. Williams, and W. S. Williams, L. M's	130 12	
Wolcott Cong Ch	7 00	
Bristol. Cong Ch. to constitute Dea. L. Blakeslee and Henry R. Skinner, L M's	54 77	
Farmington. 1st Church $30 of which by Henry D. Hawley, to make Alexander Patterson L M., balance makes Robert Lawrence L M.	82 18	
Pomfret. Cong. Ch. in full of L. M. for Rev. F. H. Hyde	13 00	
Plainville. Cong. Ch. to constitute Rev. W.W. Atwater L.M.	49 60	
Hartford. Asylum Hill Cong. Ch. W. B. Willard to constitute W. B. Roberts L.M.	31 00	
		484 30

NEW YORK.

Cuba. Pres. Ch., Rev. C. B. Gardner	25 00	
Homer. Cong.Ch., Mrs Electa Root Rev. Dr. Holbrook	125 60	
Stapleton. S.R.Ludlow	3 00	
N. Y. City. Woman's U. M. Soc'y for Miss Rankin's school, gold $31	40 50	
" W. H. Aspinwall	100 00	
" W. E. Dodge for Greece	10 00	
" Mrs. S. F. B. Morse made a L. M. by her husband	30 00	
" Robert Hoe	50 00	
" LeGrand Lockwood	250 00	
Dexter Mo. Con. in Pres. Ch.	8 00	
Coxsackie. 2nd Ref'd Church, Alex. Reed, Tr.	13 58	
Astoria. Ref'd Ch	47 00	
Nyack. " "	35 50	
Mannsville. Cong Ch. & Soc'y by Rev. Calvin Chapin	4 50	
Brooklyn. Walter Aikman to constitute Rev. S. T. Spear, D D., a L.M	30 00	
" B. W. De Lamater	20 00	
North Argyle. United Pres. Ch.	12 65	
Albany. M E. Ch. Rev. Dr. Peck	47 10	

South Argyle. United Pres. Ch. 22 65
Gorham. Rev. N. S. Lowrie 5 00
Albion. Asa Howard 5 00
Rome. Pres Ch. $42.02, J. B. Jarvis $5, Mrs. A. Ethridge $2 ..... 49 02
Geneva. Pres Ch. 76 57
Danville. " " C. Rothe, S. W. Smith, Dr. G. W. Sheppard, Mrs. E. Sheppard, Mrs. M. Mc Cartney $3 each, Mr. R. S. Faulkner $1 ..... 16 00
" M. E. Ch. $8, D. Hanne $3 ..... 11 00
N. Y. City. Edmund Dwight for legacy of Henry Dwight, for France 350 00
1,477 07

NEW JERSEY.

Bloomfield. Luther Clark 15 00
Newark 3rd Indus. School, for the Cretans 2 00
Bergen. Dutch Ref'd Ch. Rev. B. C. Taylor 46 53
West Hoboken. Duncan Campbell's Bible Class for Greece 8 00
Orange. John C. Baldwin 250 00
Hudson City. Mr. Munroe 50
Jersey City. 1st Cong. Sab. School, Mrs. Mary J. Kipp 25 00
Stewartsville. O. S. Pres. Ch. 58 46
Camden. Messrs. Voorhees, Scovell, Woodhull $5 ea. 15 00
438 49

PENNSYLVANIA.

Germantown. Mrs. Sam'l Harvey 5 00
Philadelphia. David R. Griffith 5 00
Alleghany. Ladies of 1st U. Pres. Ch. for Mr. Moorehead, Italy 175 00
Edinboro. N. S. Pres. Ch. in full of L. M. for Rev. Wm Grassie 10 00
Huntington. Pres. Ch., H. S. Wharton $10, Hon. J. Scott, W. T. Obison, G. W. Garrison, W. H. Wood, Thos. Fisher, $5 ea., W. Dorris $3, R. W. Spear, H. G. Fisher, Mrs. Anderson, T. K. McKahan $2, T. Mc Guire, Cash, A. Denny, D. Blair, Mrs. Jackson, G. B. Armitage, Dr. R. M. Miller, Master T. Miller, J. B. Simpson, Mrs. A. W. Bennett, W. Williams, D. P. Guin, Mrs. R. Guin, Mrs. E. Miller, A. Elliott, W. B. Zigler, Mrs. S. T. Brown, R. M. Mc Murtrie, D. McMurtrie, Chas. Miller $1 ea, others $2.75 ..... 68 75
" M E Church 14 35
Harrisburg. 1st Ev. Luth. Ch., Rev. G. F. Stilling and John B. Simon, L. M's 60 00
" 2nd Ev. Luth. Ch., Rev. G. W. Halderman, L. M. 30 01
" Mrs Nelly Eyster, Sab. Sch'l class of 2nd Ev. Luth. Ch. 83
" Rev. Jas. Colder, D. D. in full L. M. 10 00
Easton. H. Green 5 00
Philadelphia. Cash $25, Tenbrook, Hildeburn, Gest, Brown, Bodine, Worne, Scott. Young, $10, Brown $30, Perkins, Milne, Hovey, Gallaher, Vanuxam, Tomble, Bush, Sinclair, Trimble, White, Boyd, Cunningham $5 ea., Lewis T. Brown $30, which constitutes Miss Margaret Y. Knox a L. M. 225 00
Duncannon. O. S. Pres. Ch. 10 00
Middletown. Mrs. Kindig 10 00
Waynesburg. Female Tract Soc'y, Mrs. Frances G. Lewis, L. M. 15 00
Pottstown. O. S. Pres. Ch. 5 00
Great Valley. Pres Ch. 13 00
York. 1st Prim. Ch, Samuel Small $50, D. E. Small $50, P. A. Small $20, Mrs Sam'l Small $20, J. H. Small $10 Sam'l Small Jr., $10, Sam'l L. Hersh $5, Miss Small $3, Cash $1, J. H. Hoover $5, Cash $1 ..... 175 00
Philadelphia. Mantua 1st Prim. Ch. 25 61
" A disciple 5 80
" Mrs. Oswald Thompson 2 00
870 85

KENTUCKY.

Henderson. J. W. Marshall, Geo. Atkinson, C. T. Starling, John R. Barrett, David Clark, Burbank Bros. C. G. Henson $5 ea. Mrs. R. B. Sites $10, E. Atkinson $3, W. Halloway, P. Thompson, Mrs. Banks, W. H. Lewis, Banks Bro's, C. H. Johnson, John McCollaugh $2 ea., Mrs. W. Hopkins, Dr. Hanna, J. M. Eaves J. Barret, Wm. A. Hopkins $1 ea. 67 00
" F. S. Knight $2, Geo Lyne, Ford & Morris, P. Hofman $1 ea., Capt. L. Martin $2, M. P. Jones, C. Perkins 50c. ea., W. Gove $1 ..... 9 00
76 00

ILLINOIS.

Jacksonville. Portuguese Church in part of L. M., for John F. Dagama 15 00
Decatur. 1st Meth. Ch. 8 50
" 2d " " ..... 13 00—36 50

INDIANA.

Indianapolis. 4th Pres. Sab. School for Miss Rankin, in part 25 00
Arney. Sam'l Ward 5 00
Green Castle. 1st Pres. Sab. School. 5 00
Indianapolis, A. D. Wood, 2d Indus. School, for L. D. 25 00
Evansville. Walnut st Pres S. Sch. 50 00
" Zion Ger Evan. Ch., add 1 00
Terre Haute. 1st Cong. Ch., by Rev. E. F. Howe 6 00
Franklin. Hopewell O. S. Pres. Ch. 25 00
Pittsburgh. Rev. Mr. Wilmer and others of O. S. Pres. Ch. 11 00
Delphi. O. S. Pres Ch., H. S. McClure $5, Mrs. Troham $5, others $12, in part to constitute Rev. W. G. Mitchell, L. M. 22 00
" N. S. Pres. Ch., in part to constitute Rev. C. W. Wallace L. M. 15 00
190 00

OHIO.

Richfield. Mary F. Oviatt 5 00
Xenia. J. W. King, for Mrs. Moorehead 400 00
Granville. Female College for Miss Rankin 9 57
Oxford. 2d Pres. Ch. for Miss Rankin, Dr. Goble, Mrs. Brook, Miss Oliver $5, Mrs. Lane $3, Corwin, Langstreth $1 ea., Collection $24.13, Sab. Sch'l $10 ..... 54 13
" 1st Pres. Ch., for Miss Rankin, Dr. Guy $20, Mrs. Ream $5, Miss Rogers $2, R. Stanton $1, Coll'n $8.16 ..... 36 16
" 6th Dis. Sab. Sch'l, for Miss Rankin 4 00
Lockland. Pres. Ch. add. Mrs. Gilbert & Padgett 2 00
Cincinnati. Pilgrim Mission Sab. School to constitute Rev. R. E. Hawley, L. M. 30 00

OHIO.

Cincinnati, Miss Walker, for Sewing Schools 2 00
" Mrs. Post 24 yards calico.
" W. T. Soc'y, Religious papers.
Walnut Hills. Lane Seminary Pres. Ch. add Prof. Morris 10 00
Greenfield. 1st Pres. Ch. add Messrs. Wilson and Ghormley 2 00
Glendale. Female College, balance. 11 00
Cedarville. 1st U. Pres. Ch. 18 09
Springfield. Prot. Epis. Ch., Messrs. Robbins, Ludlow, Warder $2 ea., Mr. Wright $1 50, Ludlow, Mrs. Warder, Briggs, Reynolds, $1 ea 11 50
" 2nd Pres. Ch., Phelps, Casper, Steele, Rabbitt, Mrs. Doty $5 ea., Brown, Doty, Blunt, Barnet, Mrs. Foos $2 ea., Cochran, (four) Messrs. Rogers, Ramsey, Cochran, Lehman, Curry, Mrs. Foos, Mrs. Gillett, Ward $1 ea., Mrs. Pease, Rush, Clark 50c. ea., Mrs. Rogers 45c, to constitute Philip H. Mowry a L M. 48 93
" 1st Pres. Ch. Mrs. D King for Spain $10, J. Counts, Mrs. Scovel, McGooken, Thomas $5 ea. Dr. Hazzard, Mrs Lessell, King, $3 ea., Cumback, McPherson, Murphy, Mrs. Downey, Smith $2 ea. Buckingham, Holloway, Cooper, McCreight, Christie, Smith, Barnett, Mrs. Wallace, Hatch, Hunt, Brock, Thompson $1 ea., J. Mulholland, Mrs. Barr 50c. ea., Rosa McGoorkin 25c. Dr. E. M. Buckingham, J. D. Sharon, L. M's 62 25
Springfield. Cong Ch., Ezra Preston Wright, L. M. 44 25
" 1st U. Pres. Ch. for Italy ... 25 00
" Young Ladies Sem'y 20 00
" 1st Eng. Luth. Ch. 7 17
" High-st. M. E. Ch. two Misses Rhinehart 2 00
" Meth. P. Church 9 14
Dayton. Eng. Luth. Ch., (3) Messrs. Gebhart $2 ea., Beaver, Gebhart, Houck, Gebhart $5 ea., D. Gebhart $3, Graham, Phelps, $2 ea, B. N. Beaver, $2.50, Grove, Inskip Walker, Harnish, Gebhart, Wiechett, Gebhart, Lane, Gebhart, Leutz $1 ea., Shaffel, Gebhart 50c. ea., Mrs. Crawford 25c., to constitute Rev. Irving Maghee and B. N. Beaver L M's 100 75
" 1st Bapt. Ch., C. Parker $10, E. D. Barney $6, Payne, Thresher, Barney, Tower, Corwin $5 ea., Hoffman, Thresher $3 ea., Parker, Beatty, Leland, Kinsley $2 ea. Holden, Carmel, Stillwell, McIntyre $1 ea., Mrs Ater 50c. 59 50
" 3rd St. Pres. Ch., J. H. Winters $20, W. Clark, Mrs. Esker, $5 ea., Hatfield, Kimball $2 ea., Pierce, Daniels, Mrs. and Miss Clark $1 ea., G. Young 50c. 38 50
" 1st Pres. Ch., Haas, Stoddard $5 ea., Mrs. Phillips $3, Moone, Misses Fenner, Johnson $2 ea., O. P. Boyer, Mrs. Rench, Green, Craighead, Larew, Misses Boyd, Knott $1 ea. 26 00
Dayton. 3rd Pres. Ch., P. Mitchel $5, Barret, Mitchell, $2, Edgar, Mrs. Rogers $1 ea 11 00
" Epis. Ch. Mrs. Nixon 2 00
" U. Pres. Ch., Mr. Cuthburton, Bates 50c ea. 1 00
Circleville O. S Pres. Ch (.) Messrs. Renick, Major Denny, Loumsberry $5 ea., Dr. Brown, Mrs. Macrae $2 ea., Jacob, Macrea, Shultz, Clark, Beresford, Smith, Mrs. Gill, Ruggles, Jones, Thompson, Kromoe $1 ea., to constitute Adam Macrae a L M. 40 00
" 1st Pres. Ch., N. S., J. A. Hawkes $10, Gregg, Ballard, Gregg, $5, H. R. Hoisington $3, Lutz, Shultz, Olds, Shultz, Olds $2 ea., Wolley, Stough, Miller, Stough, Beach, Olds, Wallace, Duncan, Delaplain, Mrs. Gebhart, Jones, Paige, $1 ea., Denny, Miller, Jackson, Mrs. Gregg 50c. ea., Driesback 25c., to constitute Rev. Henry R. Hoisington a L M. 52 25
" St. Philip's Prot. Epis. Ch., S. Marfield $5. G. F. Eickhardt $3, Marfield, Moore $2 ea., Marfield, Williams, Miller, Dodridge, Holenback, Thompson, Mrs. Williams $1 ea., Mrs. Moore, McCullough 50c ea., in full of L. M. for Rev. Erasmus O. Simpson 20 00

1 195 12

IOWA.

Vinton. Rev. L. H. Fellows & wife on L. M. of J. F. Young 15 00
" M. E. Ch. 12 15
" O S. Pres. Ch. 7 15
" Cong. Ch. 75
Beaver Creek. 25
Mansville. 50
Centre Point. Union collection 1 55
Otter Creek. Mrs Mary Keagle 50c. Mrs. P. A. Seaverson 50c., J. Kronemiller $1 ..... 2 00
Marion. M. E. Ch. 3 60
" L. & R. McCurdy $2 ea., L. Granger, on L. M. of Mrs. A. W. Granger $8, S. Dodd, J. Wallace, L. Jones, Mrs. E. Bowman $1 ea., Maj Adams, W. H. Goodlove 50c. ea., ... 17 00
Hazel Ridge. J. Robins, J. N. Martin $4 ea., C. W. Monson, D. Robins 50c., N. W Martin, J. Martin, J. Black, M. S. Oxley $1 ea., Mrs. P. Cooper, Mrs. S Storkey 25c. ea., A friend $2 ..... 15 50
Martin S. House. J. Wilson, H. Oliver $1 ea., Mrs. M. J. Clark $2 ..... 4 00
Central City. M E. Ch. 10 05
Lime Grove. O S Pres. Ch. 13 75
" " M. E. Ch. 4 25

107 50

Oakland, California. D S. Sutton. 5 00
Lawrence, Kansas. N S Pres Ch.. 2 00
Huntsville, Alabama. Rev. M. B. DeWitt 1 00
Mobile, Alabama. Miss M. L. Horton ..... 10 00—18 00

Total, $5,765 25

THE CHRISTIAN WORLD.

Vol. XX. MAY, 1869. No. 5.

The Duty of the Hour.—Who will take Part?

BY REV. E. S. ATWOOD.

MEN give the best evidence of their hatred of error by their willingness to combat it, and by the sacrifices they make to overthrow it.—Simply enrolling one's self on the side of truth, does not count much. Other things beside love of the right may be essential in determining partizanship. It would require large credulity to suppose that every politician took his side from patriotic convictions. Nor is profession a proof of deep emotion. Mere *words* count but little. It requires no great self-sacrifice to make an *argument*. Earnest *appeal* is not a very expensive outlay. *Invective* is the *cheapest* possible explosive, and the most worthless, making a noise but proving nothing. Zeal for the truth can be shown in a better way. Work and sacrifice are its highest manifestations. Find out how much you are willing to give up and to do for the right, and you know how much in love with the right you really are. The testimony of the hands is stronger than that of the head. Let faith show itself by works. The eloquence that talks dollars and gives dimes, is not above suspicion. Mere *theorizing* takes nothing out of a man, and does not prove him gravely in earnest. Let him put heart's blood at the disposal of the cause he espouses, and his sincerity and zeal become something notable.

It was in this way that Paul made his apostleship a power. His soul was stirred within him at the idolatry of Rome, as previously it had been at Athens. He longed to persuade men of its falsity, and show them a more excellent way. It would have been an easy and respectable and common method of proceeding, if he had contented himself with declaring that really this Roman Mythology was an abominable thing which should be stopped—that the Flamens and Augurs were doing

great mischief, and hindering the progress of civilization—that some measures should be taken to put an end to it, and so on, according to the old accredited formulas for freeing his mind; and then, as many a man since has similarly done, he might have taken great credit to himself for his opposition to the errors of Rome, and looked about for some other available heresy which he might combat at arm's length or on paper. But no—"So much as in me is," he says, "I am ready to preach the Gospel to you that are at Rome also"—and preach it there he does, making his way thither through imprisonment, and shipwreck, and hardships of every sort, and in spite of bonds, making the Imperial City tremble with his reasoning of righteousness and judgment to come—opposing Jesus to Jupiter, and proving Him mightier, till the empire of truth became a power in that wild riot of paganism, a power which no persecution could silence, no opposition crush. He uttered his protest against idolatry, and it might have fallen like an empty sound upon unheeding ears—but he made it immortal and irresistible, by a life more eloquent than any logic. After the word, came the work and the sacrifice, and that living epistle was known and read of all men.

Whatever necessity was laid upon the ancient apostle, there is equal need that the *disciple of to-day* should recognize it as a duty, and feel a willingness, with all his other endeavors to spread the truth—to preach the Gospel to them that are in Rome also. With the single memorable difference that he need not now *go* to Rome, because Rome has come to him, there is not much unlikeness between the ancient and the modern work to be done. The Romish heresy in the Christian church has many features in common with the Roman mythology, from which it is quite probable they were borrowed. The ancient sacrifice of the victim is matched by the modern sacrifice of the mass. The lifting up of the offering from the altar, finds its counterpart in the elevation of the host. The priesthood that officiates in the modern cathedral, is lineally descended from the orders of Flamens and Augurs in the ancient temple. The Dies Festæ and the Saturnalia of the old Empire reappear in the Saints' days and festivals of the church of the seventh century and onward. In an æsthetic point of view, the old Paganism was superior to the new. The ever young and blooming hierarchy of the old mythologic gods, had a beauty and attractiveness beside which the motley company of Romish saints seem flat and commonplace. Ceres, graceful goddess of harvest-field and garden, is a lovelier conception than St. Bridget, transferred from her home in the Emerald Isle to a seat in the peerage of heaven. Hercules, with club and lion skin, ridding the earth of monsters, is a more heroic personage than St. Patrick killing snakes. The sluggish Styx, on whose banks the shivering soul must wait till rude Charon with his leaky boat sees fit to ferry it over, is vastly superior in mythic grandeur to the prison-house of purgatory, from which a proper

succession of masses, secured by a judicious outlay of dollars, can liberate the tormented spirit. It is a fact of considerable importance, not always sufficiently taken into account, that Roman Catholicism is largely the ancient Paganism, modernized, with a rearrangement of drapery and a substitution of Christian for mythologic names. It gets and keeps its hold over its deluded adherents, by precisely the same methods. Both are spectacular and dramatic in their rites. Before the altars of the old and new Romanism alike, gorgeously robed priests minister, while choirs of sweet-voiced boys raise the song and swing the censer of incense.—Both alike have a spiritual idea hidden under the outward form, which the select few may perceive, but which the common multitude never grasp.

There are some who take the ground that special Christian labor among Romanists is needless, because they have Scripture and the substantials of Christian faith. It is to be kept in mind that they have them in PAGAN form, and hold them in the pagan spirit. Or, on the other hand, it is held that the masses of the Romanists are uninstructed, and that this is the best form of religion for them, as if a false faith were profitable to any body. Precisely the same argument against missionary effort might be used in regard to any well-to-do, respectable heathenism.

And it is also to be borne in mind that enough of Christian truth enters into modern Romanism to give it a vitality which the old paganisms never possessed. The time will never come, when the world at large, the young in particular, will not be moved by pomps and shows—and however gross the error, let it be inbred in the forming soul and nascent mind of a generation, and nothing but a miracle can ever extirpate it. The old heathenisms, limp and sinewless as they were, yet held the world in awe for centuries for this reason—and the modern paganism of Rome, *with its added vitality* and spirit of propagandism, is something that *will not die out in itself. It must be met and vanquished by Gospel truth.* However fair an exterior it presents—none too fair some of us think—it is essentially pagan in its spirit; and every step of its advance is a step backwards towards the old darkness.

The other heathenisms of the world, against which missionary assaults are made, are on the decline. Buddhism and Brahminism and Mohammedanism, and kindred faiths, are surely dying of old age. But Romanism is taking, in England and this country at least, a new lease of life, and is the chief obstacle to the Christianization of the world. With that barrier down, there is absolutely no hindrance to the free proclamation of the Gospel in all quarters of the globe. Like the Apostle of old, therefore, *the Church of to-day* should recognize the situation, and *by voice and zeal and energetic action declare*, "I am willing to preach the Gospel to them that are at Rome also."

Almost every form of error has its vulnerable point, and *at that point*

assault is to be made. Much of the effort against Romanism in the past has been ill-tempered and ill-considered, a mere guerilla warfare, that did little execution. It has been customary to use epithets of scorn and reproach as the principal projectiles. The Romish Church is bullet-proof against such missiles. Nothing suits it better, for in such a battle it can beat any enemy with his own weapons. Romanism has been so long accustomed to deal out anathemas and excommunications that it is a master in the use of invective. Poor old Pius even in his dotage sits down and indites a call for an Œcumenical Council, in words as bitter as though his pen were dipped in gall, and closes with invoking the "wrath of Almighty God, and of his blessed apostles Peter and Paul," upon any man who shall oppose or contravene his precept, command and invitation. To bandy epithets with such an opponent, is a losing game. Secure in its infallibility, the Romish Church can outcurse the world.

It makes capital also out of what it calls persecution, and wins sympathy from tender-hearted ignorance, by the portrayal of what it calls the unmerited wrongs done it. A persecuting church is always the first to cry out against any thing like persecution directed against itself.

The *weakest point* of Romanism is its *logic*. Its claims rest upon *assumptions*, not *proofs*. Pushed to a trial of the merits of the case by *argument*, it is shorn of its strength. That sort of encounter, therefore, it has always avoided, excusing itself on the ground of its infallibility.

It can do so no longer. Under the pressure of accumulated disasters abroad, driving it to this continent for a resting-place, Romanism, in this country at least, has come within the last two years to feel that this issue of argument can no longer be avoided. As has been said :

"It finds that the common people of this land are less easily won by mere glitter, than the peasantry of other countries ; and again, that so far from being duly impressed with veneration for things ancient, they have even an undue fondness for that which is new and professedly an improvement on the old. They cannot be won by the prestige of her conquests elsewhere, but to a certain extent will investigate for themselves. In a great measure, they must be gained by argument ; and so the Roman Catholic Church in America has to make a pretense of appealing to the reason and judgment of the people. It is an unhappy predicament for Rome to be driven from stratagem and fraud, and reduced to the extremity of taking up only the weapons which we love, but she abhors."

Nevertheless, she has ventured to risk arguing the case upon its merits, and

"The Papists of this country are now issuing a series of tracts, many of which are specious enough to deceive those who think for themselves to a limited extent, but never to any depth. Some of these tracts have a refreshing tone of innocent simplicity and artless candor. In others, the topic is some one of the few truths from which the corrupt Church of Rome has never seen fit to swerve, as for example, the Inspiration of Scripture, or the Divinity of Christ. By arguing lustily in behalf of such points, and observing a discreet silence regarding the truths she has wholly rejected or fatally perverted, she stands before the orthodox Protestant, as the cham-

pion of a vital truth, hoping that the gratified reader will be deluded into forgetting that she is on other points the advocate of soul-destroying error. All through these tracts quotations of Scripture are brought in so frequently as to create an impression that the Church of Rome is really supported by the Bible, even though her laity so seldom peruse its pages, and are never allowed an independent judgment respecting its contents. Nor, finally, is there lacking the distinct attempt to sustain the barefaced untruth that the reading of God's word is not forbidden. And these tracts, written for all the various classes of non-Roman Catholic Americans, are scattered broadcast wherever they may suit the locality."

They are scattered carefully in the railway trains, they are distributed in numbers at the doors of Protestant churches.

The old proverb seems to be verified that "whom the gods seek to destroy they first make mad," for never was madness more palpable than the attempt to defend the claims of the Papacy on the ground of reason and Scripture. Romanism has left the bombproofs and entrenchments behind, in which for centuries she has lain and laughed at her assailants. She has laid bare her vulnerable point, and it will be a disgrace to the church of Christ if she lets this golden hour of opportunity pass unimproved. There has never been before such a vantage given to deal deadly blows at the great Enemy. Now, that he dares stand boldly out in the sunshine of truth, and it may be seen whether he be of true royal blood wielding the sceptre by immutable right, or whether there be only a grim and fleshless skeleton wrapped in imperial robes, whether this Romish Church be the temple of the living God, or a whited sepulchre full of corruption and death, *now* it behoves the Church of Christ to see to it that the Gospel of Scripture and sound argument both, be *faithfully* "preached to them that are at Rome also."

To this *special duty of the hour*, some of the agents of the Church are in some measure awake. Partly in connection with the movement inaugurated by the American and Foreign Christian Union, but more through an independent awakening of the conscience and the thought of wise, observant Christian editors, ministers and laymen, able writers in all parts of the country are now discussing in daily journals, in our magazines and quarterlies, the various germs of the Romish error and practice, and testing the claims of the Romish Church in the light of Scripture, history and common sense, avoiding all petty invective, but allowing the fire and hammer of the truth to have full weight and heat. A series of controversial tracts to meet the points raised by the Romanists, has been projected, some of which have been already issued, and others are in preparation.

And America is not alone in this work. In Great Britain, Romanism is already what it is soon to be with us, a perplexing element in the State. The matter is being pushed to an issue, whether Romanism shall rule Great Britain, or Great Britain rule it. Throughout the United Kingdom, Protestant associations are organized in the large towns and

cities, whose object is the enlightenment of Protestants as to the real character of Popery in its religious, social and political aspects, and the conversion of Romanists. These ends are sought, by the delivery of sermons and lectures—the distribution of Protestant publications—mutual improvement classes for the study of the Romish controversy, and weekly public discussions on such subjects as "Popery Opposed to Civil and Religious Liberty"—"Characteristics of Popery"—"The Reformation, how it was brought about"—"Poetry *versus* Popery"—"The Monastic System and its Results"—"Can the Sacrifice of the Mass be the same as the Sacrifice on the Cross?"—"Private Judgment, a Duty and a Divine Right"—"Is the Worship given to Departed Men and Women, Idolatry?"—"The Aggressive Aspect of Christianity"—"Popery exalts the Priest and degrades the People." These Associations issue and circulate maps, showing the number and position of the Romish Churches in Great Britain. By constant challenges and letters to members of Parliament, whose answers are published and scattered among their constituency, they endeavor to prevent political support to the Papacy. Romanism in Parliament is watched and heralded, and whatever it plans or does is exposed to the light of day. By all fair and legitimate means, its growth is hindered and its schemes opposed. What it gains, if gain it does, must be in a frank and honorable way. Our brethren in Great Britain are in earnest in this matter, as well they may be, since nearly two millions of dollars is paid out annually from the public treasury for the support of Romanism, and "every session of Parliament for many years has brought fresh demands, and produced new concessions," till in the judgment of some "the Protestantism of the Throne itself, and the liberties of the nation are threatened with subversion."

Singularly enough, it is only in professedly Protestant nations that the prospect seems dark. Every where else, the signs of promise multiply. In Austria the cause of Reform goes bravely on, marching with stately step, from triumph to triumph, in spite of anathemas and Papal bulls. In Mexico and South America there is marvellous awakening.—In France, "many symptoms manifest the growing activity and influence of the Free Evangelical Churches. The new mission stations opened by the church worshiping in Taitbout Chapel, Paris, are crowded with hearers. Wherever these mission-rooms are opened, equal success attends the work." In Italy, especially in the North, there has been in almost every direction a marked development of religious interest, and multiplied proofs of the power of God's truth with the fruits of his Spirit. And last, and most wonderful of all, in *Spain*—the last stronghold of the Papacy on the continent, the home of the Inquisition, whose once proud power, under Rome's insidious prompting, sent forth the Great Armada to crush Protestantism out of the world—in Spain, out of the last of

many revolutions, has arisen freedom of religion and of the press. The Œcumenical Council which the Pope has summoned to assemble in Rome, the first which has met since the famous Council of Trent, convened three hundred years ago to avert the progress of the Great Reformation, will have as much to do as its great predecessor, and will accomplish as little. Bitter centuries of oppression have taught the people a lesson which they will not soon forget—and with the death of the present incumbent of St. Peter's chair, will expire the ancient prestige of the Papacy in Europe.

And what are we of this land and generation ready to do for ourselves and the world in regard to this matter? In all this ferment of the nations, is America to stand idle and inert? We who have grappled so stoutly, and wrought out to such successful issue every other problem, shall we not try our hand at this? Are *we* willing to preach the Gospel to them that are at Rome also? Now while the hierarchy is in a measure disheartened by the blows of doom, coming so thick and fast upon it—now while the invincible Church stands trembling, not knowing where next the earthquake will open beneath its narrowing foundations—now is the time for America to join this grand crusade of Divine light and force against the Infidel stronghold of spiritual despotism. Oh! for a prophet's lips to set before the land the greatness of its opportunity—an anointing from on high to proclaim to all the people the acceptable year of the Lord! Let the sound go out through all our borders, from Atlantic to Pacific coast—across the broad prairies, and down through blooming savannahs—from the pine rocked forests of the North to the summer waves of the Gulf—a sound of the mustering of hosts, preparing the way of the Lord, and making his paths to victory straight!

Popery on the Pacific.

BY REV. A. M. STEWART.

A special aim of the Popish priesthood is to look after the foreshadowing of things, in order to preoccupy sections and points of coming interest. By long study and practice they have in this business become the most skillful proficients. Far in advance of all others, ecclesiastics or statesmen, her leaders and guides foresaw that this wonderful Pacific coast was to become the termini of Western emigration: that here the star of empire would reach its meridian; that here Europe, America and Asia must meet and strike hands; and that after immense aggregation and congregation around this centre of worldly interests, vast influences must go out to every nation and isle of the sea. Whoever lacked

foresight of these things, Rome did not. And though we may dread, yet do we greatly admire her sagacity and consequent action. With far greater wisdom, and on a far larger scale than others, has she adopted means to take and keep possession of this broad, rich, fertile region—this, in its bearing upon the future of the land and the world, the most important portion of the earth. The Roman Catholic nations have been searched for money and for the most accomplished and fitting teachers, both priests and nuns, to control the education in this land of promise. Already, in the costliness of her buildings, in the number and extent of her churches, her institutions and her sectarian schools of all grades, she is achieving more than all others together. In every particular her facilities for educating the young are greater, as they are better and more thoroughly organized.

Here, too, she makes more studied pretensions to unsectarianism—affirming that she is even liberal, and without intent to proselyte. Yet here, cropping out and visible to all who will look, are every one of her subtle influences, and they are wonderful as well as legion. Here she grants the largest sensual indulgence, in order to counterbalance a jealous spiritual restraint. Her votaries here, as much as elsewhere, are sedulously trained into a spiritual slavery; yet every pretext is seized upon and encouraged for recreation and enjoyment. The religious aim seems to be: "Robust in body, feeble in soul." Through the priesthood, still seems to be uttered the old proffer: "All this world will I give thee, only fall down and worship me."

One of her special aims now fully apparent on this Western side of the Continent is, to monopolize the education of the daughters, both Catholic and Protestant: knowing full well, if she be able to get the future wives and mothers under her control, she can speedily and easily control the community. To an alarming extent, Nunnery Schools are patronized by professing Protestants. Indeed, were it not for this support, these now flourishing schools would soon languish. Here, as elsewhere, no girl, who has been from two to four years in one of these schools comes out untainted by the many subtle essences of Popish superstition, and many a one, the priests boast, has become a confirmed Roman Catholic. Just before leaving New-York on a Pacific mission tour, I met a young lady lately from the Pacific side. Making some inquiries of her concerning the churches in a certain place where she had lived, her reply was: "I know but little about any, save one; I am a Catholic." It was known to me that her friends were nominally Protestant, but I learned from her that she had been three years in a California nunnery.

In Austin, Nevada, I visited lately a family, where the mother was a professed Presbyterian, and the father a man of the world. Attempting a conversation on the subject of religion with a grown daughter, the immediate response came: "I am a Catholic." "How?" "Was two

years in a nunnery." Still later, I was at the death and burial of a lovely little girl, daughter of a prominent man in Nevada ; and where the physician and myself were the only helps and mourners, save father and mother. The little daughter had been brought a long journey home from a nunnery school, in California, in order to have a joyous holiday season. On the way home she contracted that fell disease, small pox. When made conscious that death was near : "Mother," she said, "I want to say my prayers." "Say them, daughter." When uttered, they were thoroughly Popish. Prayers ended, the child continued :— "Mother, I want to *cross myself ;* is it wrong?" What could a heart-stricken mother, a professed Protestant, under such conditions, answer her dying child?

Remonstrating with a mother, whose daughters were away at a nunnery school, the answer was in substance : "Any thing like domestic help on the Pacific Coast is very difficult to obtain. The nuns take entire and thorough charge of their pupils, not only during school months, but vacations also : thus relieving us mothers from all care.— Protestant teachers will not do this."

To retain within the Protestant fold as well as to save the daughters on the Pacific as elsewhere, we must excel in all educational and religious influences and facilities. And to accomplish this, vastly more of means, of men and women, of effort and self-sacrifice are demanded.

The Rochester Convent School.

[We ask attention to the following communication, taken from the New-York Evangelist. The writer is the Rev. S. M. Campbell, D. D., pastor of one of the largest Presbyterian churches in the land.]

We have an institution in Rochester, called the Convent of the Sacred Heart, at which many young ladies from Protestant families are being educated, with the stipulation that their religion will not be in any way interfered with. To my great sorrow, one of the members of my own flock is an inmate of that institution : and as she was recently at home on account of sickness, I gathered the following information concerning the management in the convent.

Protestant girls as well as Catholics are forbidden to attend any religious service, even on the Sabbath, outside the convent. Those whose parents reside in the city are made no exception to this rule. They are not allowed to go even where their own parents worship. Their only resource is the convent chapel. Miss T., of my own church, says :

1. "I find it very difficult to practice my own religion. They do not forbid it, but their rules and regulations render it almost impossible.—

In order to pray in secret and read my Bible by myself, I am obliged daily to disobey the rules. No pupil has a room by herself. About thirty young ladies lodge in the room where I sleep, and we are barely allowed time to undress and get into bed when a 'sister' comes through to see that all is right. I get up in the dark, after she has gone through, and kneel down and pray. I manage the case something in the same way in the morning. They seem trying to make us forget our own religion as much as possible. For a time I yielded and gave up my Bible and prayer, but lately I have done as I describe.

2. "Every Sunday they require us to learn a 'Gospel,' and furnish us with Romish Testaments for that purpose. The girls generally use these Testaments, but last Sunday I used my own, and intend to do so hereafter, though they do not seem pleased with it. We are required every day, from half-past eleven to twelve, to listen to a lesson on the doctrines of the Catholic Church. The Protestants do not recite or answer questions, but they are required to put away their books, sit round the teacher and listen respectfully to what she says. Her teaching lately has been on purgatory, and the distinction between moral sins and venial sins.

3. "We are required to attend chapel service daily. We come in with long black veils thrown over us, and moving very slowly. On Sundays we have white veils. It seems very solemn; much like a funeral. On the altar are images of the Virgin and St. Joseph, and we are all required to 'bow down to them.' We all conform to this regulation.

"Since Lent came in seven pictures have been hung on each side of the chapel, and in coming in we are expected to kneel before each one in turn on our way to the altar, while they pray to the Virgin. This is called 'the way to the cross.' The prayers are mostly for souls in purgatory. Several of us Protestants respectfully declined kneeling to the pictures, and were reprimanded for it in the chapel. Then we were taken into a room by ourselves and talked to very severely.

"I have to use great effort to resist these influences. Two Protestant girls, members of a Presbyterian church in Pennsylvania, go through the whole ceremony. They have been in the convent some time. One of our Protestants has just bought her some beads, and has great faith in them. She thought she got a clear day not long ago by using them in prayer."

How faithfully the promise not to interfere in any way with their religion is kept with the Protestant young ladies at the convent of the Sacred Heart, let candid readers of the above statement judge for themselves. How wise it may be to place our daughters at school where the influences are so bad that we feel obliged to exact any such promise, is still an additional question on which I would like to offer something at another time.

The Hull Convent Trial.

As especially timely, we transfer to our columns a part of the Solicitor General's able address, and also the substance of appropriate comments from some of the leading public journals in England.

In his exordium, the Solicitor-General said :—We have been occupied for weeks with details petty, mean, and contemptible—whether a nun's clothes were wilfully torn, or too much worn, whether she ate out of hours, and the like. Such wretched details had taken up the time of this great Court for one-and-twenty days. Still, the time had not been wasted, for, however trivial and contemptible the details might appear, the issue to Miss Saurin is one of social life or death. Another reason why our time has not been wasted is, that there has been an exposure to public view of what convent life in England really and habitually is ; and I cannot help thinking that this trial may do good in two points of view—first, as showing that it is at least possible to try a convent case, and to lay bare the interior of the convent without revealing any trace, the faintest possible trace, of what is commonly called "scandal ;" and next, that it strips off any veil of sanctity, and destroys any unreal halo with which the devout and heated imaginations of good people have been found to clothe and surround the so-called "religious life." Gentlemen, to that life to a great extent no Christian man can possibly object. To feed the hungry and to clothe the naked, to teach the ignorant, and attend the sick and dying, to pray night and day to Almighty God, to live simply by rule, and to use the world as not abusing it—these are things, happily, which Catholics and Protestants alike think right and good, and are bound by the teaching of their religion to practice ; or, if they cannot or do not practice themselves, at least to honor and reverence those who do. But to do this it is not necessary to enter into a convent—those who do enter into a convent may find from this case that they do but encounter temptations of a baser and a meaner nature. Dragged into "the light of common day," judged of by common understanding, this life loses all its romantic character, and turns out to be a very poor and ordinary affair indeed. Little sins created by silly rules foolishly enforced, childish penances for childish faults, boots worn round the neck, and dusters worn upon the head, pins and needles watched for as carefully as a miser counts up his silver or his gold, all simplicity of character destroyed by perpetual and petty self-consciousness and self-watchfulness, all independence of mind crushed out under abject humiliation (which is a very different thing indeed from true humility)—this is what, as it appears to us, convent life has come down to in the nineteenth century—at all events, as administered in the Convent of our

Lady of Mercy at Hull, and under the care of the defendants in this action. I hope, gentlemen, that one good result of this case may be to show men and women throughout the length and breadth of the land what utter rubbish all this is; what a parady it is upon the stern, simple, manly sense of the teaching (to use no higher names) of St. Peter and St. Paul! Not, indeed, immoral in the ordinary sense of the word, but dull, and unattractive, and prosaic, and utterly unsuited to all the best, and greatest, and most crying needs of the world around us.—Speaking, gentlemen, to Roman Catholics—in older and sterner times, when the world was harder and men were rougher, though more simple—I can imagine that the great monastic system of the Middle Ages may have had its recommendations as well as failings, and that in that state of things, its virtues and vices, its good and its evil may have been more evenly balanced. But I cannot help thinking that even then people who devote themselves to that life imitated too exclusively one part of the life of our Divine Lord and forgot the other; they remembered and imitated the forty days in the wilderness and the lonely hours in the garden or on the mountain, and they failed to bear in mind the marriage of Cana and the Feast of Bethany. Do not suppose I mean to make any attack upon a life of self-denial, or to deny that there may be persons to whom such a life may have a stern and austere attraction. There may be men and women whose duty it is to separate themselves from the world; and who may find some kind of serene satisfaction in going along their lonely path, if it be the path of Christian hope—kept fresh by Christian charity and lightened by Christian doubt. They may find that they outwear the temptations of passion and outlive the asperities of their temper, and may feel that their daylight has begun and ended amid influences of this kind. But if it be, let it be some simple and intelligible system founded upon the necessities of human nature, and administered according to it. And I cannot but think that the miserable narrowness which this case has presented, the petty personalities, the utter travestie of the religion of antiquity which has been displayed to us in the course of this inquiry—all this is not the life which is suited to the present time, or adapted to the wants of the age in which we live.

The *London Times* says:—A mere Protestant might have fancied that it ought to have seemed a peculiarly profitable exercise of religious patience and meekness in a community of these extremely religious pretensions to bear with a litigious and petulant Sister. On the contrary, they made a merit of enforcing the rigor of the law against her. Their own rules enjoined on the Superior "lovingly to admonish and sweetly to correct," but they threw themselves on the letter of the Canon Law as interpreted by St. Basil. The most odious features in the case are the incidents of the plaintiff's treatment after she had positively refused to quit the Convent, inclusive of the farce to which the Bishop was persu-

aded to lend his name, by which a Commission was summoned to register a sentence already decided an. Offences on her part cannot excuse the humiliations which these sisters, dedicated to Mercy, proceeded to devise in order to drive her out. Nothing can justify torture, and, unless nuns are more strangely organized than even this trial gives ground for suspecting, the measures of Mrs. Starr and her coadjutors at this stage of the history amounted to it. Torture, bodily and mental, doubtless seems a natural and judicious kind of chastisement to the heads of a society constituted on the principle that human weaknesses are mortal crimes, and that to hoard a pin ranks with the theft of a diamond.

The opinion of all Protestant communities—that is, the opinion of the most enlightened and progressive part of mankind—is that conventual vows and the so-called religious life are evils not sufficiently redeemed by any acts of charity and philanthropy which the persons who embrace them may render to the world. The vow, the perpetual obligation, the pretence that the conventual life is so ineffably high and holy that to abandon it is the most fearful of sins, makes the curse of the system.—When once the unhappy victim of ignorance or enthusiasm, or it may be of domestic persuasion, has taken that vow, which, judged on any reasonable principles of morality, is a greater sin than the breaking of it can be, there is no retreat, and however much the character may change, however irksome the life may subsequently become from causes accidental or natural, there remains only a dull submission, to be enforced by penances, and even physical compulsion, where the nun's own strength of will fails her. Now, let us grant what the Sisters say—that Miss Saurin was unsuited for the religious life. What does it come to except that the system was a bad one under which she could not leave that life except with a shadow on her as a nun who had received a formal "dispensation" on the ground that she was unfit for the highest calling of her sex? It is plain that this was what she thought, and what her relatives priests and nuns themselves, also thought when they bade keep to the convent until turned out. There seems to have been nothing really bad about this poor lady. When people came to the place she was glad to see them, and was guilty of saying so. She would take to a priest or an old gentleman, and even ask him to come to lunch. She talked to the little children (heinous offence in one who should have crushed out the earthly feeling of maternity), and the little children liked her. She talked to charitable ladies who visited the convent, and they, too, liked her. She had a lingering feeling for seeing herself neat, and she used to spend some time in mending her clothes. She had family affections, and wrote to a near relative calling him "dearest." From what we now know of the spirit of the convent we can imagine the effect of these qualities on the vacant, purposeless minds and the depressed spirits of the Sisters.

We can also see that as soon as Miss Saurin incurred the displeasure of the Superior, the charity which "thinketh no evil" took leave of the convent. The Courts of Law, though their proceedings are the record of human weakness and baseness, never revealed anything more lamentable than the accusations which the women with Mrs. Starr at their head, made against the unfortunate Sister. Some of these were gross exaggerations, some were proved to be false, and there is little reason to believe that any of them were true. One imputation was so gross that the counsel for the defence made no attempt to substantiate it, and the women who had made it endeavored to explain it away. This was the charge of forward behaviour to male persons who came to the convent, and of indelicate conversation in the convent. No one can doubt for a moment that the language in which this charge was made, did convey and was intended to convey, something very different from that to which it was smoothed down at the trial, and that made as it was deliberately and in writing, it would have left the plaintiff under the most grievous imputations if she had quitted the convent without having been cleared from it. Then there is the accusation of having robbed the dead body of a Sister—an accusation brought years after the alleged offence, and under circumstances which must lead any impartial person to the conclusion that it is unfounded. The deep spite of female hatred, made more bitter by the seclusion of the cloister, must have sunk far into the souls of this community before they could have done and said all these things.

The *Daily News* considers that the revelations of the trial itself must have their effect in rubbing off some of the false sentiment which is associated with a life of seclusion. But for ordinary people the common world is best. The scorpion in a circle of fire stings itself to death, and ordinary human nature shut in to itself irritates itself to madness. When men or women can rise out of themselves into the ideal, it is all very well to shut themselves away from the ordinary relationships and pursuits of life, but for ordinary people these relations and pursuits are the conditions of mental health. There is a healthiness about the open air of society which cannot be found in seclusion. There is a hectic flush on these devotees which is never seen in our healthy Protestant life. We may admire their self-denial, may admit their earnestness, may sometimes wonder at their zeal, and may even reverence their painful pursuit of an inward ideal to which they sacrifice the outward and the real; but the ordinary secular life of good Protestant people, with its sweet relationships, its innocent joys, its cares and its trials, its interest in the world and its anxiety for it, is a life which, being wholly in the Divine appointment, is far happier in itself and incomparably more profitable to mankind.

Truly, observes the *Standard*, the picture of conventual inner life, as drawn by those who know it best, is a very uninviting one. Those "externs" who have been wont to regard such houses as that over which Mrs. Starr presided, as secure retreats from the world, with its vanities and vexations, will hardly feel pleased at such a realization of their ideal as has been presented with the painful fidelity of a Dutch picture, while sister after sister has come forward to tell how naughty Mary Scholastica broke the rules, put back the clock, wore somebody else's boots, ate unripe gooseberries by stealth, made private notes of other folk's sins, slapped her disobedient pupils, and pilfered such scraps of bread and meat as the parents of poor children attending a Catholic charity school were able to provide for their little ones dinners. Still more extraordinary is the idea of even-handed justice which appears to prevail in establishments supervised by Roman Catholic ecclesiastics, who enter upon the trial of delinquents with their condemnation ready cut and dried, who hear what the accused has to say in exculpation of herself from charges which she only knows in outline, and the evidence in support of which is studiously kept from her. There is something wonderfully original, too, in an arrangement which provides that the erring one shall be deemed guilty unless four-fifths of her judges pronounce her innocent, and which sends her out into the world branded with what is, in her eyes, and in those of her co-religionists, an irremovable brand of disgrace when tried under conditions which seem deliberately designed to render acquittal impossible. Is there any "extern" who would willingly submit to stake his entire future upon such a hazard? Walking blindfold between burning ploughshares, crossing Sirat, or sleeping under the sword of Damocles, is safety itself when compared with the position of a nun cited before such a domestic forum as that by which, according to the testimony of both sides, poor Miss Saurin was brought at the instance of her reverend mother. And beyond all doubt there was the marked and systematic unkindness with which this unhappy young lady was treated, the unnatural restrictions which were put upon her correspondence with her relatives, the humiliating espionage and degrading punishments to which she was subjected, the eager malevolence with which her every word and act was caught up and wrested into proofs of a guilt which was always pre-supposed, when once the animosity of the Superioress had converted every inmate of the convent into an enemy who believed that she was doing God service by testifying against Miss Saurin. In this point of view the life of the religious in the Hull Convent will appear simply hateful to those externs who have read these "disedifying" revelations; while not even those whose sympathies go rather with the defendants than with the plaintiff can find much to say in behalf of a system which teaches rational beings

to answer a bell as if it were the voice of God ; which elevates requisitions for new brooms, into grave religious exercises ; which exalts wearing dirty dusters for head-dresses, into solemn acts of penance ; and degrades ostensible devotion to works of piety and charity into a perpetual series of undignified bickerings, culminating in petty persecutions, of which moderately sensible school girls and averagely respectable servants would be heartily ashamed.

The *Telegraph* says : There is not a simple unchanged mediæval institution in England or elsewhere, intended for perpetual good, that has not fallen away from its original idea, and become a ghastly skeleton or a kind of mummy, intact because it is guarded from the open air. Our endowed schools, our universities, our local charities, are home examples : all over the Continent there are a thousand more culminating in that primitive Christian Church which, keeping to its old organization without its old life, is now that magnificent and stately imposture, the Church of Rome. We see in all Roman Catholic nunneries the same corruption on a smaller scale ; for the perpetual spirit of self-denial and charity we have irrevocable vows, and the Church retains as moral prisoners the men and women who come as ardent volunteers. They do good, no doubt. Any drilled organization of men or women carrying help to the poor must effect a certain amount of substantial benefit ; but the spirit of charity is lost, though the letter is fulfilled.

Nor does the evil end here. If we contrast the young novice full of holy and charitable thoughts, who takes leave of home and friends to devote herself to God and the poor, with the same woman in after years—peevish, querulous, revengeful, formally fulfilling her duties and spitefully watching her fellow nuns—we see the ill of making perpetual vows, instead of trusting to sustained devotion, the bond of a sisterhood. Any woman, young or old, can be pious, charitable, chaste ; can tend the poor, nurse the sick, visit the afflicted ; but why bind herself to do this forever? If a perpetual spirit of charity sustains her, she will do it ; if not, her vow will force her into a monotonous mockery of mercy and good will ; and at the best she will go about her nunnery like Keat's Lamia, "in pale contented sort of discontent." Yet such is the "moral perversion" of words, that a single woman living with her family, who devotes herself to charity, is still styled "of the world," and therefore "profane," while the word "religious" in Roman Catholic Church language is reserved for monks and nuns. In the middle ages, says Dr. Trench, "a 'religion' meant not a service of God, but an order of monkery ; and taking the monastic vows was termed going into a 'religion.' Now what an awful light does this one word so used throw on the entire state of mind and habits of thought in

these ages! That, then, was 'religion,' and nothing else was deserving of the name! And 'religious' was a title which might not be given to parents and children, husbands and wives, men and women fulfilling faithfully and holily in the world the several duties of their stations, but only to those who had devised self-chosen service for themselves." This is still the spirit of the Church of Rome, and the evil is not confined to convent walls. For it sets a stigma of comparative *ir*religion on all without, and does its best to make the majority of the Christian world feel that from them a lower kind of morality, a less pure religion, a less ardent devotion, is expected.

And lastly, *The Rock*, the only religious journal from which we cite: All convent systems seem both un-Christian and anti-Christian. In other words, they are not only not warranted by Christianity, but are opposed to its very spirit, and so far are they from helping the soul onward in its journey to heaven, that too often they help it downwards to destruction.

The Popish nun is no product of Christianity, but of Pagan origin; she is but the reproduction of the Vestal Virgin of the ancient Romans. Like her Roman predecessor, she is bound to vows of chastity, living in seclusion, in the keeping of priests, and doomed in the middle ages to be *buried alive*, like her Roman sister, for the breach of her vows of chastity. Such is the origin of the nun. Not a syllable of Scripture can be pleaded for so unnatural an institution. It was alike unknown to the precepts and examples recorded in the Jewish as well as in the Christian Scriptures. The apostolic Church, too, knew nothing of it; and therefore we are bound to condemn it as un-Christian, and alien to the Gospel.

The fundamental fact that lies at the bottom of the conventual system is this, that the nun does not, as is supposed, leave the world behind her on the other side of the convent walls, but carries it with her in her own heart into solitude and seclusion of the cloister.

Even if the world is left entirely behind the nun, is it not *cowardly* thus to shun the fight which we are sent to fight against the flesh, the world, and the devil? Is it not *selfish* to shun a world, in which we may be a help, a solace, and a blessing to others—even to those most near and dear to us, that we may, as we imagine, with the more safety secure our own individual salvation? Is it doing the service of our Lord on earth, and meekly and lovingly walking in his blessed footsteps, thus to shun the discharge of those social duties and the practice of those social virtues which form a large and most blessed portion of our Lord's precepts, as well as a great portion of His practice when tabernacled in human flesh? Is it just to the Creator to bury under the convent veil, as under a napkin, some of the Creator's sweetest and

most precious gifts, meant for the good of His creatures? But Miss Saurin's case shows clearly that the world in some of its worst and most hideous forms was by no means an "extern" to this detestable convent at Hull. From the contradictions which were sworn to in that memorable trial, it is clear that the perjury of this wicked world was no stranger to these earthly saints in black and beads. From the uncontradicted evidence, it is further clear that the pride of the world, even in its worst form, the pride of woman in exercising spiritual tyranny, was not shut out from this convent; nor were envy, spite, jealousy, cruelty, injustice, uncharitableness, and hardness of heart. The Convent of Hull was proved on Roman Catholic evidence to be a den of wrangling, jangling women, barren of every virtue, but prolific of almost every small sin conceivable. Can the world and its evil be said to be excluded from such a petty pandemonium?

The absolute liberty of the British subject requires the abolition of every nunnery on British soil. Cannot we do in Protestant England what was effected in Popish Milan (where nunneries were abolished by the legislative powers,) and what has been more recently effected in Popish Spain? The Romish apologists for nunneries tell us, forsooth, that "the nun is free to write to her friends, and to complain of any ill-treatment;" but the case before us shows the utter hollowness of this excuse, for even such a freedom of expression to her dearest and nearest friends was forbidden to Miss Saurin. We have a remarkable fact in corroboration of the present case on this very point. Twenty years ago the priests of the Church of Rome in England did all they could to keep within their grasp Miss Talbot and (what they thought more valuable) her fortune of £80,000, against her own wishes and the advice and remonstrances of her friends. They compelled that lady to write a letter to the *Times*, declaring that her stay within the nunnery was her own free act and deed. Further, by her own free will, forsooth, she was made to tell the world, in accents of touching tenderness, how fervently she loved the convent, and how she shrunk, with a sort of holy horror, from again connecting herself with the wicked world; how all there was happy as heaven, and sweet and sacred as the company of angels in that earthly Eden. And yet no sooner did the Lord Chancellor open, with his magic wand, the gate of her Eden than out flew Miss Talbot, and married in this wicked world, which she was in name compelled by priestly craft, avarice, and tyranny, to profess to renounce.

Success at Last.—Many agencies have retired from Brazil after a longer or shorter trial. But the Presbyterian mission seems to be successful. It was established ten years ago, by Mr. Simonton, who died last year; and since then over two hundred Portuguese-speaking adults are gathered into four churches, in and about Rio Jeneiro. Four young men are studying for the ministry.

Lent, not Lost.

All is not lost that's passed beyond our keeping,
Light is not gone though sight be dim with weeping ;
Sweet voices still are sounds of love repeating,
Though heavy ears scarce catch the tones retreating.

Wave after wave, in endless circles flowing,
Breaks on the shore to which our barks are going ;
Our parted treasures, wafted there before us,
To-morrow's dawn may safely all restore us.

The gales of heaven, their odorous freshness bringing,
With swifter speed our battered hulls are winging,
And clouds, that hide the sun from our discerning,
Quench not the distant beacon's steady burning.

Brief is the space that from our loved divides us,
Thin is the mist that from their haven hides us ;
Soft hands on high are beckoning signals holding,
White arms wait patient for our heart's enfolding.

There, where from sight our blessed ones have vanished,
There, where our Father dear recalls his banished,
There lies the home that knoweth no removing,
There lives the love that never needeth proving.

There dawns are pure, and purple lights unfading,
On happy brows dull sorrows casts no shading ;
There gentle souls of coming ills are fearless,
And eyes once drooping, shining now, and tearless.

There all, and always, dwell within His keeping,
Who sleepless careth while our care is sleeping ;
How can we dare to falter in our praying,
Their perfect bliss against our sorrows weighing ?

Yet while we cease unwise and vain complaining,
We have but loaned—our title still retaining ;
Love hath a lien that time nor death can sever,
Our own are ours, forever and forever.—*Congregationalist.*

MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Chili.

MR. MERWIN.

Sketch of Churches and Missions in Chili.

In the mother church at Valparaiso we find a congregation of three hundred persons who meet every Lord's day for worship. The number of those nominally connected with the congregation is not far from four hundred. During the past year there have been connected with the church between eighty and one hundred communicants, twenty have been received on profession of their faith, and ten by letter from other churches. The two Sunday-schools combined have an attendance of between one hundred and forty and one hundred and fifty children and adults.

In connection with this church are several important branches of Christian work, as the Union Church Missionary Society, which employs a missionary, Rev. Mr. Swaney, on the coast. The latter is now established in Talcahuano, and preaches to the English-speaking people of that place, and where he has a congregation varying from thirty to forty, and a Sunday-school numbering twenty-five. He preaches also in Concepcion, Tome, and Puchoco, in which places the usual attendance on divine worship varies from ten to twenty-five. This brother expects soon to visit other parts on the coast and preach the Gospel to the residents who speak our own language.

The Bible Depository and Colporteur work which have sprung from, and are intimately connected with, the Valparaiso Union Church are at present accomplishing great good. Through these agencies hundreds of Bibles have been distributed, and many natives have been induced to read and study the teaching of Jesus. This congregation has been very much occupied for the last few months in preparing for the erection of a larger and more commodious house of worship, and have already raised funds for this purpose. The pastors report that "the influences of the Holy Spirit have, as we hope, not been entirely withheld from us: almost every Communion season throughout the year, there have been those who came forward to confess Christ before men. The weekly prayer-meeting has been regularly maintained with some degree of interest."

We turn now to the two Protestant congregations in *Santiago*, one consisting of English-speaking people—the other of Chilenos. The former has had an average attendance during the past year of forty persons, who have regularly joined in the morning service on the Lord's day. A Sunday-school numbering between fifteen and twenty has also met every week. At present there is no church organization in connection with this congregation, though in the latter are several members of the Union Church of Valparaiso.

The "Iglesia Evangelica" of Santiago, in which the services are conducted in the Spanish language, has an average attendance of twenty-five persons. The number of occasional attendants is about forty, while there have been meetings during the past year attended by nearly sixty individuals. The pupils of the Sunday-school number twenty, and some of these have given proof of their interest in Biblical study, by the perfect recitation at one time of Dr. Watts' Scripture Catechism for children. Others have received premiums for reciting perfectly at one time, the names of the principal Scripture characters—giving the distinguishing trait of each one. The number of communicants in this Native church is eight, —five of these are Chilenos and all are heads of families. Those who have publicly professed Christ this year before

men, are characterized by exemplary lives and by a zeal to make known their Saviour's teaching to their countrymen. Four others have applied for admission to the church, but their applications have either been refused or delayed for sufficient reasons. In connection with this Church is a school for native children, numbering now twelve pupils, who daily repeat in unison the Lord's Prayer and read the Holy Scriptures. It is believed by many that when this congregation removes from its present narrow quarters, to the neat and commodious edifice now being erected for its use, in a central part of the city, the attendance will be greater and the evangelical interest more extensive.

TALCA is the only remaining field. The past year, the first of the existence of the Protestant congregation in Talca, has necessarily been one of trial to the pastor and his flock. Yet the Lord has not withdrawn his favor from them. There has been an average attendance during the year of twenty-five persons, a weekly Bible-class of adults, male and female, numbering twelve, and a Sunday-school numbering twenty. The pastor reports several cases of recent interest, and rejoices that those who signified their willingness ten months ago to welcome the Evangelical cause in their midst have remained faithful and interested.

A desire has recently been expressed by several that an Evangelical church might be organized, that they might publicly confess their new-born hope, and partake of the sacrament of the Lord's Supper. A colporteur is employed in Talca, by the Bible Society of Valparaiso, and is under the direction of the pastor of this congregation. He has labored with some degree of success in placing the word of God in the hands of his countrymen.

VALPARAISO.—DR. TRUMBULL.

MR. MERWIN continues preaching here. Yesterday he preached well to forty-five persons on "Then shall ye discern between the righteous and the wicked," etc.

The man of whom I wrote you continues to express a living interest. A few days ago he went to have an interview with his curate, to whom he put two or three unanswerable questions: for instance, "Why was the Lord's Supper mutilated, and the wine withheld from the people?" He was informed that one reason was that the people did not wish to receive the wine! Then he asked again, "Why were not the people instructed and shown that so Jesus had commanded and so they ought to receive the Supper?" To this no answer could be given. Again he enquired of the curate "Whether the Gospel did not give peace to those accepting it?" "Certainly," said the other. "Well," said he, "I feel a peace superior to anything I have ever known: and am I wrong in putting my trust where it is, directly on Christ?" Although it was remarked to him that he must have been reading Protestant books, the curate spoke to him only in terms of the most marked civility. The result of his interview was to confirm him in his newly-adopted hopes by direct faith in the Redeemer. Yesterday he was at the Spanish service listening with unwavering attention. He is full of anxiety for his wife now; and she said to Mrs. Trumbull, "I have for years been praying to God for my husband, that he might become a Christian; and now he is anxious and praying for me." She remained in town last week some days longer in order again to be at the preaching of Mr. Merwin. Though for a few weeks absent now she will return soon and come, I trust, to know the truth.

On Saturday I was told that a priest, one of the most intelligent, was asking where he could find me to call upon me.

To-morrow evening we hope to hold a Bible-class for those Chilians who may feel an interest in the truth.

France.

MR. FISCH.

WE cannot wonder enough at the amazing progress of the work at Noallon, that most bigoted city of Burgundy. It is to be ascribed, first, to God's blessing which was implored by special prayer-

meeting, held at Mr. Fourneau's demand, in the several counties where he had friends; but it is also for a good part the result of the preacher's unusual powers. You may imagine the fury of the whole clergy. The Imperial attorney was a friend of the Jesuits, but Mr. Fourneau by his open, frank manner, and superior reasoning, made such an impression upon the Sous Prefet that that governor took him under his protection. Noallon is admirably situated to be the centre of an extensive work, as it is at the point of three Departments, where Protestant religion is utterly unknown.

I was very happy to make the acquaintance of our new evangelist of Tonnerre, Mr. Perrenoud. He is a man of twenty-seven years, very winning in his appearance. The field of Tonnerre is very extensive and important but difficult, as no one accustomed to America might imagine. Tonnerre is the reverse of Noallon. Popery is now repudiated with disgust by the population. It reigns still by material, financial, social influences, but there is no belief at all in their hearts. The soul is as barren as the sand in the wilderness. But these difficulties are not reasons for receding; quite the contrary. They are connected with a great liberty of action, as the authorities themselves have no regard for the clergy which is there universally despised. The door is open. For the first time we have at Tonnerre, a neat little chapel, and a regular audience of fifty, (it is much for such a town.) At St. Martin the meetings are more numerous than at Tonnerre. Mr. Perrenoud will try to revive all the old meetings in the villages, and I have no doubt that under God's blessing he will succeed.

Mr. Bonhoure won a great victory at St. Leonard, a town of the Haute Vienne, where the chapel had been shut by the government, and had remained so for the last two years in spite of all our efforts. Mr. Bonhoure had to bury a Roman Catholic person converted to the Gospel. The Mayor ordered the grave to be dug with the suicidad in the reversed place. Mr. Bonhoure went to the Prefect who sent him back to the mayor, saying he would do what the Mayor decided, whilst the Mayor said he would submit to the Prefect. When Mr. Bonhoure saw that both played the game of the priests, he said that he would immediately telegraph to the Minister of the Interior in Paris. The Mayor, affrighted, yielded. Another grave was dug, and the population was so much roused by that conduct of their officials, that Mr. Bonhoure had on the cemetery nearly the whole city. They listened for three-quarters of an hour to the preaching of the Gospel. The impression was deep. Many were shaken in their conscience. From that time Mr. Bonhoure resumed his preaching in the chapel, before a large audience, without any interference from the government.

Greece.

ATHENS.—MR. KALOPOTHAKES.

THE readers of the "Christian World" are aware of the efforts of some Episcopalians, both in England and America, to bring about a union between their own church and that of the "Anatolic Orthodox Church," and of the encouragement which they received on the part of the Russian Church to hope that at no distant time this will be accomplished.

As in all great questions of difference, so in this—the chief difficulty seemed to be the finding the proper way of meeting the demands of both parties. But this too has been solved by the Rev. Mr. Chrystal of Philadelphia, and now the matter is regarded as settled!

It seems that Mr. Chrystal, who is reported as one of the "religious teachers" in America and the author of a book called "A History of the Mode of Christian Baptism: Philadelphia, 1861," came over to the little island of Syra (Greece), and presented himself to the Archbishop Lycurgus, as a candidate for admission into the Greek Church. He was consequently examined by his reverence on all the doctrines of the Anatolic Orthodox Church, and having given full satisfaction on these points, was first baptized and then anointed with the holy ointment—the Prefect of

the town of Syra acting as his 'god-father.' According to the description of a local newspaper, the ceremony was both touching and imposing, and the great multitude that witnessed the solemn process were moved to tears in seeing the American Theologian, as they called him, robed in white and plunged into the baptistry purposely made for the occasion—for they saw in his person the forerunner of a general movement in America, which will one day bring back into the bosom of the mother church all the wandering sheep in that country!

Mr. Chrystal, since his baptism, has been under instruction concerning the liturgical part of the Greek Church, and as soon as he is well versed and drilled, he is to be ordained a priest, and proceed at once to America, where he will establish himself as the first preacher of the Greek Church, "and when," says one of the organs of orthodoxy, "his congregation increases, and other of his brethren be added to the true church, he must be ordained a bishop!"

Such is the way and such the conditions by which the union of the two churches must be effected. The Episcopalians, both clergy and laity, must renounce all their former practices, strip themselves of their faith and hopes and come forward and confess themselves in error,—pass through the ceremony of having the devil expelled from them by spitting and blowing in baptism and unction according to the Greek form and usage, and then and only then be admitted to the rights and privileges of the true Catholic and Apostolic Church!

Yet in spite of Mr. Chrystal's conduct and its retrospective influence, the truth as it is in Jesus gains ground in Greece every day, and there are not a few who look upon his act as a piece of hypocrisy, by which he aims to further some selfish object. Time will show whether this is so or not.

Spain.

SEVILLE—MR. H. C. HALL.

February 16.—Mr. Alonzo is now nightly addressing audiences averaging near a thousand; certainly not less than five to six thousand persons are reached by his voice each week, his constant theme being Christ and Him crucified.

Last night he was called to address a "Club," (much unlike ours) which occupies one of the defunct Catholic churches on the Broadway of Seville. The house was packed to suffocation. After alluding to the liberty of worship Spain is now enjoying, and which he trusted would continue, he led his listeners, many of whom were ladies, to the consideration of the liberty which is through Jesus Christ.—Perfect stillness prevailed; and there was not even a whisper during the half hour, and he only stopped to find the President in tears, and the crowd demanding the continuance of his address. As he came down from the pulpit, which had so long been a centre for the distribution of error, one met him with, "If this be your Jesus he shall be mine," tears rolling meanwhile down his face. Another, "My heart, sir, is too full for utterance—I cannot speak." I give you this as a representative meeting, and as an index of the 'dawn.'

The newspaper continues to be the strongest and most thorough messenger of truth, except the Bible and actual preaching, we have in Spain.

I send three hundred copies to-day to Huelva and the mining regions above, whence calls are coming all the while for some one to come and preach to Spaniards. Each 'Eco' contains, as you will notice, a sort of sermon. I am not making any efforts yet to procure subscribers. I choose, first, to give the people an opportunity to judge of it.

It will cheer you to learn that I have been successful in securing a large room, which will accommodate from three to four hundred persons, in the San Bernardo quarter of Seville, at 5.00 per month.

The inhabitants of this quarter are very poor and ignorant, but they are ardently attached to Mr. Alonzo. There is no assurance that any of them are Christians, but a great number are interested, and hundreds of both sexes are eager listeners. With God's blessing I believe many will be gathered into His kingdom. We propose

to hold two public services on each Sabbath, as also a Sabbath-school in the P. M., a public service on Thursday evening, and on at least two evenings of the week a class for the instruction of adults, having in view their preparation to go out as Bible-readers in the surrounding towns.

I have leased this room, and am fitting it up (it was in bad order), painting, papering, benches, chairs, two tables, cards and sentences for the walls, etc., at an expense of about 60 to 65 dollars. I have judged it expedient and advisable to do so, for a variety of reasons, not least among which is that our Society should have a location—indeed I should have commenced this very work six weeks ago but for the agitation which existed thro' Andalusia. And now, if I could find men suitable, I would put in active chapel labor six or eight more laborers. Unfortunately, the men are not to be obtained. We must *make* them. This is one of our "first works," as it seems to me, and in order to the early training of such laborers I am anxious your Missionary should be here and at work. Before this reaches you we shall have organized the first Sabbath-school ever opened in Spain.

No man in Spain is reaching one-fourth as many hearers of the Word as your missionary, Mr. Alonzo. In no city in Spain is so much progress being made in the dissemination of truth as in Seville.

Seville has a population of 125,000, and in my opinion is to be the centre and bulwark of Protestantism in Spain. The people are more enlightened, and we already have a stronger hold upon them by far than elsewhere. Books can be obtained from Gibraltar, (with open ports) quite as easily as from Malaga, and can be distributed with equal advantage. Hence I should advise Seville. One additional reason : our Consul here, Mr. Cunningham, is heart and soul with us.

It will interest you to know that the R. C. Archbishop of Seville has just suspended four R. C. priests for preaching *against* Protestantism. The effect of their preaching aroused forty families (by count) to questionings about the validity of the Roman Catholic faith, and they have come to us to learn what this 'new thing' is.

The paper is in great demand, and is warmly approved and endorsed by our Scotch brethren. We already know of *one* soul—very bitter over the first number—led to Jesus through its influence. I have ordered it placed in every reading-room, hotel, and boarding-house in this city.

March 2.—Last night we dedicated the "Christian Union Chapel of Seville," in Benio San Bernard, No. 12 Calle Cofea. The building stands on almost the precise spot where for many years were held the *Auto de Fe* of Seville, which attracted hither the thousands of Spain. Services of dedication commenced at 7½ o'clock, P. M., and continued until 11 o'clock, with not only a crowded and intensely appreciative audience, but an equally crowded street.

A brief statement was made regarding the expenses, etc., of the admirable fitting up and preparation of the room—that it was prompted by the love which the Master had toward sinful man, and that the direct object now in view in our work here, was to train ourselves in His service by whom we are all made *free*.

During the dedicatory prayer, which was the first oral petition ever heard by the largest number of those present, every sound was hushed and every head inclined. Mr. Alonzo then gave in detail his plan of labor among them, which was, that on the Sabbath at 12 and 7½ o'clock there would be public religious services ; also on Thursday at 7½ o'clock P. M., and during all the other evenings of the week there would be at 7½ o'clock P.M. a school for adults.

March 13.—Last Sabbath we organized the first Sabbath-school in Spain, in the Chapel of the Am. & For. Christ. Union. No pen can describe the pleasure manifested in every movement and response of the children. The children were dressed in their best, which was equal to the average of at least half our country Sabbath-schools, and conducted themselves during all the exercises as well as the children in any Sabbath-school in America.

The first hymn sung was from the Tract

Society's "Estrella," so familiar in the U. States, "Happy day," &c., and to the tune in which we sing it. I may be too sanguine, but judging from the readiness with which the children 'took up' both hymn and tune, the day is not far distant when our American Sabbath-school songs will be the lullaby of half the children of Spain. We opened with seventy, who, when dismissed, went two by two along the streets singing, as Spanish children never before sang on Spanish soil, and delighting all who saw or heard them.

The enduring strength of Christ's work in Spain depends largely on the proper instruction of this generation of children. If we had a supply of the Tract Society's Estrella, we could organize twenty more Sabbath-schools in as many days. This opening of the first Sabbath-school in Spain, under the auspices of your Society, more than satisfies my anticipations.

March 17.—Last Sabbath was stormy, but our rooms were early filled with all the children of the preceding Sabbath and additions. Such as could read were presented each with a copy of the "Gospel of St. John," from which they read and were then *taught* the truths of the blessed word. With marvellous facility they learned and sung "Come to Jesus."

Representatives from cities hundreds of miles distant were present, to learn how to organize Sabbath-schools, and begging for singing and instruction books. The priests are using all the powers of intimidation, but their ability to control has passed away, at least for the present.

Mr. Alonzo is enthusiastic in this work. His evening adult school now numbers about two hundred: it is held on Monday, Tuesday, Wednesday, Friday, and Saturday. Sabbath and Thursday evenings are for public religious services. House always crowded and street filled as far as his voice can be heard. The management of these and the editing, etc., of the '*Eco*' occupies all Mr. A's. time, giving him no chance to speak to the Clubs, where he has done a vast amount of good, and where he is still in constant demand. For fear of the reactionary effects by and by, he has been influenced to avoid them hereafter.

The 'Eco' is more than ever in demand. Last Saturday we issued 3,000 copies.—Next Saturday we shall distribute 4,000. The priests are denouncing it as the 'Eco of Hell.'

Mexico.

MISS RANKIN.

[We cannot help calling special attention to the statements, and the interesting incident narrated herein.]

Not since the glorious days of Martin Luther, in which Divine truth electrified the blinded subjects of the apostate church into a new life, has there been a more remarkable exemplification of its potency than we are witnessing in Mexico at the present time. It is truly gratifying to see with what satisfaction these long deluded followers of Rome take the precious truths of God's word into their inmost hearts.—All ages and conditions are alike influenced by its transforming power. A man, who had been a terror to the country around, by his savage conduct, has been changed into the spirit of a lamb. His wife, who was often obliged to hide herself to escape his beatings, providentially met with a poor girl, who had become a convert to the truth, to whom she related the brutal treatment she frequently received from her husband. This girl told her of the religion which the Bible taught, in which husbands were commanded "to love their wives, and be not bitter against them." The unfortunate woman was forcibly struck with the blessedness of such a religion, and begged the girl to get the book which contained it, and possibly she might prevail upon her husband to read it. The girl had no Bible herself, as she could not read, but had heard what she had told to the woman at the Protestant meetings. A Mexican man, who was a Christian, was urged by the woman to come and read the Bible to her husband. And strange to say, the savage man listened with interest to this *first* knowledge he had ever received from God's word.—He became deeply interested, and after an abandonment of one sin and another, he has become entirely a changed man, in

heart and conduct. As soon as his mind began to be enlightened, he tore down the images, with which his house abounded, and threw them away. His own language to one of our colporteurs soon after his conversion was, "We have been taught to worship devils instead of God, and the Church of Rome is as different from the Church of Christ as hell is from heaven. How beautiful is the Gospel of Christ! May it please God, that we may learn more and more of the love of Jesus, and not go back one step, but on and onward to eternal life." His wife also rejoices with him in the truth.

It is now three months since his conversion, and he seems to be growing more and more sensible of the great sinfulness of his past life, and the great obligation he is under to God in snatching him "as a brand from the burning."

Wherever our colporteurs go, souls are brought into the kingdom. Two of our colporteurs went a few weeks ago to Montomelles, a town of twelve thousand souls. They write me: "Never have we seen a people so desirous to hear the truth as it is contained in the Holy Scriptures. Scarcely can we get time to eat or sleep, so anxious are they to hear our readings in God's word. Several have professed conversion, and give evidence that they are 'born again.' Among the number is an aged woman of sixty-nine, and a boy of thirteen years. Two men, who threatened to shoot them if they came there with their Bibles, are now sitting at the feet of Jesus in their right minds."

That Mexico is ripe for the Gospel facts in abundance plainly show. And that God is most wonderfully raising up native agencies to cultivate this promising field, is equally evident. We have many who might labor with the same efficiency as those already engaged, had we the *means* of sustaining them.

Canada.

ST. HYACINTHE.—REV. R. P. DUCLOS.

On the thirty-first January we celebrated the Lord's Supper for the firs time in St. Hyacinthe, and I had the pleasure of seeing eight communicants, besides a good number of Christians from another parish, sitting round the Lord's table. Our sphere of action increases, and, notwithstanding that the priests, alarmed at the progress made, have denounced the work in the grossest terms, the meetings have been well kept up. One of the converts, Mr. P., a watchmaker, is of great service to the cause, offering the Bible and religious books to his customers, and a good number have been led to enquire after the word of God by his means.

As to the school, a good spirit prevails among the scholars, and a Christian influence seems to be felt. The cause, writes Mr. Court, has lost a good friend by the death of Mr. G. F. Barnes, a native of the United States, settled here for many years. He took a warm interest in the mission, and intercourse with Mr. Duclos seems to have been blessed to him. A few days before his death, which was quite sudden, he remarked with feeling, "Well, what could we do without Christ?" an expression that will find a response in the innermost soul of every child of God.

J. Satagnol, colporteur at St. Hyacinthe, has to go much among those who have received the Scriptures in order to explain them, as the people are quite ignorant of their meaning. He is much encouraged by a readiness to receive him. In one house, where he was very coldly received, after reading portions of the word of God and speaking of the full salvation by the blood of Christ, the inmates were softened to tears, saying that the Protestants had the truth, and asked pardon for the ungracious reception they had given him. Mr. S. was listened to with much attention when he appealed to them to embrace the Gospel. His circulation this month was twelve Bibles and Testaments, sold and given, and seventy-one religious tracts and books.

H. Garayt, Three Rivers, has been able to read and converse upon the Scriptures in many houses, details of which the gives in his report. Had a discussion

in a store with seven or eight gentlemen, one of them the editor of a newspaper controlled by the priests, during which they read many passages of the New Testament and compared its teachings with those of the Church of Rome. Sold a Testament to a young man, a baker, who had been present at the burning of one of the colporter's books, but who wished to judge for himself if the books were bad. A long conversation ensued on confession and purgatory.

A. Boy, Three Rivers, entreats the prayers of Christian friends that he may have more zeal, courage and strength. A man to whom he had lent some tracts had *burned them*, believing them to be full of blasphemy, because the name of Christ was so often met with, his idea being that Christ was only used by profane swearers. The colporteur had to shew him the Roman Catholic version and a dictionary, and reason with him at length, before the man could be satisfied that Christ was one of the titles of Jesus and not a profane oath.

United States.

[One of our Missionary agents encloses the following letter, of very recent date, which tells its own story. The writer was educated in a Jesuit institution, and now holds a literary position of considerable prominence.]

You may remember my telling you last September that I had endeavored to break away entirely from the dogmas of the Roman Catholic faith, but that my training under the Jesuits had been so systematic, and my mind had been so moulded to their impressions, that my efforts were in vain. But God in His goodness has accomplished what my efforts had failed to bring about.

I cannot express my happiness in being so signally favored. Before my conversion, while struggling with doubts and fears, I resolved if converted—if convinced beyond question or cavil that Protestant Christianity was right and Roman Catholicism was wrong, to devote my time and talents, as a layman, to the spread of Gospel truth among those who are still misled and misguided by Roman Catholicism. I only wait for Providence to open the way for me and to show me in what manner I may best act.

I thank you most kindly and sincerely for your prayers in my behalf—answered as they have been. Pray for me, that with the talents and education which it has pleased God to bestow on me—and with my signal deliverance from Romish errors, I may be a zealous and useful soldier in the Christian army.

FROM OTHER MISSIONS.

Syria.—The Blind Teaching the Lame.—From Mr. Macgregor's account of his visit to the Syrian Schools and Bible Missions, we select some passages which have more special reference to the Blind. Nothing, indeed, appears to have impressed the Moslems so much as beholding the loving care of our Christian friends in taking these helpless little ones by the hand, and leading them out of darkness and ignorance into light, and comfort—not only by teaching them how to read, but by acquiring the knowledge of many useful manual occupations. "This is true religion ; this is real love," they exclaim, as they look upon those poor unhappy beings who form such a numerous class in Syria.

A very interesting, but very difficult work has been commenced for the blind, and one for the maimed, as well as that for the helpless orphans and the ignorant. Mr. Mott's little class of blind men reading, is a sight indeed for us who have eyes. Only in February last that poor blind fellow who sits on the form there was utterly ignorant. See how his delicate fingers run over the raised types of

his Bible, and he reads aloud and blesses God in his heart for the precious news, and for those who gave him the new avenue for truth to his heart. 'Jesus Christ will be the first person I shall see,' he says, 'for my eyes shall be opened in heaven.' Thus even this man becomes a missionary.

"Down in that dark room again, below the printing-press of the American Mission (for *he* needs no sunlight in his work), you will find him actually *printing* the Bible in raised type, letter by letter, for his sightless brethren. This is one of the most impressive wonders I have ever looked at. As we leave the place, some of the maimed, and lame, and halt, scramble along the road to their special class for a lesson, so that all kinds of suffering are provided for, and the mission of Christians is following closely in the actual personal work which He, the great Missioner Himself, described as His mission to mankind."

This graphic scene has been placed before our English eyes by an interesting photograph representing the actual personages in the above sketch. Here sits blind Gantoor, whose sightless eyes are looking upward in faith to Him whom he expects to see eye to eye when he hears the welcome Ephphatha. This humble Druse is full of practical ideas. He not only prints and corrects the press, as Mr. Macgregor describes, but he has also invented a method for communicating some of his favorite texts to his sightless brethren in the kindred School at Damascus. Nor are his sympathies restricted to his own class. He was among the first who commenced reading the Scriptures to the halt, the lame, and the crippled, who throng the highways of Beirut.

Another upturned face rivets our eye. We ask his story—a dear boy of gentle mien, who, having been present with other blind pupils at the large annual examination of Mrs. Thompson's School, replied in unconscious simplicity to the questions of the astonished Turkish officials:—"I am a little blind boy. Once I could see; but then I fell asleep—a long, long sleep—I thought I should never wake. And I slept till a kind gentleman called Mr. Mott came and opened my eyes—not these eyes," pointing to his sightless eyeballs, "but *these*," lifting up his tiny fingers—"these eyes; and oh! they see such sweet words of Jesus, and how He loved the blind."

We now turn to another beautifully executed photograph—the Cripples' School, in which the happy Gantoor is reading the words of Jesus to above sixty of the halt and withered, assembled in the room provided by Mr. Mott. "Indeed it was the blind who led, and in many instances carried these impotent folk to the School, one being carried a distance of six miles. When they were told the service was over and it was time to go, they set up one piteous cry, 'Dachelih, dachelih—let us stay—to hear more sweet words.' 'Come unto me all ye that are weary and heavy laden.'"—*Missing Link Magazine.*

Subscribing for the Board's debt in Heathendom.—When we see any one worse off than ourselves doing better than we are, the natural conclusion is that we are not doing as well as we might.

When the condition, wants and prospects of our Foreign Board were presented to the people of the Rakha church, in India, they responded nobly, for they at once subscribed $201.75, equal to $288.80 in America. Many an American church, with dozens of comfortable farmers and merchants, would think this a creditable contribution. But let us look a little at the way in which this Rakha subscription-list is made up. The first seven persons on the list have a total income from all sources of $38 per month, and they gave $155. Of the remaining amount $3.50 were from the Sunday-school children and youths, including $1 from eight orphan boys. From seven other persons who are living on $6 to $8 per month, $12.50 were received; and still seven others, who certainly have not an average of more than $4 per month to support their families on, gave $4.75.—*Pres. For. Missionary.*

EDITORIAL NOTES.

"Injuring the Cause."—In an article under this heading, the *Advance* presents some views which are both just and timely. But to so much of its application as refers to this Union, we take the grave exception, that neither the expression nor the idea ever found audible utterance, much less endorsement, at any meeting of the Board. We believe that the Directors are ready to make avowals or disavowals commended to them as just, wise, truthful and useful, and that without thought of "injuring the cause" by so doing. We ask the writer, in all frankness, whether, in his hasty judgment *against* Christian brethren upon a heedless and unfounded assertion, he has not unconsciously illustrated his own statement that "assumptions of infallibility always work mischief"?

The *Congregationalist* of March 25, in referring to the discontinuance of the May anniversaries, says:

"This is no time for great Christian bodies to retire from public view, and hide themselves in committee-rooms, for never was there so great a need for such societies to keep the public ear and win upon the public confidence. We submit that the real thing which our benevolent organizations are called upon to do, is to actualize themselves, to make more vivid upon the public mind the impression of their reality and efficiency, to abolish all meetings for mere rhetoric and bring to a fair and manly discussion before the public the real living questions which confront them in their daily work, or the freshest facts from the world-field, which are calculated to encourage renewed praying and giving in aid of the good work which they have in hand."

So far we heartily endorse every word. Nay, we go further. We would have not only facts from the field, but the facts of the interior working of the organization itself so fully, clearly known that *no question* need be asked by any one who reads what the organization publishes to the world. So should every Society be conducted. So, we understand, the present Board of Directors mean that this Union shall be conducted. They are seeking to publish every thing widely as they may; and they cordially welcome fair investigation, and the truthful, manly discussion of every detail of their work, at home and abroad.

At a regular meeting, March 8, 1869, the Board unanimously adopted the following paper:

Whereas, The Rev. L. W. Bacon, a Director of this Union, has publicly proposed, over his own name, that "the affairs of the Union, financial, literary and missionary," be subjected to "a thorough overhauling" by "a Committee of Investigation, to be appointed from outside of the Board of Directors"; and has represented that "nothing less than a complete unsparing investigation of the interior affairs" of the Union will suffice to give it "the foothold that it wants in public confidence";

Whereas, This statement is made without specification of any particulars to which it can refer; and

Whereas, This Board has never, either before or since this published statement, received from Mr. Bacon any intimation by which those particulars can be known, excepting only an expressed dissatisfaction with the Board's omission upon his demand to repudiate certain of its former publications;

Resolved, That such general and unsubstantiated, but most injurious charges, made to the public by a member of this Board, imply such a disregard of the true interests of the Union, and of the conditions of ordinary honor and co-operation that should subsist among the members of a Board like this, as to require this formal and unanimous statement that Mr. Bacon has forfeited all our confidence in him as a Director of this Society.

Resolved, That this Board will welcome the most searching investigation, of any candid sort, into all its management of the interests committed to its care.

We thank *The Independent* for seeking information on *both* sides concerning the Putnam article affair. It still excepts to the 'amiable weakness which attempts to cover the failings of the past,' but its conclusion is, that "the present controversy touches a minor matter:" that "the charges made against the Society do not affect its great work:" and that "there has been of late a new energy infused into the management, and we believe the Directors and Secretaries are faithfully trying to do a good work."

The Secreta Monita.—Under the caption of "A Charge of Forgery met and answered," the *N. Y. Observer*, of April 8th, publishes an exhaustive summary and review of the facts connected with the origin and successive issues of the little book, entitled "Secret Instructions of the Jesuits."

The main portion of the article is from the pen of the Rev. Dr. Hatfield, but the labor of research was largely shared by the Editor, Dr. Prime. Additional convincing testimony is contributed by Prof. H. M. Baird, of the New York University. As the entire paper will probably be made the preface to a new English edition of the work, we merely refer here to the main points of the evidence.

It first disposes of the main proof relied on in the charge of Forgery by simply citing it:

Isaac Taylor says: "At a later time there was brought to light, unadvisedly as it seems, the Monita Secreta, believed, however, to be a spurious production."—Enc. Brit., 8th ed., 1856; Art. 'Jesuitism,')."

The article continues: "The book has a veritable history. It was first printed in Latin, from the Spanish, at Cracow, the capital of Poland, with this title: "Monita Privata Societatis Jesu, Notobirgae, Anno 1612," by an unknown editor, with various "Testimonies of Several Italian and Spanish Jesuits," confirmatory of the truth of the "Monita." By reason of the popularity of the "Monita," a Commission was appointed, July 11, 1615, by Peter Tylick, Bishop of Cracow. The author was not found. Nothing remained but to put the ban of the Index, May 10, 1616, on the dreaded book, a presumptive evidence of its genuineness. To crown all, the celebrated Jesuit, James Gretser, one of the faculty of the Jesuit College at Ingolstadt, was ordered by Vitelleschi, the new General of the Order, to refute the damaging disclosures of the "Monita." His book was published August 1, 1617, but at that date no one had been found on whom to father the pretended forgery. A second decree of the Index was issued in 1621, for the suppression of the dreaded volume.

In 1633, Gaspar Schoppe (Scoppius), a German Catholic scholar, but a genuine hater of the Jesuits, published his "Anatomia Societatis Jesu." Among other things he presents a critique on a book that had come into his hands, that he calls, "Instructio Secreta pro Superioribus Societatis Jesu." His analysis of the book proves it to have been the same, with slight differences, as the "Monita Privata." But his copy could not have been of the 1612 edition, for he attributes the discovery of the work to the plundering of the Jesuit College at Paderborn, in Westphalia, by Christian, Duke of Brunswick. That was in February, 1622, ten years later. If his copy had been of the Cracow edition, he could not have made so gross a mistake. This then was another source, independent of the first, from which the book was derived. The "Monita Secreta," as the book was now called, was frequently reprinted. An edition appeared in England, 1658, in Oliver's time. A French version, entitled "Secreta Monita, ou Advis Secrets de la Societe de Jesu," was published in 1661, at Paderborn, under the eaves of the Jesuit College. In 1669, Henry Compton, canon of Christ church, Oxford, and afterwards Bishop, successively, of Oxford and London, published, in 9 sheets 4to, "The Jesuits' Intrigues, with the Private Instructions of that Society to their Emissaries." The latter had been "lately found in manuscript in a Jesuit's closet, after his death, and sent, in a letter, from a gentle-

man at Paris to his friend in London." This, too, was the "Monita Secreta," entirely independent of the others. That astute Lutheran theologian, Dr. John Gerhard, whose familiarity with polemic divinity was perfectly marvellous, makes mention of Schoppe's "Anatomia," in his great work, "Confessio Catholica" (Frankfort and Leipsic, 1679), and refers to the "Monita Secreta" as a work of undoubted authenticity. At Strasburg, in 1713, Henry de St. Ignace, under the pseudonym of "Liberius Candidus," a Flemish divine of the Carmelite Order, published his "Tuba Magna," addressed to the Pope and all Potentates, on the "Necessity of Reforming the Society of Jesus." In the appendix the "Monita Secreta" is reproduced in full. In proof of its authenticity, he gives these three reasons: "1. Common fame. 2. The character of the document wholly Jesuital. 3. Its exact conformity with their practices. Besides its having been found in the Jesuit colleges." In 1717 the "Monita" was published by John Schipper, at Amsterdam, from a copy purchased at Antwerp, with the significant title of "Machiavelli Mus Jesuiticus." This was followed in 1723, by an edition in Latin and English, published at London, by John Walthoe, jr., dedicated to Sir Robert Walpole, from a copy of which both the Princeton and New York editions were printed.

After the suppression of the order in 1773, a manuscript copy was found and printed at Rome, 1782, with this title, "Monita Secreta Patrum Societatis Jesu; Nunc primum Typis expressa." The editor had never heard of a printed copy before! It contains numerous errors, such as would naturally arise from frequent recopying. A copy of this edition is in the library of the New-York Union Theological Seminary. Editions were issued in Great Britain in 1850, 1851, and 1858; in each case by separate publishers of high standing. Thus we have not less than five or six independent sources whence the printed copies of this book have been derived.

Prof. Baird adds: "In proof of the authenticity of the 'Secret Instructions,' we have the testimony of a gentleman, who as a historical investigator has scarcely a peer, certainly no superior. I refer to M. Louis Prosper Gachard, the 'archiviste-general' of the kingdom of Belgium, to whose rare sagacity, profound erudition, and indefatigable industry, our own distinguished historians, Prescott and Motley, pay such frequent and deserved compliments. In M. Gachard's 'Analectes Belgiques,' a volume from which Mr. Prescott draws much of the material of the first chapter of his 'Philip the Second,' I find a short article devoted to 'the Secret Instructions of the Jesuits.'

"'When the "Monita Secreta Societatis Jesu" were published, a few years since,' says M. Gachard, 'many persons disputed the authenticity of this book; others boldly maintained that it had been forged with the design of injuring the Society, by ascribing to it principles which it did not possess. *Here are facts which will dissipate all uncertainty in this respect:* At the suppression of the order in the Low Countries in 1773, there were discovered, in one of its houses, in the college of Ruremonde (everywhere else they had been carefully destroyed at the first tidings of the bull fulminated by Clement XIV.) the most important and most secret papers, such as the correspondence of the General with the Provincial Fathers, and the directions of which the latter alone could have cognizance. Among these papers were the "Monita Secreta." A translation of them was made, *by order of the Government*, by the "Substitut Procureur General" of Brabant, *de Berg*. It still exists in the archives of the kingdom, and *I can vouch that it differs in nothing, substantially* (quant au fond) *from that which has been rendered public.*'" (page 63.)

Dr. Prime concludes: "There is no disputed passage in the New Testament more triumphantly vindicated than is this publication of the 'American and Foreign Christian Union,' which has been wantonly pronounced a forgery."

In place of the usual Anniversary exercises in this city, the Board has made arrangements for the delivery of a sermon, in its name and in behalf of its work, in each of the cities of Boston, New-York and Brooklyn, Philadelphia, Pittsburgh, Cincinnati, St. Louis, Chicago, Cleveland, Buffalo, and Rochester. The services will be held on the 2d (or some subsequent) Sunday in May, of which due notice will be given in the local journals.

The Annual Meeting of the Society will be held at their Room in the Bible House (No. 23) on Tuesday, May 11, at 10 o'clock A. M.

The Report of the Board of Directors will be presented, and an election held for President, Vice President, and one class of Directors for the ensuing year.

BOOK NOTICES.

Mexico and the United States. By Gorham D. Abbot, L.L.D. G. P. Putnam & Son, New York.

To us no issue of the press can be more timely than this beautiful, compact, and carefully prepared volume. For it brings to clear view all the facts, historical, statistical, and religious, bearing upon the great Christian work we propose, and which we have already inaugurated at two leading points in Mexico. In another number we shall give an outline of the volume, with citation of some pages in which Dr. Abbot treats of the rescue of Mexico from Romish domination. Meanwhile we urge upon our Christian readers its careful reading.

Sacraments of the Church.

From the Presbyterian Publication Committee, (Philadelphia,) we have a work under the above title, from the pen of Rev. S. W. Crittenden. It treats the Sacrament of Baptism from the non-Baptist stand-point, making the ordinance symbolical, not of *death* with Christ, but of *purification* through his blood. But the strength of the book consists especially in its exhibition of the nature and effect of the Sacraments as contra-distinguished from the Romanistic doctrine, and its cognate though less manly spoken notions of inhering grace, as held by the ritualistic portions of the so-called Protestant Christianity. The book, while seemingly aiming only to make certain clear definitions and explanations, becomes unconsciously argumentative, so that while bringing things within the compass of the popular mind, it aids the faith as well as the understanding of the reader. There is great, and we fear growing need of brightening the thoughts of Christians upon these most vital Gospel rites, and we have seen no work which, on the broad field of mind, is better adapted to that end. Its style of language is fresh, and its statements vigorous. It takes a hearty hold of truths which need only freer currency, and we should have on the one hand, fewer Romanists and Romeward people, and on the other hand less looseness of conscience respecting outward ordinances. The book is a 16mo of 174 pages, and the mechanical execution is like all that comes from those publishers, beautiful.

Particular Providence, Illustrated by the History of Joseph. By W. R. Gordon, S. T. D. New York: Wynkoop & Son.

We find in this work, 1st. An opening argument on the doctrine of Particular Providence, carefully constructed, clear and conclusive, worth by itself, alone, the price of the book. 2nd. A recurrence to this argument at each event in Joseph's history, which illustrates the doctrine, thus establishing theory by fact. 3rd. Occasional figures of such aptness and beauty, as to adorn the otherwise rugged and massive strength of the topic: reminding us of Macauley's allusion to the Alpine flowers, that bloom on the verge of the loftiest heights. This work in short is one that should be in the hands of all our readers. We are glad to see that it has already reached a third edition.

William the Silent and the Netherland War. 1555-1584. By Mary Barrett. Boston: Warren & Blakeslee.

The story of a portion of veritable modern history, not only replete with heroic Christian deeds, but of vital bearing upon the awakening and establishment of Protestant Christianity in Europe and the world. Though designed particularly for young persons, it is written in a style that will hold the interest of all readers.

Temperance Hymn Book. Published by the National Society, J. N. Stearns, Agent, 172 William-street, N. Y.

A friend, qualified to express a judgment, commends this little book as a whole.

Young Folks' News.

Published at 21 South Seventh Street, Philadelphia, under the editorship of Rev. Henry Reeves, we commend as a most excellent weekly for the little folks and the growing ones. There is something in every number to prompt and help them to think.

Is it Right to be Rich? Randolph: New York.

In twenty-four pages, here are considerations and facts, brought from sixty years of mercantile life, that are richly worth the perusal of younger men of prosperous business, who have or have not a conscience in the matter of the stewardship of wealth.

The Christian World.

Vol. XX. JUNE, 1869. No. 6

TWENTIETH ANNUAL REPORT

OF THE

Directors of the American & Foreign Christian Union,

To the Society and the Christian Public.

Among Mission organizations, this is confessedly peculiar, in that it combines a Home with a Foreign work, and that its Home work includes a partial use of the press, as well as the support of laborers. As respects both departments too, it stands alone in its chief aim; alone, on the one hand, in its *broad principle* of bearing the Gospel to the adherents of a corrupt Church the world over—and alone, in its equally broad intent, of seeking, by appropriate moral means and united systematic effort, to counteract Rome's new endeavors to subvert the Protestant Christianity of this land. Its entire work in behalf of Christ's cause, therefore, is defensive and conservative as well as aggresssive. It is aggressive, with Christian methods and spirit, in seeking the conversion of Rome's deluded followers, while it seeks the defense and conservation of a pure Gospel faith against the bold assaults or undermining processes of a revived and strengthened Papal Hierarchy.

Under direction of the Board, this work has gone on and gone forward for another year. Mission agencies in several portions of the Romish world, and among particular communities in the United States, have been sustained or planted, and the Press has been increasingly used for diffusing needed information upon the facts and questions at issue.

The Report includes brief details respecting :

I. Our Missions Abroad. II. Our Work at Home.

"Now the work begins to tell," Dr. Trumbull has just written in the cheer of his heart, after more than twenty years of hard sowing. And the friends of this cause, some of them patient helpers for a score of years, may also, we think, take heart to-day in the faith that the "work begins to tell." And all candid, honest lookers on, if only the *peculiar* hindrances in every department of our effort be taken into account, cannot but acknowledge God's hand in its direction and success.

I. Our Missions Abroad.—What has been done for each, and what by each?

In South America, beside the mission to Chili, until recent action of the Board, two missionaries have been sustained in the outposts of Lima, Peru, and Carthagena, New Grenada. These brethren, Messrs. McKim and Monsalvatge, have labored to their utmost ability, and it is believed not unfruitfully. But Mr. McKim has been alone in a vast city and could therefore make little impression in the interest of Protestant Christianity. Mr. Monsalvatge, in a smaller place, with one or more helpers, wisely scattering and expounding the Scriptures, has, as his letters show, been able to make the Word of God of great effect in the Schools, Legislative Halls, and Council Chamber of the Capital.

Believing that the work in South America, as elsewhere, should be concentrated, the Board has discontinued the station at Lima, and directed Mr. McKim to join the mission in Chili.

Chili.—Dr. and Mrs. Trumbull, Mr. and Mrs. Gilbert, Mr. and Mrs. Sayre and Mr. and Mrs. Merwin, Missionaries.

In Santiago, (the capital) Messrs. Gilbert and Merwin labored jointly until December 1868. In the early summer, having the generous pledge of Dr. Trumbull and his congregation for $6,000 (gold) toward the construction of a church edifice, (which all felt to be a necessity) these brethren gave their joint pledge for the needed $3,000 additional. This they did in the faith that the Board and friends at home would meet the obligation. The building will soon be occupied, and the Board will assume the Missionaries pledge of payment. A Chilian Church was organized which now numbers twelve members. There has been a regular Spanish service to a congregation of forty or more, twice on the Sabbath, also, a Sunday School,—a Monday evening Bible class, and Friday evening Prayer-meeting, and in addition a Spanish Protestant Day-school. Since December, the charge of this work, with preaching in part to an English congregation, has devolved on Mr. Gilbert.

In January last, at the urgent request of the Valparaiso, Union Missionary Society, and of Dr. Trumbull, Mr. Merwin opened a Spanish

service in Valparaiso. This has been well sustained and promises to develope rapidly into a large and useful Church organization. In view of this manifest intimation of Providence, Mr. Merwin is now permanently located at Valparaiso.

In *Talca*, a city one hundred miles south of Santiago, a mission station was commenced during the last summer and assigned to Mr. Sayre. From the commencement of his work, Mr. Sayre's statements are full of encouragement and hope, as indicating a Divine preparation for a greatly enlarged work among that interesting people.

At Valparaiso, Dr. Trumbull, the pioneer Missionary in Chili, has now been laboring twenty-four years. Though sustained by his own English-speaking congregation, Dr. Trumbull still counts himself, and is gladly counted by us, as one of our Missionaries. What he is doing of active service, as counsellor and toiler in our own distinctive work, and what he has achieved, appears in part only in his published correspondence. Beside constant personal labor in caring over the interests of the whole Mission, in conference with inquiring natives, and occasional Spanish preaching, he has prepared a series of small Tracts in Spanish to meet the wants of the place and time. His report, just received, may be summed up in the sentence we have quoted. fourth of March, he was permitted to lay the corner-stone of a new On the church edifice with a capacity double that erected thirteen years ago.

A single paragraph from the address of a Chilian gentleman, a member of the church, upon that occasion, we cannot refrain from setting prominently here :

"The men who, desirous of the good and progress of our country, struggle for the triumph of justice and of truth in it, have reason to experience this day the deepest satisfaction for the result of past labors, and feel at the same time the highest encouragement for the future. Let the bold apostles of our liberties faint not : their efforts, their zeal, and their unwavering perseverance have not been in vain. The precious seed scattered by them is already bringing forth abundant fruit. The solemn and significant act we have just now witnessed, says to us all, in accents of stirring eloquence : *the Nation advances.* To-day, for the first time, does a dissenting body meet publicly in our country, supported by public opinion and under the protecting shield of the law, in order to lay the corner stone of a temple where they may worship God according to the dictates of their conscience. That stone, gentlemen, is the granite slab the nation has placed with a firm hand, through her faithful representatives, upon the grave of by-gone prejudices."

We only add that to give greater efficiency to the Chilian Mission, its members have been organized into a Committee with limited powers to supervise and direct the work, and to receive and report to the Board recommendations of each missionary for enlargement or change. This arrangement, as well as a similar one in Southern Europe, is designed as an experiment. The aim of the Board is to secure for

their own advantage the combined judgment and counsel of those in each mission who have the largest knowledge and experience.

Amount expended upon the Missions in South America for the year, $10,103 99.

Southern Europe.

Italy. *Milan.*—Rev. Wm. Clark, Missionary Director; thirteen Evangelists, two Bible-women, one Teacher. Three Professors and twenty-two students, and eight female pupils. Stations, fourteen; out-stations, eleven.

Florence.—Rev. Wm. G. Moorhead, Missionary Director; nine Evangelists, four teachers and colporteurs. Stations and out-stations, fourteen.

Already the Gospel has made wonderful progress in Italy, and the work of the last year has borne its full part in the prophecy of far greater results. Mr. Clark affirms, and a careful study of reported facts will amply confirm the statement, "that in no land, heathen or Catholic, have visible fruits been more abundant for the comparative smallness of the culture. Had Italy been worked for ten years as faithfully as Turkey, India or China have been, there is good reason to believe that the nearly one hundred Evangelists of to-day would have been five hundred, the work of religious reform would have overcome its greatest obstacles, and acquired an influential position among the most elevated classes."

Wherever our Evangelists have labored there has been a visible blessing and progress. The newly formed churches evince a disposition toward self-support, and their growth is gradual and permanent. The Churches of Treviso and Verona have increased rapidly during the year. In the former there is a regular congregation of one hundred and fifty, while the latter has now one hundred and thirty members. Beside these permanent organizations in a few of the larger cities, itinerant evangelists have wrought a good work in many smaller places, by originating meetings for Bible reading and prayer, which are cared for by frequent visitation. The testimony of our Missionary Directors is uniform and frequent, that, with qualified men and means, there is scarce a limit to the progress of the work in North and Central Italy. Natives of every grade in society are offering themselves to the work in larger numbers than can be trained, for want of means.

"If Italy is to be helped," say our missionaries, "*now* pre-eminently is her opportunity. The material is abundant; a great work of preparation has been done; the harvest time is at hand." Naturally, therefore, as most earnestly they plead for enlargement of efforts to meet the natural and Providential increase in the work put upon them, in the education of the young men and their support when sent forth upon the

field. Thus far the Board has been constrained by the lack of a proportionate increase of funds, to defer response to this urgent demand. They only wait until the churches bid them go forward.

The Training School at Milan has been formally adopted by the Board during the past year, and a limited expenditure pledged to its support. A particular account of this school by its superintendent, Mr. Clark, will be found in another place. Seven of its graduates are now laboring successfully as evangelists in important places. Four more have completed the course of study, and are expected to go forth in June to occupy other stations.

Besides the Italian work, the mission to Hungary, including three laborers, have been carried on under the supervision of Mr. Clark, efficiently aided by the Rev. R. Koenig, of Pest. This mission has been supported as in the previous years by Mr. E. D. Goodrich, of Boston. Of the laborers, Mr. Koenig speaks as "well-selected, pious, able and faithful agents," while adding his own appeal that their number be increased.

The expenses of the entire Italian and Hungarian work for the year amount to $30,808 76.

At the request of the Board during the last summer, the Rev. H. Kendall, D. D., and Professor L. D. Chapin, carefully examined the entire work under the care of Messrs. Clark and Moorehead, and reported fully upon the School at Milan and upon the evangelistic agencies employed in Italy and Hungary. These gentlemen confirmed the statements of the missionaries in every particular, and strongly commended both departments of the work in progress. In accordance with suggestions contained in their report, the Board have organized a Commission of Supervision, comprised of all the missionaries in Southern Europe. This Commission recently held its first meeting at Florence, and was attended by a representative from the Mission in Athens, in addition to the Missions in Italy, and other advisory members.

In their formal report, adopted after much consideration, they commended to favorable response by the Board, the requests for enlargement of their work severally presented by Messrs. Clark and Moorehead, and also that of the Greek Mission for an increased appropriation to its work.

Athens.—Greece.

Missionaries.—Mr. and Mrs. Kalopothakes, Mr. and Mrs. Constantine, and Mr. and Mrs. Sakellários.

These brethren have steadily maintained their work of preaching and printing, and of Sabbath School instruction through the year. A church has been organized in connection with the counsels of the venerable

Dr. King, who has heartily sympathized and toiled with our laborers. The two journals, the "Star of the East" and the "Child's Paper," have been well sustained, with nearly 36,000 copies, of which 32,000 were sold. In addition to this work, it has fallen to our brethren to take a principal part in the disbursement of the Cretan fund sent from this country, and in the oversight and care of the large Sabbath and week-day schools for the exiled children of Crete. Now that this toil is ended by the return of the exiles to their island home, the Missions cherish the hope, that through their instrumentality, these islanders will plant the truth of God where it shall ultimately yield a large and blessed reaping.

In Greece, too, our laborers have been permitted to hail as never before signs of promise from the working of God's Spirit in individual hearts and among the dwellers in two or more far inland villages.

The entire expenses of the Greek Mission have been $4,463 14.

Spain.

Mr. Nicolas Alonzo, well known to prominent friends of this Union, who had been associated with Matamoros, and for two or three years a leader among the little Christian bands of Spain, was appointed as our Missionary in April, 1868. Through the summer and part of the fall his work was well reported of to us by two gentlemen (American and English) residing in Minorca and Majorca, where Mr. A. was compelled to go to avoid persecution.

Immediately after the triumph of the Revolution in Spain, Mr. H. C. Hall, a member and officer of the Broadway Tabernacle church, offered his services without salary or expenses of travel to explore, report upon and supervise any work that the Board might deem it advisable to undertake. His generous offer was accepted, and in December he sailed for Spain. From his arrival in Madrid to the date of his last advices (April 19), Mr. Hall has been arduously and most effectively toiling, not alone for this Society (though bearing no other commission), but as earnestly for others—American, English, Scotch, French, and Swiss. Owing to his indefatigable pressure alone, Bibles, Tracts, and other useful books have but now been openly passed through the Spanish Custom House.

Since the Revolution, Mr. Alonzo has preached in several cities. At length, however, Mr. Hall deemed it best to concentrate the work, for the present at least, in Seville. Here he has hired a large room as the chapel of the American and Foreign Christian Union, where Mr. A. preaches regularly, and holds Bible-class and prayer-meetings through the week. On the first Sabbath in March, the first Sunday School in Spain was commenced there, and both Chapel and School are sustained

with increasing numbers and interest. The "London Times" on Protestant work in Spain, highly commends Alonzo and his work.

Beside preaching night after night to audiences of a thousand, Mr. Alonzo has been engaged since January in an enterprise both novel and useful. The conception was his own, and grew out of the absolute lack of printed religious matter; but the energy of Mr. Hall put it into execution. It is a weekly tract, or series of tracts, in newspaper form, called the "Gospel Echo, or El Eco del Evangelio." It is made up of portions of the Scripture, with expositions and comments, brief discourses, etc. Four thousand copies have been and are published weekly, and are eagerly sought and read in city and country.

The expense of transporting and distributing the Bibles and tracts contributed by the American Societies (referred to elsewhere), of renting and putting in good condition the Chapel, and of printing and scattering the weekly "Eco," has been wholly borne by us thus far. Whereto this movement in Spain may grow, we know not. Mr. Hall has employed many for a time in the distribution of Bibles, tracts and journal. As he leaves Spain, with many deep traces of his good work in Malaga and Seville, most urgently he pleads that another shall take it up and carry it on more extendedly. To the question, whether it is advisable to wait until things crystalize, he answers: "It is of vital importance that some one be here to give *form* to the crystals." The Board wait an intimation from the churches.

France.

Early in the summer, an unusually fervid call for aid to evangelistic work in France, was brought to us by our brother Pilatte, on the part of the Evangelical Society. This appeal was urged mainly upon the ground that Christianity was losing, year by year, its few privileges and meeting places in France, and in every case when once extinct, the force of law and public sentiment prevented any attempt at revival. After careful consideration, the support of seven ordained preachers was pledged for one year, upon condition that they make monthly report directly to the Board.

This arrangement has been carried out, and the reports published in our Monthly approve the character of the work we are directly sustaining. This much-needed intervention greatly encourages, as it so far relieves the Evangelical Society, enabling it to strengthen other stations that were ready to die.

Canada.

Here, too, the Board cordially responded to a request preferred for help, on the part of the French Canadian Missionary Society. The plea was sustained by similar considerations in part, but greatly fortified and

strengthened. Canada, as our neighbor-land, with interests touching ours at every point, pouring her Roman Catholic population by thousands monthly over the line, her own Protestant people, through the noble Society that has lived for 30 years, doing all in their power to evangelize the million Papists within, having faithfully appealed to and received aid from every English source, and still absolutely requiring more to do what must be done, Canada, it was felt and urged by the representatives of its Missionary Society, had a claim for supplementary help from the United States that should not be gainsayed. The claim was acknowledged, and the response was promptly given. As the result of a pledge for a limited amount for a year, one ordained minister and four colporteurs have been sustained since January of this year. These laborers are carefully selected and placed, and their work supervised by the French Society, but make monthly reports to this Board.

Mexico.

Monterey.—Miss Rankin, Missionary Director, four Evangelists and Colporteurs, and four Bible readers.

City of Mexico.—Rev. H. C. Riley, one evangelist, colporteurs and helpers. Stations and out-stations. Expenses, $7,582.62.

The last, and on many accounts, most interesting, hopeful, and therefore most important of our missions abroad. Here we have one great work in progress in Northern Mexico, in which the past year has noted many steps of advance, and another just begun in the capital, which promises development as rapid and as marked. Indeed, from reliable statements, not only by those we know to be deeply interested in the work, but from outside observers, foreigners of intelligence in various positions and occupations, and natives in high social and political station, the impression gathers force with every day's consideration, that the Mexican Mission field presents to the Christians of the United States the foremost and weightiest claim, the most imperative, exacting demand, of any nation or portion of the globe. With a country as fertile as its history has been desolating—with a people living ever under the utter blight of the Papacy, illustrating better than any other in the old world or new, the natural necessary effects of the Papal system upon social and industrial life, now brought out from this spiritual Egypt, ignorant it is true for a great part as yet, of the living God, and of the very elements of a true quickening Christianity ; yet the evidence is clear as light, and its manifestations are increasing in every direction day by day, that the heart of this half taught, partially civilized people is craving for, and ready to receive, the manna of the Gospel. Tokens many and marked, chiefly in the interior, intimate that God has been preparing this people, by the hard discipline of sacerdotal tyranny, as well as civil revolution, for something better.

We *know* this at least, that in many sections of that great land, the Word of the Lord has course as free as anywhere this side the borders, and that where its bearers' footsteps go, the power of the Holy Ghost makes the Word to be far more glorified than among us.

Mexico has had her revolutions—more, perhaps, and within briefer periods, than any half-civilized land beneath the sun. But America has thus far, and American Christians too, looked on utterly unheeding what the result might be. Not a desire has found expression, not a movement attempted if thought of, to seek or to use opportunity to help this neighbor nation upward and onward; not an effort put forth to introduce, in the most unobjectionable form, any of the simpler elements of a true Christianizing civilization. Yet through Miss Rankin, Mr. Riley, Mr. Westrup, and other intelligent reporters of events in the interior and at the capital, we see that God is going before and calling us as American Christians, to this field, as open, ready, demanding speedy and abundant entrance.

This is the Board's report of Mexico, to those for whom they act. They would make the facts emphatic, as do the plain Providence, and as plainly-speaking Spirit of God.

Two or three matters of interest, not directly connected with Missions or Missionary work, demand brief notice in concluding this part of our Report.

THE AMERICAN CHAPEL IN PARIS.

The members of the congregation worshiping at this chapel, believing that greater usefulness and advantage could be secured to themselves and others by the establishment of a Christian Church among them, in November last united to frame a basis of form and order. The constitution so formed has been carefully considered by the Board, simply in view of their own relation to and responsibility for the enterprise. They have cordially endorsed the action of the congregation, so far as it did not affect interests specially committed to their trust; and they have reason to believe that in regard to these interests, such a course will be agreed upon as shall tend to promote the usefulness of the organization.

The Rev. Charles S. Robinson, D.D., who was deputed to the pastoral care of the Chapel last spring upon the resignation of Dr. Eldredge, has been laboring assiduously through the year. Having accepted the unanimous and very urgent call of the people, and the choice having been approved by the Board, Dr. R. holds now the permanent pastorate of the Church.

CHAPELS AND CHAPEL SERVICES IN EUROPE.

During the past year, there have been received from American residents in three of the Capitals of the Continent, Dresden, Berlin and

Rome, overtures or requests for the establishment of a chapel service and appointment of chaplains. In addition to these, the American Union Congregation at Florence, Italy, formally proposes a connection with this Union upon specific terms. All these applications the Board holds under advisement. With reference to the former, they have not as yet determined upon a definite policy. They deem it manifestly improper to appropriate funds contributed for purely missionary uses, to supply the Gospel to resident or traveling Americans, greatly as these may need it. Yet, on the other hand, if it shall prove that these temporary exiles are able and willing to meet the expense of such a service, the Board feels a strong assurance that a connection may be established with these proposed Chapels that would be mutually and largely helpful. The request of the Florence organization has had no opportunity as yet for proper consideration. We can only say here, that it has some features of missionary work which commend it strongly to a favorable response.

FOREIGN CORRESPONDENCE.

During the year, an informal correspondence has been initiated with representatives of the Waldensian Table, the Scottish Reformation Society, and other English and European Committees, and minor organizations, in the interest of an aggressive Protestant Christianity. This has been commenced and will be carried on with a view of promoting an interchange of publications, of information and counsel, and such other co-operation as may be practicable and of mutual advantage.

RELATIONS WITH OTHER SOCIETIES.

Our relations with the American Bible and Tract Societies, have been more clearly defined during the year. Spirited and useful meetings, in exposition of the work demanded in Spain, have been held under the auspices of the three Societies in New-York, Brooklyn and Philadelphia.

From the American Bible Society we gratefully acknowledge generous grants of Bibles and Testaments, about 5,000 in all, made to our Missionary Director in Spain, all of which volumes Mr. Hall reports as faithfully and wisely distributed. And also two grants of $1,000 each made to our work in Italy, in connection with Rev. Wm. Clark.

The American Tract Society also responded favorably to our appeal for tracts and books for Spain to the extent of two appropriations (in full) of $400 each. Concerning these, too, Mr. Hall reports good and effective use among the little ones of the first Spanish Sunday-school.

REVIEW OF THE FOREIGN WORK.

It will be seen that the Board has added very largely to its Foreign work during the year. To France it has pledged $6,000. To Canada $3,000, and to the new mission in the capital of Mexico $10,000. This,

as well as an increase to some of the other missions, has been done in the faith that the Churches would sustain work which the Board were constrained in the Providence of God to accept and undertake. Setting this work now fairly before the Society, as represented in the Christian Churches of the land, the Directors look for support adequate to its accomplishment.

In closing this review of the Foreign work, the Secretary of that department recognizes it as both a duty and a gratification to bear unqualified testimony to the Christian fidelity of every laborer upon every Foreign field. Scarce a month has passed without detailed report from each—a report always including from every missionary director a detailed statement of monthly expenditure. Looking over the entire work of the year abroad, whether in comparison with previous years or not, there comes to us cause for grateful rejoicing with its results, together with a large inspiration of courage and hope for the future.

The Home Field.

That between four and five millions of people in the United States, nominally republican, owe nevertheless supreme allegiance to a Foreign ruler—the Pope—seems to have been little considered. Every effort that the most thoroughly organized institution in the world can devise, is used for the accomplishment of his purposes, viz: Political and Religious supremacy in this land. To this end certain past usages of the church are laid aside, while no hesitation is shown in adopting the methods of its opponents. Sabbath and Industrial schools, Revival meetings, Tracts and books, Gospel sermons, and even, to a certain extent, the Bible, are brought into use. United and persistent efforts are made for the conversion of Protestants.

The Freedmen, who never while slaves had a thought bestowed upon them, are now objects of the greatest solicitude. To attract the eye and bewitch the senses of this poor uncultivated race, the gorgeous ritual of the church is performed with all the pomp that money can command.

Eloquent men traverse the land and lecture to crowded houses upon the failure of Protestantism to make men good either for this or another world. So fair are many of her appearances, and so captivating her manners, that she has completely deceived numbers of our Protestant clergymen, who meet us with the objection that Romanists are already Christians, and that all our money, prayers, and labors, should be given to heathen nations.

Such being the apathy of Protestants, the Board, during the past year, has used special efforts to arouse the American public.

1st. A meeting of clergymen was called to consider the position of the Evangelical Churches in this crisis.

2d. A committee of these ministers was requested to prepare a letter to Pastors, on the duty of the pulpit respecting this most important question. Many thousand copies of this masterly paper were circulated among the various denominations of our land.

3rd. A large number of writers, acquainted with the subject, were employed to prepare articles on Romanism for the leading religious newspapers of the United States.

4th. Our Board authorized the Publication Committee to secure and print a series of tracts especially written for our country, at this day, on the present phases of Romanism. These have been prepared by men familiar with the new developments of this church. The demand for such publications had been growing louder and louder every year, as they could be secured no where else. A catalogue of these may be found on the cover of the *Christian World*. We have also under revision a classified catalogue of Romish literature, the last work of our lamented assistant Mr. Parks, of the M. E. Church. We pause here to pay our tribute to one whose gifts and literary acquirements rendered him most useful to the Society during his brief engagement with us.

5th. By the direction of our Board the cities of the West were visited. Large meetings of ministers of all denominations were called for consultation. The subject was presented to them in a religious, political and domestic relation. Cannot ministers, it was asked, call, in the name of their Master, upon their wealthy parishioners to stop giving large sums of money to build cathedrals and churches? Cannot they dissuade mothers from sending their daughters to Romish schools, as seven out of every ten who have gone, have forsaken the faith of their fathers? Can any Protestant object to his minister's entreaties, not to vote public money for the separate maintenance of Roman Catholic schools, and the support of sectarian charities? Are our people, as heads of families, taught from the pulpit that it is a duty to pray and work for the conversion of our domestics? After questions such as these, the Pastors were requested to decide upon some plan of co-operation.

The way had been prepared for careful consideration of propositions from our Board. Leading men of the Roman Catholic church had lately been in some of these large cities giving public lectures, in which they boldly declared Protestantism a failure, and prophesied the speedy triumph of Popery in this country. The interest awakened amongst the clergy in several places has been such, as to lead them to meet week after week to discuss the duty of the hour. It seems as though the great opportunity for an effective work at the West had arrived, and ministers of all denominations, in each city, should be urged by this Society to form themselves at once into a Committee of Correspondence with our Board.

6th. In view of the persistent efforts of the Romanists to force our politicians to vote the public money of the State of New York for the support of their schools and hospitals, interviews in behalf of the Board were held with leading statesmen, some of whom promised to use their influence to defeat the measure. We hail the action of the Evangelical Clergy of Albany, who have issued an appeal to the people of New York, protesting solemnly against the passage of an Act so dangerous to the civil and religious liberty of the country.

II. The Society has also carried forward its ordinary labors during the year.

DISTRICT SECRETARIES.

Our district Secretaries are not merely collecting agents. They have made Romanism a study, and are our missionaries to the churches of America. The facts stated by them as to the spread of Roman Catholicism, reach not only the congregations to whom they preach, but are sent by them far and wide in circulars and letters. These statements are often re-published in our religious newspapers, and discussed by the ablest pens in the land. We give as a specimen the report of the work of one District Secretary.

"Amount received by direct personal efforts, $11,803.63. To this must be added legacies, and $2000 raised for Mexico, as well as sums sent directly to the Society, all of which are results of my efforts.

Number of churches contributing in my field—besides 10 colleges and 33 Sabbath Schools—181.

Traveled 7451 miles. Made 5,697 personal applications. Preached 96 times, and delivered 164 addresses. Wrote 701 letters."

MISSIONARIES AND BIBLE-WOMEN.

Some of the places occupied by our missionaries and Bible-women have been visited during the year. In one of the large cities, the testimony of the leading ministers was, that the influence of our missionary and his wife was felt everywhere ; that they had educated many of the children of Roman Catholic parents, who were now growing up to be good citizens. In the schools visited, the examinations were creditable to both teachers and scholars.

We cannot speak in terms of too strong commendation of the quiet yet efficient labors of our Bible-women ; visiting from house to house in Romish districts, they minister to the wants of the sick, comfort the bereaved, strengthen the weak, and oftentimes feed the hungry. They thus gain an influence over mind and heart, and many have been the direct fruits of their labor. We hope the Society will determine that this agency shall be largely increased, and that the Institution about to be established in this city for the training of Bible-women, shall be most generously patronized.

THE METHODIST EPISCOPAL CHURCH.

Early in the year, through the persistent efforts of the late Rev. Dr. Mattison, our cause was brought prominently before the General Conference of the M. E. Church. This body endorsed the work of the Society, and recommended it to those of its churches able to contribute. Twenty-six local Conferences also gave the Doctor a careful hearing, and passed resolutions favoring co-operation. It pleased the Lord to take unto himself our dear brother, in the very midst of successful labors. We had learned to love and respect him as a Christian and an untiring laborer.

Convinced that the Methodist Church must play an important part in the great controversy between Protestantism and Romanism, a letter was sent to the leading clergymen of the denomination, and a Committee appointed to select a Secretary to take Dr. Mattison's place. Their choice fell upon the Rev. Wm. Butler, D. D., formerly missionary in India—a man thoroughly acquainted with the practices of the Romish Church. We cordially welcome Dr. Butler, and feel assured that the mantle has fallen upon just the Secretary we need.

FINANCIAL.

The total amount of monies received falls short of the sum realized last year. There are several reasons for this apparent deficiency. Various amounts obtained on their fields of labor by our missionaries, have not been reported. Special contributions to free our chapel in Paris from debt, and for other objects, amounting to over $30,000, were received last year. At home, we have gained somewhere in the region of 25 per cent. The past, however, has been a year of great financial embarrassment throughout the land. Other Societies have suffered much more than we. We have reason to thank God and take courage for the future.

Our Treasurer will present his report. We deem it no more than right to call the attention of the Society to the gratuitous labors of our Treasurer, Mr. Young. He has given us many hours of his valuable time, cheerfully devoting them to the highest interests of the American and Foreign Christian Union.

The members of the Finance Committee feel that they have suffered a great loss in parting with their Chairman, W. W. Stone, Esq. From the very formation of the Committee, Mr. Stone has been its presiding officer, and by his counsels, aid and faithful attendance, has done much to increase the efficiency and method of its operations.

W. W. CHESTER.

The Board during the year has been deprived by death of one of its oldest and most attached members. After years of service, W. W.

Chester, Esq., has been removed from our councils: but the remembrance of his long and faithful attendance at our Board remains as an incitement to those who now conduct its affairs.

OUR PERIODICAL.

The *Christian World* has been made more attractive in its external appearance, and every endeavor used to interest the public through it in our work. The articles, from some of the best pens of the land, have attracted attention both at home and abroad.

CONCLUSION.

Though the peril of the hour at the East is great, and though the field at the West is vast, the Directors cannot forget that the South also is a part of our country. It may be deemed expedient for the Board to authorize a visit, at a fitting time, to the large cities of that section, in order to invite the ministers and leading laymen of all denominations to form themselves into local committees, to be eyes and ears and hands for us. Thus may we aid each other in withstanding the progress of Rome in the United States. Is there not reason for promptness of action? Already the Pope proposes to send to the seat of our government a Nuncio, to act in a two-fold capacity—to represent his master as temporal sovereign, and to stand at the head of ecclesiastical affairs in the United States. Our countrymen either do not see the design of the Pope and his followers, as they clamor for greater religious privileges in this land, or they are utterly careless of consequences. Give Romanists the power here that they demand, and they will put every religion, but their own, under the ban of the State, as they have ever done in the past, and are striving to do to-day, in Spain. Let every American read the great speech of the times, that of Castelar in reply to an ecclesiastic who had demanded that no religion but the Roman Catholic should be tolerated under the new government of Spain.

The hour has come for greatly increasing our Home work. We have hitherto yielded much to the claim of the several denominations, that each church should labor among the Romanists in its own neighborhood. They now begin to see that concerted action is necessary in withstanding a foe, whose organization is the most wonderfully perfect the world ever beheld. They are now, we think, prepared to use this Society as an organ of inter-communication between the various denominations and a bureau of information on the Protestant question, as well as an agency for mutual work in large cities. We know of no field where a spiritual contest is so imminent as in our country. The expanse is great—the line extended—the position strong; but not stronger than the arm of the Almighty. Let us then look and work and pray for the highest good not simply of this Society, but of our beloved land. In blessing our country we shall be blessed.

Milan Theological School.

BY REV. WM. CLARK.

ITS ORIGIN AND HISTORY.

There has ever been a great scarcity of good men to labor as teachers and evangelists. We have from the first sought for the right kind of men to instruct and preach to the people. Numerous have been the openings for labor, great the encouragement, urgent the calls; but we could not find the men in whom we had full confidence. It could not be expected that, in a month or year, or a number of years even, in the commencement of such a religious movement in a land like Italy, that men of experience and ability could be found, who could be relied on to guide and superintend the work. Yet such men as we could find, we were forced to take. Of these, some were priests, who had left the Romish church, and who seemed truly renewed men; others were zealous and truly pious young men of intelligence and ability, but naturally without experience. The first of these classes we have found in general entirely unfitted for their work. In many cases we were deceived, but where we had every reason to believe they were converted men, yet their former priestly training had ruined them for laboring prudently and efficiently as evangelists and religious teachers of the people. Those of the second class have been our main reliance. These have proved faithful and efficient men. They have, however, been few in number, and entirely inadequate to meet the wants of the field. Besides, having been without previous training and experience, yet there has been a great want of method and uniformity in their work. With their diverse opinions and plans of action, the work has in a measure suffered, and sometimes a spirit of division and disorder has prevailed. To supply men and remedy these evils it became necessary to open a training school, where the necessary men could be prepared for the work, and where such men would, by being trained together, have harmonious views and plans of action, and so be qualified to accomplish an extensive, consistent, and permanent work for their country.

During the first years of my residence in Italy, I was convinced of the absolute necessity of such an institution; and in my communications to the "American & Foreign Christian Union," as well as to private friends, I expressed repeatedly the conviction that if we would permanently and most effectively benefit Italy, aid should be rendered in raising up, as soon as possible, *a native Italian ministry*. This was, in my view, indispensable to the success of our work, as well as indispensable to the success of the religious reform of the country.

It was not, however, till the spring of 1866, that a beginning was

made in this enterprise. An American gentleman, then residing in Paris, visited Italy in company with the lamented Dr. Cleaveland, of New Haven, Conn., saw and appreciated the wants of the work, and pledged 10,000 francs a year, for two successive years, for this object. The school opened with thirteen students, and, during the first two years, in addition to Mr. Thomson's donation, such assistance was given by several American travelers, that the number of students ranged from thirteen to twenty.

In the spring of the last year, the American and Foreign Christian Union commenced aiding the school; and in October, formally adopted it, pledging for the support of the same the sum of five hundred dollars per month, in currency.

Board of Instruction.—Four teachers, or professors, are connected with this Institution. They are the following :—

1. Prof. Paulo Bergaglio, formerly Professor of History and Languages in the Cavour Institute in Turin, and afterwards in the Ambrosian College in Milan. In the former city he was a prominent member of the Waldensian Church, and, after coming to Milan, in addition to his duties as professor, he was for some time a preacher of the Gospel in connection with Rev. Mr. Piggott, the agent of the Wesleyans of England and Scotland. His department is that of the Greek, Latin and Italian Languages, History, Natural Sciences, Mathematics, etc.

2. Prof. Francesco Gatti, formerly Professor of Philosophy in, and President of, the Municipal College of Altamura. His department is Logic, Intellectual and Moral Philosophy, and the English Language.

3. Prof. Melchiore Peccennini, Professor of History. He has for many years been employed as an evangelist by the American and Foreign Christian Union. His department is that of Italian Literature, and Elocution, Ecclesiastical History, Evidences of Christianity, Biblical Exegesis, Composition of Sermons, etc.

4. Signor Francesco Lagomarsini, one of the first Italian converts, who, with Mazzarella and others, long fought, and suffered even imprisonment, for the truth. He has long been the conductor of the large Italian Free Church in Milan. To him is committed the practical religious instruction and training of the pupils. The first lesson hour of each day he spends with the students, in a practical as well as critical study of the Scriptures, and this hour is always commenced with prayer. The aim is to render this an eminently spiritual exercise, and at the same time diligently to seek after the precise meaning of God's Word.

This institution is open to all, of whatever name or denomination, provided we are assured they are truly converted men, and have an earnest desire, fitness, as well as capacity, for preaching Christ. We have students from the Waldensian valleys, from the Free Italian

Churches, and a number who have been recommended to us by Rev. Mr. Piggott, the Wesleyan agent. I regard it as indispensable to the success of our enterprise, that the school should sustain a character above all sectarianism, and that no liturgy or denominational creed should be imposed upon our students.

A young man, when admitted to the school, is examined with regard to his scientific and literary attainments, and also his piety and purpose to preach the Gospel. To be received, he must be a member of some evangelical church, and be recommended by the church to which he belongs, as well as by the pastor or evangelist of that church. It is indispensable that he gives good evidence of being a truly converted man, and manifests an earnest desire and purpose to consecrate himself entirely to the work of preaching the Gospel.

It is intended that the course of study shall embrace at least three years ; yet, in the beginning of our enterprise, such is the very great want of evangelists in every part of our country, and so urgent are the calls, we have been forced to send some forth as evangelists, with a shorter course of study and training. Though three years have not yet elapsed since this school was opened, there are at present seven young men who have been trained in it laboring successfully as evangelists. Thus in a very brief period of time, we are reaping abundant fruit. Some of these young men occupy important positions, and have charge of growing churches or congregations. Others are itinerant evangelists, who visit cities, towns and villages, where are found friends of the truth, and are laying the foundation of future churches.

We can say in truth that God's blessing has attended the work of our hands, in thus endeavoring to furnish Italy with an institution where her own sons may be trained to preach the pure Gospel of Christ. But in order to give this institution a permanent character, and make it such as Italy, in her present religious condition, absolutely needs, a greater amount of funds is necessary.

In the first place, a permanent building should be secured, either by purchase or rent, for a series of years. We have been compelled till now, for the want of funds, to confine the school to one room ; but this is impossible for a longer period, for with from twenty to twenty-five students, and four professors, with their various classes, we are subject to the greatest possible inconvenience. We absolutely need at least two halls for giving instruction. It is necessary, also, that there should be an establishment or building in connection with the school, sufficiently large to accommodate, with board and lodging, all the pupils of the institution, and at least one of the professors. The pupils have as yet generally hired their own rooms in different parts of the city, and obtained their food at restaurants, or cheap eating houses, but this practice is bad for the health, and its influence unfavorable to the reli-

gious character of the students, and the order and discipline of the school.

With five thousand dollars, such an establishment could be secured for ten years, and sufficiently large for all the above purposes, and furnished also, and kept in operation for the same period of time.

In the second place, the present amount pledged by the Society (five hundred dollars a month in currency), is inadequate. With four professors, at the expense of nearly 10,000 francs, and from twenty to twenty-five students, at seventy francs a month each, with expenses of books, maps, fuel, light, etc., at least five hundred dollars a month, *in gold*, is absolutely necessary, and this sum we beg the American and Foreign Christian Union to grant.

From such an institution as we have above indicated, permanently established here, where these young Italian men could be trained, who are now so desirous to preach Christ to their people, it is impossible to estimate the spiritual benefits that would result to this country. There is every reason to believe a very extensive, thorough, and permanent religious reform would be effected throughout the land, and we might hope to see the Italians become an active, influential, and evangelical people.

The City of Mexico—a Mission Begun.

In the city of Mexico, a mission has been undertaken, in the interest of Protestant civilization and Christianity. The Rev. H. C. Riley, a gentleman eminently fitted for the position, is now in the city of Mexico, charged with the inauguration and direction of the enterprise. Mr. R. is the *first* ordained Protestant clergyman ever sent to labor permanently in Mexico.

There can be no question that the Christian citizens of the United States owe the *first* duty (outside their own borders) to that nation which is nearest to them in position, and most akin in form of government. Heretofore, that duty has been unattempted, chiefly because of the unsettled political condition of Mexico. Now the duty *can* be met, and it *has* been undertaken.

From Mexico, Mr. Riley sends these thoughts and points for consideration :—

"There is a perfect hurricane of Protestant feeling raging against the Roman Church. I feel much as if I had suddenly found myself in the time of the Reformation. The great thing for us to do is to plant Christian churches and institutions here as rapidly as possible.

"Long have these native Christians looked to their brethren in the United States, in hope. May they now have their hopes realized. If the American Church will make an effort worthy of the opportunity Christ has

given them in this land, Mexico might write one of the brightest and most deeply interesting pages in missionary history, in the course of the next few years.

"The influence of the evangelical thought and liberal ideas of the United States, has been gradually leavening this country with an intense desire for something like American civilization to take the place of the idolatry, fanaticism, immorality, tyranny, avarice, pride, false teaching of the Romish priesthood. At length the Liberal party, writing the words "liberty of worship and entire severance of Church and State," in its constitution, has nationalized the Roman Church property, worth about two hundred millions of dollars; emptied and abolished all convents, and scattered friars and nuns to the four winds; *prohibited processions and ecclesiastical robes in the streets;* declared civil marriages to be lawful, and branded the Roman Church with the name of traitor, for having brought in the French intervention to prop up her crumbling power. To-day, beside these two parties, a third, formed of earnest evangelical Christians, counting already its martyrs, has been raised up by God's blessing, through the circulation and reading of the Bible.

"Called of God to come and inaugurate the first Christian Mission in the city of Mexico, I plead for funds to obtain a church building; to meet the expenses of public worship; to publish the New Testament, and give it a wide gratuitous circulation; to publish and circulate a Christian paper, tracts and books; to enable preachers (and there are many able, educated Christian natives that can be soon prepared for that object) to devote all their time to Christian work; in a word, to begin the establishment of Christian institutions, which alone can, and which, by God's blessing, in the end shall make Mexico prosperous, a worthy sister Republic of the United States.

A prominent Mexican official writes under date of Feb. 5, 1869:

"The Rev. Henry C. Riley comes to Mexico with a very important mission. It will afford me great and sincere pleasure to do all I can for Mr. Riley, from whom I expect great good for this country. He has communicated to me freely his views, and it is my opinion that he will succeed here.

A gentleman who has been laboring for some time as agent of the British and Foreign Bible Society, thus greets Mr. R.:

"You have arrived in Mexico at a propitious moment, when the fabric of Rome is crumbling, and the Gospel may be preached to immense advantage. You have already seen enough to form a judgment of what may be done in this city. The provinces are in nowise behind the capital; some parts of them are even in advance of it. Many good books have been circulated with excellent effect. It is very desirable that the living voice be heard, and that congregations be gathered, with faithful men over them. Mexico is more ripe for the change now than Europe was in Luther's time. You and I were witnesses of what happened last Sunday, when a most intelligent Mexican, the director of a college, famed as the best teacher in the city, knowing

only the creed and discipline of Rome, came to our meetings out of mere curiosity, or perhaps to criticise. Hearing nothing but the pure Gospel, and seeing so much simplicity and zeal for Christ, he felt constrained to confess publicly that we were in a road with which he was not acquainted; at the same time expressing a hope that the day was not distant when he should be with us."

From Zacatecas, Dr. J. M. Prevost (U. S. Consul), of Philadelphia, appeals to Mr. Riley, in behalf of the interior country :—

"What I have seen confirms me in the conviction that, out of Mexico itself, there is no point in the whole country which so urgently demands immediate attention as this. In Villa de Cos, a day's journey from here, there is a congregation of sixty or seventy persons, in regular attendance on worship. The services are held at present in a private house, but that is no longer sufficient to accommodate the numbers who attend, and this week a small church has been commenced, to hold comfortably about 300 persons. The members are mostly poor people, but very earnest and enthusiastic. Some contribute to the object with money, and some with personal labor. I hope that within three months the edifice will be complete—at least sufficiently so to hold service in it. Does not such zeal as this deserve encouragement?"

EDITORIAL NOTES.

Sermons, in behalf of the *American and Foreign Christian Union*, were preached during Anniversary week in several of our large cities. The Rev. Samuel W. Fisher, D. D., of Utica, preached in Rev. Dr. Budington's Church, in Brooklyn, in the morning, and in Rev. Dr. William Adams' Church, Madison Square, in the evening.

Rev. Herrick Johnson, D.D., of Philadelphia, represented the Society in Rev. W. H. H. Murray's Church, Park-street, Boston. Rev. Wm. H. Goodrich, D.D., of Cleveland, performed a similar service in the first Presbyterian Church, Chicago; the Rev. Arthur Mitchell, of Chicago, in the first Presbyterian Church, Cleveland; and the Rev. Samuel M. Campbell, D.D., in the Central Church of Rochester.

Discourses were delivered in other places, reports of which will be given hereafter.

We give on the following pages interesting items from the Annual Report of the American Bible Society, and short sketches of the stirring addresses at the Anniversary of the American Tract Society. We have during the year been aided in our work by both these noble institutions.

American Bible Society.

INTERESTING FACTS FROM THE FIFTY-THIRD ANNUAL REPORT.

THE RECEIPTS have been larger than in any previous year but one, viz: $731,734. 73; of which there were from sales, $431,213 95; legacies, $88,161 23; gratuitous contributions, $179,832 24; rents in the Bible House, $32,527 31.

THE PUBLICATION DEPARTMENT also exhibits a notable increase.

BOOKS PRINTED at the *Bible House*, 1,081,820 volumes; in *foreign lands*, 261,982 volumes. Total printed, 1,343,802 volumes.

BOOKS PURCHASED abroad for foreign circulation, 15,510 volumes.

BOOKS ISSUED from the *Bible House*, 1,059,686 volumes, viz.: 339,595 Bibles; 668,536 Testaments; 51,090 Portions of the Bible; 465 volumes for the Blind. Total value of these issues, $545,501 63.

FOREIGN ISSUES AND CIRCULATION, total, 326,920, aside from special grants from the Bible House, in about fifty-two languages and dialects, being a large advance over any preceding year.

The sum total of issues and circulation *during the year* is 1,386,611 volumes, and the ENTIRE NUMBER of volumes issued in *fifty-three* years, is 25,241,731.

THE GRATUITOUS DISTRIBUTIONS AND APPROPRIATIONS amount in value to $181,-881 58, of which sum $72,912 53 were for foreign fields. No well authenticated and proper application for aid in books or money has been declined by the Board of Managers.

The Board of Managers report with pleasure, that the restoration of the American Bible Society, throughout the Southren States, may now be regarded as accomplished. Its Agents, occupying every State, report 856 Auxiliaries and Branches under their charge, of which 117 were newly formed, and 31 reorganized during the year. The receipts from these States, with the District of Columbia, were $75,569 74; being an advance of $9,961 28 over those of the year before.

THE FREEDMEN have had the constant and increased attentions of the Society. By the rules of the Board, no discrimination is made between the destitute white and colored people, and the plans of the Managers for promoting this great work of supply, for all readers alike, are faithfully observed. A number of colored colporteurs have been successfully employed by various Auxiliaries, and several Freedmen's Bible Societies are doing good service.

THE RESUPPLY OF THE WHOLE COUNTRY with the Bible has been carried forward with vigor and success. Within the year, 474 Auxiliaries have canvassed their fields entirely or in part; 647,733 families have been visited, of which 64,113 were found destitute of the Scriptures, and 37,720 were supplied, besides 15,939 private individuals, 10,866 soldiers and sailors, and 1,558 Sabbath and Mission schools, exclusive of those which received our grants through the American Sunday School Union and similar Societies and Boards (33,713 volumes.) Of the progress of this work, for three years, 1866-69, the following statement is made:

Auxiliaries that have canvassed their fields	1,428
Families visited	1,849,338
Families destitute of the Bible	166,033
Destitute families supplied	157,633
Destitute individuals supplied	5[illegible]5
Sunday and Mission Schools supplied	2,137
Sailors and soldiers supplied	41,048

The report announces that important plans are now in hand for the enlargement of the work of the Society at home and abroad, for which Providence has opened the way, and the continued support of friends and patrons is confidently expected.

American Tract Society.

FORTY-FOURTH ANNUAL MEETING.

ABSTRACT OF SOME OF THE ADDRESSES.

Bishop McIlvaine introduced the exercises by a few cheering words, in view of the growing influence and usefulness of the Society.

Dr. William Adams rejoiced that the day of sharp debate had passed, and that there were such reasons for blessing the good Providence that had watched over the Society during the year. God had given it "the gift of tongues"—it was a "speaking" institution; and as one describing Henry Clay said, "as for his mouth, it speaks for itself," so did the works of this Society, with 140 different tongues.

Rev. Mr. Eastman, Secretary, presented a view of the *grants* of the Society, and of its helps provided for Christians singly, or associated for personal efforts to save men. The grants for the past year had exceeded $1,000 a week; and including the cash grants for foreign lands, the average would exceed $1,000 a week during the whole forty-four years of the Society's existence.

Rev. Dr. Schenck alluded to the opening of the Pacific railway, and regretted that the last spike was of *gold*, a symbol of mammon's greed, and not of *type-metal*, symbolizing one of God's mightiest powers to bind men to one another, and bring them to Him. In the vast West, we see a boundless field to be sown with type-seed, and to yield immense harvests for God's glory. As to the Christian pastor, if the Bible is his right hand, Christian publications are his left. He is but half-armed, without them always at hand to go and say just what he himself would say.

Dr. Budington alluded to recent wonderful unfoldings of God's providence; the telegraph, ocean cables, the downfall of slavery, the Pacific railway—all pointing to the approaching revelation of the Lord Jesus Christ.

Dr. S. I. Prime spoke of the young orator Castelar, whom God had raised up from obscurity to vindicate religious liberty on Gospel principles, with an eloquence unsurpassed in ancient or modern times. He quoted the close of his recent speech, and added that the same battle had to be fought in this country, and on this Society is laid a responsibility too great for language to express, not only to evangelize Spain, Mexico, and South America, but to save our own land for civil and religious liberty and for Christ.

Rev. Mr. Gasse remarked that the same Providence that brought about these great events, gave assurance of their continuance and triumph. It was matter for jubilee that such a speech as Castelar's could be made in the country of Philip II., the Inquisition and the martyrs. Never could man or Satan undo the effect of that great speech. Bishop McIlvaine had spoken of the earthquake in Spain; the fissure it had made might close, but could not bury and destroy the good seed that had been sown in that soil.

Rev. Dr. Parker urged the printing of Castelar's speech, under the heading—"Extraordinary Eloquence—Religious Liberty," and sending copies to every editor in the country for their own pages.

MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Mexico.

MONTEREY.—MISS RANKIN.

THE present aspect of this work of the Lord ought ever to silence the incredulity which has prevailed to a great extent in Christendom in regard to the possible conversion of Roman Catholics. We see in this work in Mexico, the bigotry of Rome completely overwhelmed, and many souls emancipated from its toils, and hopefully brought into the kingdom of Christ. "By their fruits," our Saviour says, we may know his disciples. Among the Mexican converts we see the fruits of the Spirit most beautifully exemplified. The first impulse of their spiritual life is to bring their countrymen to the knowledge of the Truth, which they have found so precious to their own souls.

Rome, every now and then, gets much disturbed, and does all in her power to overthrow the work of Bible religion in Mexico. She has had several terrible throes in Monterey since this Seminary building has been devoted to Protestant worship. During the bishop's recent visit, every means was resorted to, to disturb our worship, and had we occupied premises of which we could have been dispossessed, we should, in all probability, have been driven out. But we sat securely "under our own vine and fig-tree," and let Satan roar without, until he apparently concluded we were not to be moved, and finally stopped his clamor.

Rome still lives in Mexico, but seems to have lost much of her subtlety, for in attempts to oppose the Truth, she often defeats her ill designs.

About two months ago, two of our colporteurs entered the city of Durango, with their Bibles and other printed Truth. The priests stirred up the populace against them to such a degree, that their lives were in imminent danger. The order from these spiritual overseers was, "to stop those heretical teachings, or do away with the men." Undaunted by their threats, our men appealed to the authorities, and a guard of soldiers was immediately granted them, and they continued their teachings to numbers of people desirous for the Truth. The Alcade told them to preach to their heart's content, and if a regiment of soldiers was necessary for their safety, it should be granted. The last accounts I received from them, they were still laboring in Durango, and I am expecting to hear glorious results. Popery is evidently greatly crippled in Mexico—shorn of its most important element—power of coercion, its by-gone glory has, in a great measure, ceased. Its grasp upon the minds and hearts of the people is gradually diminishing. In proportion as a pure Christianity is propagated in the same ratio, its hold is relaxed.

FROM ANOTHER LETTER.

GOD has stamped his seal upon efforts put forth in behalf of Mexico, by the precious fruits already granted. Is it not a blessed fact that we have sent out *twelve* missionary laborers from this single church in Monterey, who are actively engaged in disseminating the Truth in Mexico? Where can the Church be found which has as many missionaries in the field of personal Christian effort? The vitality of a church, whether in Mexico or elsewhere, depends upon the interest felt and manifested for the extension of the Redeemer's kingdom on the earth.

Is not the example of this Mexican church worthy of a consideration by Churches whose existence can be reckoned by years, where this one can be only reckoned by months?

Spain.

SEVILLE.—MR. HALL.

The weekly expense of the "Eco" varies from fifteen to twenty-five dollars, (amount of subscriptions received causing the variation,) and its weekly circulation equal to from sixty to seventy-five thousand pages Tracts. There is nothing in Spain which exerts so wide and so powerful an influence for the instruction and evangelization of the people. Its articles are copied by many of the secular papers and quite a number in the interior and north ask for exchange. I have not asked and do not consider it advisable at present to urge subscriptions, except among a certain class. The distribution is in wise hands.

The paper meets with violent opposition from the priests. A letter just at hand from Gallicia, *far* north, salutes Mr. Alonzo as "the child of Satan who publishes that diabolical sheet 'El Eco,'" etc. Padre Gago, one of the most able of the cathedral priests here, has attacked both Mr. Alonzo and Mr. Cabrera, calling them all sorts of names, and published his letters in a pamphlet, which met quite a sale, but an unfortunate one for himself. In consequence he is denounced by all sects. He felt the decision so keenly that he challenged Mr. Alonzo to an *argument* before the University and public, presuming Mr. A. would refuse. Mr. A. accepted, and Padre Gago was forced to withdraw, knowing, as he did, that he could not sustain the positions he had assumed, with Mr. A. as his opponent. I give you these items as indicative of the advances truth is making.

Is it not advisable to wait until there is crystalization here? It is of vital importance that we remain here to give *form* to the crystals. This fluid state of the masses requires *skilled* refiners. The efforts of Protestant Christians in Spain during the last five months have done more to introduce and sustain liberal sentiments in the new Constitution of the country than any other means which have been employed.

Beside the wide circulation of the "Eco," one man I have had in the employment of your Society has sold more than five thousand Bibles and portions of Bibles during the past winter. Another man, an old member of the Broadway Tabernacle Church, has sold more than twenty thousand copies of same, the last acting independently of all societies, but simply aided by three or four individuals of means. Add to these all the distribution of others, as well as the instruction given by these ever-ready Spanish laborers, and you have the key to the arch of solid masonry which is building to prevent the closing of the door for the entrance of truth.

The chapel and school are prospering, the attendance is very large and interest unflagging. I can give you no idea of the details attendant on the introduction of books, during two weeks I have been devoting my whole time to driving and coaxing officers and men at Madrid, Cadiz and Gibraltar. Since the middle of December, when I obtained the first promise from the government, I have been *crowding* for the *written* orders, and on the 24th March was assured that they should at once be issued.

Italy.

MR. CLARK.

Bassignance.—The peace of this flourishing church has been for some time past somewhat disturbed by three or four of the principal members, who believed it the duty of all who professed Christ to adopt the practice of the early Apostolic Church, and hold their property in common. Our young Evangelists found it difficult to convince these men of the inexpediency of adopting such a practice at present, and this difficulty arose principally from the fact that these members are known to be very excellent Christian men, and have ever had influence in conducting the affairs of the church itself. At length dissensions were serious, and being informed of the fact, I requested Signor Lagomarsino, the evangelist of the first church in Milan, to visit Bassig-

nance and endeavor, if possible, to restore harmony among the brethren. He accordingly went, and passed four days in visiting personally, and laboring with, all who had been active in any way in disturbing the peace of the church. In the evening, in the crowded chapel, the meetings were most solemn and impressive. The Spirit of God seemed to be present to bless the word preached, and from day to day the brethren became more tender and forgiving. At the third service, which was Saturday evening, during the discourse there were loud sobbings in every part of the audience, and at its close such a scene was witnessed as, the Evangelist says, he had never before seen. All wept aloud, and for a long time embraced each other, asking forgiveness, and forgiving one another. The most perfect harmony was restored, and on the Sabbath, all the church, consisting of some eighty members, sat together in love in the breaking of bread.

The congregation at this place numbers usually from one hundred and twenty-five to one hundred and fifty, and sometimes many more attend. There is a day school and Sabbath-school also in connection with this church.

Tortona.—The brethren of this place, who some time since sent a petition signed by some thirty to the American committee, for a permanent evangelist, are still most importunate. The evangelists at Bassignance have for some time regularly visited the place and preached every week, but so very earnest are the friends of the truth to have a preacher with them every evening, that it is decided that the two evangelists at Bassignance must be separated, and one go to occupy permanently Tortona.

Voghera.—Arrangements have been made for this city also to be visited every week, by Signor Beria, one of our evangelists at Bassignance. At his first visit, he says, that an immense number came to hear him, not less than seven hundred, and while he remained there, some of the principal men of the place were preparing a petition to be presented to the municipal authorities, for obtaining the cession of one of the vacant Catholic churches, to be used as a chapel for preaching the Gospel.

Chiavenna.—The friends of the truth, embracing many families, in this important city, have again earnestly repeated their request for an evangelist. They assure us that a good congregation would at once be secured and a church organized.

Lake of Como.—There are several places upon this beautiful lake where there are little gatherings for prayer and reading the Scriptures, and where permanent teachers of the truth are wanted. Everywhere men are wanted to make known the Gospel of Christ. The desire on the part of Italian people to know the truth is most earnest and sincere, and could we respond to this desire by having means to send them evangelists, abundant fruits would be the result.

Milan.—The two large Italian Free Churches in this city are continually increasing in numbers and in influence. Recently they have been more than usually blessed. A number have been added from those who belong to the more elevated classes, and it is evident that the reform in general, though at first confined in great part to the poor, is working up surely and inevitably, more and more, among the middle and higher classes of society. Our two Bible-women are true evangelists, proclaiming the Gospel to a large number of Catholic families who otherwise could never be reached. Being most excellent nurses for the sick they easily find access to those families of the higher classes that the ordinary evangelist can never reach. Indeed no effort is needed to obtain access to Catholic families; on the contrary, the invitations they have to enter them are far more than they can possibly respond to. No instrumentality in this city has been more richly blessed than that of our Bible-women. They have been instrumental

in bringing great numbers to hear the Gospel, and finally to become members of the Church of Christ. They have also been instrumental in the conversion of a large number of sick persons in Catholic families, who have died most happy and triumphant deaths. Just now I have heard of two most interesting cases of this kind, one an intimate lady friend of the wife of one of the prominent lawyers of the city, who with the wife, long fought against the truth made known to them by the lawyer himself, who belonged to the church, but when this lady was laid upon a bed of sickness she sent at once for one of our Bible-women to instruct her in the way of truth. She is now most happy in trusting in the Saviour, and rejoices in the prospect of death that to her in a few days is certain. The wife of the lawyer has also embraced the truth, and been received in the church.

I would make an appeal to American Christians and Churches to help in the work of preparing a larger number of native Italian young men to become Evangelists, that thus they may be able to preach Christ to their people. We have now in our Theological school in Milan twenty-one students, but a much larger number is at this moment needed for the evangelistic work. It is sad indeed that we have not help sufficient from the benevolence of Christian friends to sustain even the number we now have, and some *must soon be sent away as we have not the means to give them bread to eat.* Will not Christian friends come to our aid in this our extremity?

At the time of our Annual Examination in June, several will be qualified to go forth as evangelists, but we have no means to send them. We beg the American churches to help us in this good work, and come to our relief. Already seven from this school have gone forth as laborers and are preaching the truth in various parts of Italy, but we greatly need seventy times seven for the great and glorious work of evangelizing this country.

Hungary.

PEST.—REV. MR. KOENIG.

Our various agencies continue in a state of great efficiency, and the work altogether does not only present the same features of interest as hitherto, but has developed in the most encouraging manner. Although our own work is far too extensive for the time and energies of one individual, I have by the current of events been compelled during the past year to charge myself with various new undertakings,—the result of labor in past years, which I would at once hand over to a general agent, such as you intended to appoint. Among other things I have undertaken a religious periodical in Hungarian, the first of the class ever published. It has hitherto met with much acceptance.

The Tract work also has made much progress. To the Hungarian and Sclavonian languages, I have added a third, the Roumanian, during the past twelvemonth. But we need more agents for scattering and selling our publications, and these the London Tract Society does not employ.

There are also several pastors of my acquaintance, pious and zealous men, who, if they received a small annual allowance from us, would employ a portion of their time for our purposes, and would prove efficient coöperators with very inconsiderable outlay. Efficient colporteurs I could also secure.

United States.

Archbishop Spaulding has made another movement to unite his Church and the State, in an application to the City Council of Baltimore to pay him $10,000 to protect Roman Catholic children from being estranged from the faith of their fathers. He said, "the Legislature has promised $12,500, and gives as a reason that the Roman Catholics are one-third of the people of Baltimore." His people have raised $60,000; the city and State he expects to pay the balance of $30,000. When Papal countries are breaking up nunneries and monasteries, this Protestant land is asked for money to build them. Such help is asked by the Archbishop as an inducement for European Catholics to emigrate to this country!

Dr. *Treasurer in account with the* AMERICAN AND FOREIGN CHRISTIAN UNION, *for the year ending the Thirty-first day of March*, 1869. Cr.

1869.				1869.			
	To Balance from 1868,.....		333 25		By amount paid for Paper—Printing the Christian World, and for Books and Tracts gratuitously distributed,		7,030 46
	To amount received for Subscriptions to "Christian World," and for Publications sold,.....		2,003 27		By amount paid for Salaries of Secretaries, Traveling Expenses, etc., etc.....		8,746 71
	To amount received by Legacies,.....		10,788 84		" " " to our European Missions.....		41,520 99
	To amount received from Church Collections, Donations, for General objects of the Society,.....		95,522 13		" " " for our Home, Mexican, and South American Missions.....		45,816 09
	To amount borrowed.....		3,409 82		" " " for Rent, Office and Postage expenses, etc.....		4,229 00
					" " Clerk hire, and appropriation for extra labor		3,326 21
					" " House Account.....		1,036 00
					By Balance,.....		351 85
		$112,057	31			$112,057	31

The report of monies received on the Foreign Field has not reached the Treasurer. Last year they amounted to nearly $30,000.

Examined and found correct by the Finance Committee.

T. S. YOUNG, *Treasurer.*

Officers of the Society.

The following named gentlemen are elected respectively President and Vice Presidents, and Directors of the American and Foreign Christian Union.

President, . . . Wm. A. Booth, Esq.

VICE PRESIDENTS.

Rev. Thos. DeWitt, D.D.	New York.
Rev. Rufus Anderson, D.D.	Boston.
Rev. William Adams, D.D.	New York.
Bishop E. S. Janes, D.D.	New York.
John A. Brown, Esq.	Philadelphia.
Rev. Edward N. Kirk, D.D.	Boston.
Hon. William E. Dodge,	New York.
Rev. William B. Sprague, D.D.	Albany.
Elijah D. Goodrich, Esq.	Boston.
Prof. S. F. B. Morse,	Poughkeepsie.
Rev. John McClintock, D.D.	New Brunswick.
Aristarchus Champion, Esq.	Rochester.
Rev. Robert W. Patterson, D.D.	Chicago.
Hon. William A. Buckingham, LL.D.	Norwich, Conn.
Rev. Mancius S. Hutton, D.D.	New York.
Rev. John N. McLeod, D.D.	New York.
Rev. Ray Palmer, D.D.	New York.
Rev. Henry A. Nelson, D.D.	Cincinnati.
Rev. Byron Sunderland, D.D.	Washington, D. C.
Rev. Herrick Johnson, D.D.	Philadelphia.

DIRECTORS.

One Year.

Rev. Morris C. Sutphen, D.D.
John Robinson, M.D.
C. C. North, Esq.
Rev. G. W. Woodruff.
Rev. Chas. S. Robinson, D.D.
Samuel Holmes, Esq.
J. H. Lyman.
Rev. Joseph T. Duryea, D.D,
George D. Phelps, Esq.
Rev. James O. Murray, D.D.

Two Years.

William H. Aspinwall, Esq.
Rev. Paul D. Van Cleef, D.D.
E. Spencer West, Esq.
Rev. Joel Parker, D.D.
William W. Stone, Esq.
Rev. R. Russell Booth, D.D.
Charles Taylor, Esq.
Rev. Leonard W. Bacon.
W. A. Hall, Esq.
Rev. S. Irenæus Prime, D.D.

Three Years.

Rev. Ray Palmer, D.D.
John B. Hutchinson, Esq.
Rev. Samuel D. Burchard, D.D.
Rev. William W. Newell, D.D.
Rev. Noah H. Schenck, D.D.
Rev. William I. Budington, D.D.
George S. Coe, Esq.
Frederick H. Wolcott, Esq.
J. D. Vermilye, Esq.
John W. Corson, M.D.

Four Years.

Rev. H. D. Ganse.
Rev. T. Ralston Smith, D.D.
Rev. John Dowling, D.D.
Rev. Elbert S. Porter, D.D.
Thomas N. Dale, Esq.
Rev. Edwin F. Hatfield, D.D.
Rev. Talbot W. Chambers, D.D.
H. A. Richardson, Esq.
James H. Benedict, Esq.
A. S. Barnes, Esq.

Castelar's oration before the Spanish Cortes on Liberty to Worship God, one of the most eloquent speeches of modern times, will be found in our next number. Our Report has crowded this, with other important matter, out of the present issue. We hope to receive from Spain an accurate copy of the document.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th May, 1869.

MAINE.

Portland. Wm Oxnard	10 00	
Alna. S. W. Pearson	2 00	
Minot. Cong. Ch. & Soc'y, to complete L. M. for Rev. E. Jones	4 00	
Farmington. Cong. Ch. & Soc'y, E. P. Weston, L.M.	41 38	
" M. E. Ch. & Soc'y	9 31	
New Gloucester. Cong. Ch. & Soc'y	50 00	
Saccarappa. " " "	25 00	
Waldoboro. 1st " " "	10 00	
Cumberland. " " "	15 00	
		166 69

NEW HAMPSHIRE.

Chichester. Cong. Ch. & Soc'y	5 10	
" M. E. Ch. & Soc'y	47	
Dunbarton. Cong. Ch. & Soc'y	12 00	
Bennington. F. M. Whittemore	2 00	
Durham. Cong. Ch. & Soc'y	43 75	
New Boston. " " " to constitute Rev. D. C. Frink a L. M.	31 00	
Manchester. Meth. Epis Ch. & Soc'y R. H. Piper $2, R. Mitchell $1, J. Cleworth $2, J. A. V. Smith $2, J. Stickney $1, D. Crowell $1, T. G Jackson $1, P. J. Paige $1, C. M. Towne 50c., L. K. Sleeper $1, J. Mitchel $1, A. J. Chase $1, S. A. Hood $1, Mrs. Sanborn 50c., J. Galacan 50c, P. M. Miller $2, G. C. Batchelder $1.	19 50	
" Mrs. L. S. McQuesten $20, Miss M. N. McQuesten $10, to make J. H. McQuesten a L. M.	30 00	
Kingston. Cong. Ch. & Soc'y	7 00	
Chichester. " " " add.	2 30	
Warner. " " "	15 00	
		168 12

VERMONT.

Pittsford M. P. Humphrey, for So. Am.	10 00	
Pomfret. Cong. Ch. & Soc'y	4 00	
Castleton. " " "	28 09	
Pittsfield. " " "	7 00	
Peacham. " " "	31 00	
St. Johnsbury, North Cong. Ch., by F. Fairbanks, Tr.	40 20	
" E. and T. Fairbanks & Co	500 00	
Bennington Centre. A friend, for Spain	1 00	
		621 29

MASSACHUSETTS.

Boston. J. S Ropes	25 00	
West Springfield. 1st Church, to constitute Ethan Brooks and Wm. Bull L. M's	60 16	

MASSACHUSETTS.

Ludlow. Cong. Ch., in part of L. M. for Rev. C. L. Cushman	21 13	
Belchertown. Cong. Ch. & Soc'y	20 00	
Westhampton. Cong. Ch., to constitute Rev. Thos. Alexander, L. M.	60 09	
Springfield. Olivet Sab. School, for Spain	34 08	
Clinton. 1st Ev. Church and Soc'y, for L. M's of Rev. DeWitt S. Clark, Joshua H. Hunt, and Hubert J. Brown	92 25	
Rockport. 1st Cong. Ch. & Soc'y for L. M. of Rev. Jas W. Cooper	35 00	
Manchester. Church & Society of Rev. F. V. Tenney	5 59	
Dedham. 1st Ev. Ch. & Soc'y	75 30	
Boston. Rev. H. B. Hooker	15 00	
" T. R. Marvin	5 00	
Hopkinton. 1st Ch. & Soc'y	68 22	
Wilmington. Jas. Skilton	10 00	
Foxboro. Cong. Ch. & Soc'y	32 86	
Wayland. Ev. Cong. Ch. & Soc'y	5 02	
Boston. Old South Ch. & Soc'y	210 49	
" Park st. Ch. & Soc'y	355 91	
" Mt. Vernon Ch. & Soc'y, in part	522 50	
" Essex st. Ch. & Soc'y, in part	237 00	
So. Boston. Philip's Ch. & Soc'y	223 50	
East Medway. 1st Cong. Ch. & Soc'y for L. M. of Mrs. Moses Richardson, and for Spain	33 89	
Roxbury. Eliot Ch. & Society, of which $60 by Edw'd B. Huntington for L. M. of himself and Mrs. Sarah A. Huntington	148 00	
Wakefield. Cong. Ch. & Soc'y	49 00	
Northboro' Rev. D. F. Lamson	2 00	
Boston. Miss L. Thompson	20 00	
West Roxbury. E. C. Millett	3 00	
North Brookfield. 1st Cong. Ch. & Soc'y	47 15	
Boston. Perry Trust Fund	250 00	
Dorchester. 2nd Cong. Ch. & Soc'y of which $100 from Mrs. Baker for Spain	360 34	
		3,027 48

CONNECTICUT.

Coventry. Rev. W. J. Jenkins	4 30	
Colchester. 1st Cong. Sab. Sch'l by E. Ransom	9 00	
New Preston. Litchfield Conn	5 00	
New Haven. Ladies for Miss Rankin's field	1,030 00	
So. Windsor. Cong. Ch. to constitute R. R. Rollo, Jr. L. M.	30 00	
Hartford. Park Ch.	69 48	
Greenwich. 2nd Cong. Ch., to constitute Rev. T. G. Clark and Philander Button, L. M's.	78 00	

CONNECTICUT.

Norwalk. 1st Cong. Ch., Rev. S. B. S. Bissell, to constitute Mrs. Fanny Miller Bissell L. M., $30; A friend, to constitute Miss Clara Randle L. M.; others to constitute Wm. S. Lockwood and Dea. E. A. Bean, L. M's, $70.30; add $10 in full for L. M. of Dea. Chas. Lockwood 165 30
Stamford. 1st Pres. Ch., add. by Wells R. Ritch, Tr. 10 00
East Berlin. Franklin J. Forbes 2 00
Southington. 1st Cong. Ch. & Soc'y. 26 75
Thomaston. Cong. Ch., to constitute A. Thomas, Seth Thomas and R. S. Frary, L. M's 119 80
Hartford. H. A. Perkins, Ex, in part of bequest of the late Alfred Smith 4 000 00
——— 5,549 61

NEW YORK.

Schenectady. 1st Ref'd Ch., which constitutes Rev. D. Wortman, D.D., a L.M. 42 80
Buffalo. Ladies of Dr. Lord's Ch. $25, Mrs. S. S. Rogers $15, for Miss Rankin's field 40 00
Orange Co. Bethlehem Pres. Ch. .. 10 00
Middletown 1st Pres. Ch. 60 00
" Cong. Ch. 9 57
N.Y. City. Peter Naylor $20, Chas. N. Talbot $30, E. Spencer West $50, F. H. Bartholomew $100, W. S. Gilman $100, to constitute Rev. R. B. Campfield a L. D. 300 00
Brooklyn. Jas. R. Taylor $25, Jon'n D. Steele to constitute himself a L.M. $30, S. Hutchinson to constitute himself a L.M. $50. 105 00
" 1st Pres. Ch to constitute Rev. Norman Seaver, D.D. a L.D., $195.89, a friend $200 ..... 395 89
N.Y. City. Peter R. Warren for L. M. 30 00
Glenville. 1st Ref'd Ch., Rev. J. Minor 7 00
Medina. Wm. Adriance in full of L. M. 25 00
Walton. 1st Cong. Ch., by G. W. Fitch, Tr. 32 65
Brooklyn. Gen. G. Loomis, U.S.A.. 5 00
N.Y. City. 16th Bapt. Ch., to constitute Rev. Wm. S. Mikels L.D., in full 35 00
Montgomery. Jas. Decker 5 00
Albany. North Pearl st. M.E.Ch.. 14 00
" T. C. Olcott 250 00
Troy. 1st Pres. Ch., Titus Eddy, for L.M., and home work 30 00
" J. H. How $10, J. D. Albertson $5, S. C. Dermott $5 ..... 20 00
" North Troy M. E. Ch., to constitute Rev. Jas. M. King D.D., a L. D. 100 00
Lansingburgh. Rev. A. D. Eddy D. D. 20 00
N.Y. City. A. C. Brown for Miss Rankin's field 25 00
Churchville. Rev. L. Brooks 5 00
N.Y. City. Mrs. Hayes 5 00
Spencerport. Cong. Ch. 9 00
Danville. Pres. Ch., Mrs. J. S. Boyd. 3 00
Ogden. " " to constitute Rev. A. McA. Therburn a L. M. 30 00
N.Y. City. Geo. D. Phelps Esq. ... 500 00
East New York. Pres. Ch. B. Jewell Tr. 25 30
Greenville. Rev. R. H. Kelley 5 00

NEW YORK.

Cornwall. Mrs. B. M. Barrett for Miss Rankin's field 2 00
N.Y. City. Rev. E. Seymour's Dry Dock Mission 6 00
" An Independent Editor 10 00
" Womans' Union Mission Soc'y for Miss Rankin's field, $50, gold, ... 40 05
" M. F. R., for Rev. Mr. Riley's field 20 00
" Anonymous, for do. 15 00
Yonkers. Ref'd Ch., by Walter Underhill, Tr. 44 92
——— 2,282 18

NEW JERSEY.

Boonton. Mrs. W. G. Lathrop, by Rev. D. E. Megie 6 00
Rutherford Park. Mrs. J. H. Blauvelt, for Spain $1, for Mexico 50c. 1 50
Hoboken. Pres. Ch. 26 50
" Alex. McEwen 10 00
Newark. Wm. Rankin for Mexico. 100 00
English Neighborhood. Rev. A. B. Taylor 8 00
Roseville. Pres. Ch, Newark, Rev. Mr. Haley 90 10
Perth Amboy. Pres. Ch. 7 50
New Vernon. Dan'l O. Pruden 1 00
Camden. A. Scovel 5 00
West Hoboken. Pres. Ch. 30 00
Orange. 1st Pres. Ch. 200 00
——— 485 60

PENNSYLVANIA.

Pittsburgh. 1st U. Pres. Ch., to constitute Samuel Gregory a L. M., and for Italy 20 00
W. Alexander. E. H. L. 2 00
Philadelphia. Cornelius $25, Garrett $20; Trowbridge, McElroy, Abbey, West, Borden, Lombeart $10 each; Rood, Clark, Mears, Cornelius, Baugh, Jenkin, Abbey, Embley, Atwood, Heaton, Hogg, Cash $5 ea. 165 00
Germantown. Dr. Weaver 5 00
Norristown, Rev. Dr. Ralston..... 10 00
Chestnut Hills. H. J. Williams..... 20 00
West Chester. Bapt Ch. 15 06
Sharpsburg. Pres. Ch, additional towards L.D. 28 79
Shamokin. M. E. Ch., in full of L. M. for Rev. F. B. Ruddell..... 6 25
Leacock. Pres. Ch. 25 89
Bellevue. " " 7 27
Litiz. Rev. Mr. Felt $6, Wolle $5, Cash $7.95. ..... 18 95
Philadelphia. 1st Pres. Sab. Sch'l Mantua 50 00
" Jas Grant $5, Jas. Graham $10. 15 00
" Clinton st. Pres. Ch. 76 50
Manayunk. 1st Pres. Sab Sch'l..... 19 00
Chambersburgh. Rev S. W. Crawford 5 00
——— 490 62

MARYLAND.

Greensboro. Rev. W. B. Grigg..... —— 1 00

KENTUCKY.

McAfee. Mrs. Betsey Caldwell, (deceased) 5 00
Louisville 4th Pres. Ch. J. P. Young $10, Messrs. Smith, Robinson, Stone, Huber, Bradley, Miller, $5 ea., Mrs. Porter $1, which constitutes Rev. J. C. Young a L.M. 41 00

KENTUCKY.

Louisville. Walnut st. Pres. Ch., B. F. Avery $50, A. W. Tappan $3, M. C. Naughton $2 ..... 55 00
" Walnut st. Bapt. Ch., Pratt & Co. $25, Hamilton Brothers, Peter, Truman & Co. $10 ea., Weller, Andrews, Weller, $5, P. H. West $2.50, W. Jarvis $2, Netherland, Sewell, Gleason, Garnett, Mrs. Orr $1 ea., which constitutes Rev. A. Spelding, L. M. 79 50
" Individuals for Louisville Mission 177 20
" Friends for Industrial Schools .. 124 98
" Friends for Mission Sabbath Schools 40 65
" Chestnut st. Pres. Ch., W. B. Belknap $25, L. L. Warren in full of his L. M. $20., Semple, Richardson, Cooke, Neidham $10 ea., Allen, Dean, Deck, Atwood, Werne, Middleton, Warren, Green, Goulding, Kinkead, Mrs. & Miss Short $5 ea.; G. F. Wind $3, Boyd, Fairfax, McCampbell, Stouffer, Holt, Trimble, Cooper $2 ea.; Butler, Williams $1 ea., R. Love 50c., which makes Rev. J. L. McKee a L. M. 164 50
" Walnut st. Christian Ch., Trebue & Co. $10, Kaye, Slaughter, Alford & Co., Bridgeford $5 ea., Dr. Aiken $1, Crump, Ramsey 50c. ea., which makes Elder W. H. Hopson, D. D. a L. M. 32 00
" St. Paul's Prot. Epis. Ch., Martin, Robinson $10 ea., Kennedy, Babb, Knapp, Maxwell, Caldwell $5 ea., R. Isaacs $3, Dr. Piotte, Mrs Griffiths $2, J. Griffiths, W. Budley $1 ea .. 54 00
" Breden & Co. $20, Merker, Campbell $1 ea., Mr. Ladd 50c. 22 50
" 1st Pres. Ch., Waters & Co. $10, Powers, Benedict, Escott Tompkins $5 ea., Two Messrs. Pope, W. Breckenridge $2 ea., which makes Rev. S. R. Wilson D. D., a L. M. 36 00
" Broadway M. E. Ch. South, Lithgeo & Co. $10, Owen, Wade, Willmar $5 ea. 25 00
" Walnut st. M. E. Ch. South, Johnson & Co., Wheat, Carter Bro's, Cannon & Co. $10 ea., S. Keith $20 in full of his L. M. J. L. Brown $5, Mr. Drake $3, E. Oberling $1, which makes Rev. A. A. Morrison a L. M. .. 69 00
" Chestnut st. M. E. Ch., South, Morehead & Co. $10., Bangs, Kendrick, Coke $5 ea., R. B. Kent $2, J. Bottomly $1, A. Crooks 50c., which makes Rev. W. B. Messick a L. M. 28 50
" College st. Pres. Ch., Dr. Humphrey $10, Prater, Pope, $5 ea. J. Honiere $3, J. E. Griffin $2, Hall, Conant $1 ea. 27 00

981 83

OHIO.

New Concord. U. Pres. Cong'n, by Mrs. R. Law 7 00
Morning Sun. Hopewell U. Pres. Ch. for Mr. Clark's school in Milan, Italy 112 00

OHIO.

Columbus. 2nd Pres. Sab. Sch'l for the Cretans 35 00
Circleville. 1st Pres. Sab Sch'l, for Miss Rankin's school in Mexico 25 00
Chillicothe. 1st Pres. Ch., A lady friend for Mr. Clark's school in Milan, Italy, $180; L. W. Foulke, M. D., for Bible-woman in Milan, Italy, $110; and to constitute Mrs. Noah Wilson L. D., and Rev. Wm. Brittain and Mrs Hannah Hackett L. M's 290 00
Springfield. Eng. Luth. Sab. Sch'l, for the Cretans 10 00
South Salem. Pres. Ch., Vandeman and Irwin $5 ea., others $38.78 ..... 48 78
" Meth. Epis. Ch. 2 33
Ripley. 1st Pres. Ch. Mo. Con. 7 00
Ironton. 1st Pres. Ch., Mather, Ellison, Hastings, Mixley, Mrs. Wilson, Whitman, Campbell $5 ea; Mrs. Nigh $2; Willard, Streets, Goff $1 ea., to constitute Rev. J. H. Young and Addison McCullough L. M's, Co'n $43.31 ..... 83 31
" Welch Ch. in part 4 70
Hanging Rock Pres. Ch. 11 52
Cincinnati. S. S. Fisher $10, Addy'& Co., and H. Harwood $5 ea. Rev. R. Hawley $6, all for Sewing School 26 00
" Western Tract Society and Am. Tract Society, papers, ... — —
" H. Amm 1 00
Chillicothe. Prot. Epis. Ch., Dr. Douglass $10, Mrs. Wallace $5, Col. Madeira, Mrs. Wallace $3 ea.; Mrs. A. Wallace $2, Smart, Spencer and Lansing $1 ea. 26 00
" 1st Pres. Ch., add, Snyder, Renick, McCoy $10 ea.; Waddle, Fullerton, Mrs. Smith $5 ea.; C. F. Defew $3, Anderson, Franklin, Wilson, Mrs. Waddle $2 ea.; Swift, Cutler, McClean, Spetnagle, Franklin, Warner, Brown, Carlisle, Seave, Alston, Reed, Brenneman, Carlisle, Mrs. Dunn, Mead, McClure, Skeder, Lembeck, Butts, Huffman, Miss McClean $1 ea., which constitutes Charles F. Depew and John M. Snyder, L. M's 77 00
" 1st U. Pres. Ch. M. A. Bartlett $5, Mrs. Ross $3, Mr. Ferguson 30c, Collection $12 02 .... 20 32
" Walnut-st. Meth. Epis. Ch. ... 14 65
North Fork, Pres. Ch. T. Steele & Son 11 00
Yellow Springs. Pres. Ch., balance to constitute Rev. Jas. S. McCoy L. M 14 86
Clifton. 1st Pres. Ch., Wm. D. Johnston and J. B. Hutchinson L. M's 56 00
" 1st U. Pres. Ch., to constitute in part L. M., Jas. F. Stewart. 20 96

904 43

Total, $14,678 85

☞ Other contributions now omitted will be published in the next number.

THE CHRISTIAN WORLD.

Vol. XX. JULY, 1869. No. 7.

Liberty to Worship God.

SENOR CASTELLAR'S ADDRESS BEFORE THE SPANISH CORTES.

It being understood that Rev. Father MANTEROLA, Cannon of Vittoria, and one of the most learned and eloquent members of the Spanish clergy, would address the Cortes to-day against the project of the Constitution, the tribunes were filled, long before the hour at which the Chamber usually meets, with crowds of eager auditors. The reverend Deputy is a spare, ascetic-looking man, very measured and deliberate in his gestures, and on rising to speak he quitted the place where he usually sits and took up his position in the vacant space which serves as a passage-way between the benches, so as to be as free and unencumbered as possible in his movements. Attired in the loose sutan which the clergy are in the habit of wearing on all occasions here, and which, in the energy of his action, kept continually falling from his shoulders, he would have formed a fine subject for an historical picture in which the interest is concentrated on a single figure. Great anticipations had been formed of his speech by the new Catholic Party, and to a certain extent he did not disappoint them. Although characterized by more of the pulpit than the Parliamentary style of oratory, it was yet an able and eloquent harangue, and at its close the reactionists fancied that it had greatly strengthened their position. The result, however, proved to be quite the reverse, as the speech led to one of the most crushing rejoinders ever made in a Parliamentary assembly. But I must not anticipate.

The reverend Deputy commenced by stating that he considered Spain to be on the brink of chaos, and the project of the Constitution was the mouth of the abyss. He was profoundly grieved at the attacks made on the Catholic Church in that Chamber. It was his duty to defend it, for to the Church belonged his life and his energies. Replying to the

reproach addressed to it by M. CASTELAR of having expelled the Jews, he denied that religious intolerance had had so great an influence in retarding the development of the public wealth as that gentleman had asserted. And, surprising to say, the Jews, who were formerly so learned and talented, attracted very little attention at present by their acquirements in the arts and sciences, for they now scarcely did anything more than make Turkish slippers. [Cries of "oh!" "oh!" and derisive laughter.] Could these be the descendants of the men who had raised the magnificent temple of Jerusalem? LUTHER had anathematized the Jews, but the Catholic Church had never molested them. They were persecuted by the civil power, and not by the Church; and the proof was that they fled to Rome, where they were treated with clemency.—He could understand intolerance in the Catholic Church, because it represented authority which was bound to repress disorder and license: but intolerance was absurd and ridiculous in the Protestant Church, which proclaimed and preached the doctrine of free examination. Entering more fully into a discussion of the text of the Constitution, he declared himself a passionate partisan of all national liberties, but a true Catholic could not admit the absolute liberty of thought. Referring to article 20, which says, "The Spanish nation binds itself to maintain the worship and the ministers of the Catholic religion," he considered that this declaration was couched in very cold terms for a people so ardently Catholic as the Spanish nation. Instead of saying the nation "binds itself," it should state that the nation "is bound;" because, having seized the property of the clergy, this obligation was sanctioned by the Concordat. But if this first phrase satisfied him but little, that which followed satisfied him still less. It ran thus: "The public or private exercise of every other form of worship is guaranteed to every foreigner residing in Spain, without any other limit than the universal rules of morality and right. If any Spaniards should profess another religion than the Catholic, all the dispositions of the foregoing paragraph will be applicable to them." He believed that if this clause was adopted, religions of every kind would introduce themselves in Spain, bringing with them their sacrifices of human blood and their practices of polygamy. He wanted those who spoke so often of the United States, and who were in the habit of citing it as an example in their numerous speeches, to tell him, with the good faith which usually characterized them, if they had ever stopped to examine the real cause of the greatness of the American people. It was a great error to attribute it to freedom of worship. It was due to what came after, but which was not the effect of that religious liberty. The United States prospered from its juvenile ardor, and it counted among its population a respectable number of Catholics. Did they know what the emigrants to that country had amounted to since 1825? About 1,500,000 souls. Did they know in

what class there was the largest number of conversions? Among the officers of the army, who recognized in the clergy the representatives of Christ and the envoys of God. If Spain cast herself into the arms of "free worship," abandoned by God, she would utterly perish, her name would disappear from the list of civilized nations, and she would fall into a deep grave, over which might be written this epitaph: "Here lies an apostate who renounced eternal for temporal riches, and who has passed away from the latter after having lost the former." [Laughter, and partial cheers.]

Senor Castelar then claimed permission to correct some of the statements made by the reverend Deputy, and having obtained it, proceeded to address the Chamber as follows:

"Senores Diputados: Immense is the misfortune for me, but greater for the Cortes, to find myself forced, by the duties of my position and by duties of courtesy, to occupy almost every afternoon, against my will, the attention of this Chamber. I hope the Cortes will pardon me, and not attribute such long and continuous discourses to my intemperance of speech! I solemnly promise not to speak again for some time, and especially in the debate on the totality of the Constitution! The illustrious Senor Rios Rosas said, with the authority which his speech, talent, eloquence and character give him, that he doubted if he had any right to give me counsel. Not only has he the right, but he has the duty to counsel a beginner, to counsel a youth. When Senor Rios Rosas counseled me that I should not treat the Church with such acerbity, a great doubt filled my soul. I doubted if I had been just. I doubted if I had been prudent. But then I attacked no belief; I attacked no worship. I only said that the Church, organized as a power of the State, could not fail to bring about grand perturbations, for in its anxiety to subject the civil authority to its criterion of absolute and heavenly-revealed authority, it would constantly menace all rights. Gentlemen, if I had any doubts, if I had any remorse, they have vanished before the words of Senor Manterola. The reverend Deputy, with the authority which his knowledge, his virtues, his high representation in the Church, his higher representation in this Chamber give him, has revealed to us what is the criterion of the clergy upon modern rights, upon the national sovereignty, upon religious toleration, and upon the future of the nation. If I had not found all I said, if I had not seen that they reprove our conscience, that they reprove civil rights, and that they reprove our policy, I confess that in my first speech I should have deceived myself, and with all my heart I would have repented. But Senor Manterola has employed all this afternoon in affirming and confirming my words. He has said to us that he combats the national sovereignty, for he does not find in it the formula of the sovereignty of the Church. Have we not seen that after so many cataclysms, after the conclusion of the reli-

gious wars, after the advent of so many laical States, after so many Concordats, in which the Church has had to accept the civil existence of many religions, even though she agreed to them, she has not been able to lose her ancient criterion—the criterion of Gregory VII. and Innocent III.—but still believes that all civil powers are a usurpation of her sovereign power!

Gentlemen, none more than I have applauded the presence of Senor Manterola in this place, the presence of the illustrious Bishop of Jaen, and the presence of the illustrious Cardinal of Santiago! I believe that this Chamber would not be the genuine expression of the country if there had not come to it those who guard the sacred deposit of our ancient belief, and who direct the morals of our families. I look on them with much respect, and with great veneration for their talents, their age, and the exalted ministry they represent. Consecrated from an early age to the worship of abstract and pure ideas, in the midst of a society delivered in reality very much to the worship of materialism, very attached to the bank-note, in that species of indifferentism in which the spirit has fallen, my idea admits that there must be something of the infinite, something of the divine. But, gentlemen, I say more. I make a greater concession to the gentlemen who sit on these benches, (nods of approval from the Bishops.) I make a concession which I ought to make, for it is true. When liberty comes the material bonds are loosened; when the material bonds are loosened the moral bonds are tightened! Thus it is necessary for a society to live freely; it is absolutely indispensable that it should have grand moral bonds, grand bonds of ideas, rights and duties—duties imposed not by civil authority nor by armies, but by its own reason and by its own conscience! For this, gentlemen, I have not seen when I have been to *enslaved* peoples, I have never seen the festival of Sunday kept! I have never seen it kept in Spain! I have never seen it kept in France! The Sabbath among an enslaved people is a saturnalia. On the other hand, I have seen the Sunday celebrated with an extraordinary severity, with a severity of customs which astonishes, among the only two *free* peoples which I have visited in my extensive peregrinations throughout Europe—in Switzerland and in England. And how is this? I know how it is. It is because there are bonds of custom and intelligence which do not exist where religion is imposed by force, by means of artificial and mechanical laws, upon the will and the conscience! So it is that a Russian Prince once remarked to me in Geneva, that they had more liberty in St. Petersburg than in New-York; and on my asking him how, he answered, "For a very simple reason. I am very fond of music, and in St. Petersburg I can play my violin on Sundays, while I cannot do it in New-York!" The separation of the Church from the State, like freedom of worship and religious liberty, engenders this grand principle—the voluntary acceptation of

religion, or of metaphysics, or of the morality each individual has in his conscience. Senor Monterola knows what St. Paul says: "*Nihil tam voluntarium quam religio.*" There is nothing so voluntary as religion. The great Tertulius, in his letter to Escalapius, also said, "*Non est religionis cogere religioneus.*" It does not belong to religion to oblige itself and to coerce its exercise upon any one by force! And what has Senor Manterola been asking all this afternoon? What has he, during the whole of his long speech, been requiring from the gentlemen of the Committee? He has been asking and requiring that he could not be a Spaniard, he could have no title to the name, he could not exercise civil rights, he could not aspire to the high political magistracies of the country, who did not carry impressed by force upon his flesh the mark of a religion forcibly imposed, not a religion accepted by reason and conscience! Consequently, Senor Manterola, in all his speech, has done nothing more than ask what the ancient Pagans asked, who did not comprehend and never could comprehend this grand idea of the separation of Church and State. What these ancient Pagans asked was that the King should be at the same time the Pope, or what is the same thing, that the Pontiff should, at the same time, be in some part and some measure King of Spain. The doctrine of the protection of the Church by the State should conclude forever. The State has no religion; it cannot have any: it ought not to have any. The State cannot confess; the State cannot commune; the State cannot die! I could wish that Senor Manterola would have the goodness to tell me in what part of the Valley of Jehoshaphat the soul of the State called Spain will be found on the "day of judgment!" One day a great German poet was traveling toward the pole. It was one of those immense polar nights in which the rose-colored auroras reflected themselves upon the snow and ice. The spectacle was magnificent—was immense. He had at his side a missionary. Suddenly a whale moved, and the missionary said, "Look! Before this grand and extraordinary spectacle even the whale is moved and praises God!" Soon after a naturalist joined them, and the German said, "You naturalists suppress the divine action in your science; but here this missionary has said to me that when this grand spectacle is offered to view by nature, even the whale moves and praises God!" The naturalist answered the German poet, "It is not so. It is because there are certain blue hairs which enter into the body of the whale, and on fixing themselves on certain points of the nervous system, trouble him and oblige him to move, for this animal so great, and which contains so many tuns of oil, has not one single atom of religious feeling!" Very well, exactly the same can one say of the State! This animal so great, has not one atom of religious feeling! And if not, in the name of whom did Senor Manterola, at the end of his speech, condemn the grand errors and excesses, cause

at the same time of their perdition, which in the matter of religion the French Revolutionists committed? Senor Manterola must not believe that we are here to defend the errors of our friends; as we do not believe ourselves sinless, nor depositaries of the truth; as we do not believe we have the eternal rules of morality and of sight; when our friends make mistakes we condemn their mistakes, when those who have preceded us in the defence of the republican idea err, we say they have erred, for we have not had the spirit of humanity mortgaged to us for nineteen centuries! Gentlemen, Barnave, who understood better than others of his contemporaries of the French Revolution, said, "I ask in the name of liberty, I ask in the name of conscience that the edict of the King's, which expelled the Jesuits, may be revoked." The Chamber did not wish to accede to it, but it might have been, if not a more prudent measure, at any rate a wiser and more progressive one than the measure requiring from the clergy the civil oaths which brought such complications and so many misfortunes upon the French Revolution. In the name of the principle Senor Manterola has sustained this afternoon, that the State can and ought to impose a religion on its subjects, Henry VIII., of England, could in one day change the Catholic religion for the Protestant! So, also, Theodosius, by a species of *coup d'etat* similar to that of the 18th Brumaire, could change in the Roman Senate the Pagan religion for the Catholic religion! So also, later, the French Convention had the weakness to accept for a moment the worship of the Goddess of Reason! So also, later still, Robespierre proclaimed the dogma of the Supreme Being, saying that all ought to believe in God to be French citizens—an error such that it soon led to the restoration of the Church and the Monarchy! Bonaparte believed in Theodorus, that Emperor who by a *coup d'etat* imposed Christianity on the Roman Senate as the exclusive religion, and hesitated whether he should restore in France the ancient Catholicism or impose the new Protestantism! He decided at last for Catholicism only, for it was essentially authoritative, and obliged men to bend the knee in the dust, and to have for gods the old Pope and the new Charlemagne! Nevertheless, when we study France we see that Catholicism was restored in the churches, but not in the consciences! Error, grave error! to ask in the name of a moral idea, of a religious idea, as Senor Manterola has this afternoon, asks of the Chamber its coercive force, its material aid from the State. It is a great retrocession in religion. We should believe or not believe in the religion of the State. If we believe it, the support of the State is completely useless, for the voice of our own conscience is sufficient to secure our religious precepts, and to form our moral life. If we do not believe it, the protection of the State is completely injurious, for it obliges us to be hypocritical, to lie with the lips the precepts of a worship which does not

live in our hearts, and as religion is not only a social relation but a relation of the man in all his being with God, he can deceive himself and his fellow-men with the religion imposed by the State—he can deceive society, but he never can deceive God—God, who penetrates even to the depth of the will and the conscience. Gentlemen, there are two ideas which have never been realized in history—the idea of one nation for all and the idea of one religion for all. I have admired much the assurances with which Senor Manterola affirms that Catholicism progresses in England, in the United States, and in the East. The progress, not religious but social, which Catholicism has made, not in the consciences but the laws you owe to this Liberal Party, whom you persecute every day with your reprobation and your anathemas—those Protestants condemned by you, those Liberals cursed by you, proclaim as a right that the Irish rustic and the Catholic peasant should not have to pay from his pocket the English Church, in which his conscience does not believe. In the United States there are 37,000,000 of inhabitants, and only 4,000,000 of them are Catholics. And these are so, not by the propagandism of the Church, but by the political annexation of Louisiana, Texas and California, whose inhabitants are of Catholic origin, to the great American Republic. In his illusions—respectable priestly illusions—Senor Manterola believes that Catholicism is extending itself over the East. Gentlemen, make with me this sensible reflection—one nation for all has not been possible. Alexander tried it, Cæsar tried it, Charles V. tried it, Napoleon tried it, and it has not been possible. The idea of variety has conquered the conquerors. Very well, gentlemen, neither has the idea of one single religion been possible, though illustrious Pontiffs have tried it. The variety of consciences has defeated the Pontiffs as the variety of nations has defeated the conquerors. There are four fundamental races in Europe—the Latin, the German, the Greek, and the Sclavonian. The Latin race reflects its socialistic character, its love of unity, its tendency to discipline and organization, its universal subjection, in Catholicism. The German race reflects its individualism, its love of personal independence, in Protestantism. In the Greek race we note even what was notable in the ancient times—those ancient times in which Christianity had not penetrated into the conscience. We note even to-day, even now in its Christian church, the predominance of the metaphysical idea over the moral. And the Sclavonian race, which I believe is destined to a great innovation in the Eastern world, adores, like the ancient Asiatic empires and the ancient Rome, a species of armed Messianism, which we might in two words describe as an *autocratic religion*. Consequently we cannot force upon peoples, nor upon individuals, the false and utopian idea of religious unity! And in the East!—I will bring to-morrow to Senor Manterola, who will permit me to recognize him as a brother in humanity, after combatting him as an

enemy in politics—I will bring him documents to prove by the investigations of a learned Asiatic Society what I am going to say. In the East there are, as yet, as in the ancient times, two fundamental races—the Indo-European and the Semitical. The Indo-European is the progressive race, the civil race, the race which has created the ancient Greece and the modern Germany. The Semitical is the religious race—the race which has given its truly moral conscience to humanity! Moses, Christ, Mohammed—all Semites, embraced the religious sphere of the modern world completely in their different manifestations. There are Semitical and there are Indo-European Christians in the East.—Very well—both have carried to their Christianity their physiology and their historical character. What is the character of the Indo-Europeans? The idea of particularism over the idea of unity! What is the Semitical character? The reverse—the idea of unity over the idea of particularism! For this the Semites—the Jews and Arabs, those children of the desert, adore only one God! And so the Christian Semites adore the first person of the Trinity, and scarcely notice the second and the third, while the Christian Indo-Europeans adore the Virgin and the Saints, and scarcely notice God! Your unity of religion is an impossibility, for no metaphysical principle can destroy the eternal variety of nature!

Descending now from the general to the particular principles of the speech of Senor Manterola—he asked me in what time the Church had badly treated the Jews? He asked me this, invoking, too, the little which most honors my life, that of Professor of History in the Central University! Very well. I have here some of the records of history, and in them I find the writings of the foundation of the Monastery of San Cosme and San Damian, in 978. Do you know how they inventoried the goods of the monks? The inventory is in this order: "Fifty yaguas (mares); thirty Moros (Moors, male); twenty Moras (Moors, female.)" So that for those priests of liberty, equality and fraternity, their servants and slaves were reckoned with their beasts of burden! The same, exactly the same, as the ancient Greeks and Romans! (Loud applause.) It is vulgarly said that our Spain is an intolerant country—a country that has ever preserved religious enmity. I deny it, absolutely deny it! Have there been, for example, in the world such illustrious times as those of Ferdinand III. the Holy, and of Alonzo X. the Wise? The one conquered Seville, the other Murcia! Let us glory in those great examples, and say that for Spain we must write with Mme. De Stael: "The ancient here is liberty—the modern is despotism!" In the Neo-Catholic school, they have the boldness to make of religion what the ancient Romans said, "*Religio id est metus.*" And to these Neo-Catholics we might apply those words of the Bible: "*Cognovit bos possessorum suum et asinus præsepe domini sui, et Israel non cognovit et*

populus meus non intellexit." The ox knoweth its owner's and the ass its master's crib, but the Neo-Catholic party knoweth not its Lord! Religious intolerance commenced in the middle of the fourteenth century, and in all the fifteenth. Then it was that San Vicente Ferrer preached that sermon which produced that terrible massacre of the Jews! Senor Manterola said he condemned all religious persecutions! Then His Reverence ought to condemn lively and energetically many pages in the history of the Church! "We did not kill the persecuted ones," said Senor Manterola, "the civil power killed them!" Mirthful defence! As if the assassin should say it was not he who killed his victim—it was his dagger! The Inquisition, gentlemen, the Inquisition was the dagger of the Church. The truth of the persecutions may be known by opening any page of ecclesiastical history. Does Senor Manterola wish me to cite the Encyclica in which Innocent III. condemned the Jews to eternal slavery? Does he wish me to bring the letter in which the holy Pius V. charged Philip II. to seek an assassin to kill Elizabeth of England? Senor Manterola said I had not been in Rome. But I have. I have visited its ruins. I have contemplated its 300 domes. I have witnessed the ceremonies of the Holy Week. I have admired the gigantic sybils of Michael Angelo, which appear to launch eternal maledictions. I have seen the sun penetrate into the Basilica of St. Peter's. I have sought in those ashes an atom of religious faith. I have only found deceit and doubt! Yes, I have been in Rome, and I have seen in the Royal Sala, painted by Bossari, a fresco of the emissaries of the King of France sending to the Pope the head of Coligny! I have seen an apotheosis of the ecclesiastical executioners, the assassins of St. Bartholomew! Senor Manterola has asked what I have to say of the Church when she has created great universities? I am just. The Church was once the centre of unity and the ideal of life, for it was the only intellectual element in the chaos of barbarism. Then were born the universities, under the favor of the Church. But compare the universities of the sixteenth and seventeenth centuries with the most illustrious of ours—Salamanca for example. What illustrious foreign universities has Senor Manterola cited? We have retrograded, not because we are inferior in intelligence and in talent to the Germans or the English, but because they acquired before us the great moral treasure of liberty of thought; because they have not remained, as we did so long, without light in the conscience, buried in the depths of the Inquisition! After all, as there is something in the life we cannot hide, Senor Manterola, always eloquent, has been most eloquent when he spoke of the republican institutions of the Basque Provinces, which are his country. He moved me as he moved the Chamber when he spoke of the tree of Guernica! We saluted it as Rosseau did from Geneva. He spoke of the inviolability and the sacredness of the home. We ask the same—the invio-

lability of the homes wherein our God dwells, the inviolability of the human conscience. For this we reprove the expulsions of the Moors and Jews in our history. But Senor Manterola consoled himself by saying that the Jews only knew how to make slippers, and asked me to cite what illustrious names this race presented after their expulsion. Copinosa, the first of modern philosophers! We may dissent from his ideas, but we cannot deny his genius. Without our Inquisition, he might have been born here. Illustrious men indeed of modern times belong to the race of the Jews, and of Spanish extraction. Disraeli, my political enemy, the Tory, Conservative, Reactionary (if you wish), but he is a great novelist, a great orator, a great *litterateur*, a great statesman, the chief of the aristocracy of Britain. He is a glory which, but for our intolerance, might have belonged to us. Daniel Manin, too, of Italy, I might name. He was a descendant of Jews, and of Spanish Jews too.

The honorable Deputy here enlarged on the history and political principles of Daniel Manin, whom he thought a greater man than any other Italian, including even Garibaldi, and then resumed as follows :

Gentlemen, Senor Manterola said he would renounce all his beliefs, all his ideas, if the Jews returned again to join together and rebuild the temple in Jerusalem! But, what! Does Senor Manterola believe the terrible dogma that the children are responsible for the sins of their fathers? Does Senor Manterola believe that the Jews of to-day are the same as those who crucified Christ? I do not believe it. I am more of a Christian than to do so. Great is God in Sinai! The thunder precedes Him. The lightning accompanies Him. The light envelopes Him. The earth trembles. The mountains are torn in pieces. But there is a God greater and grander! Not the majestic God of Sinai, but the humble God of Calvary. The God nailed to a cross, wounded, transfixed, crowned with thorns, gall on his lips, and yet saying, "Father, forgive them ; forgive my murderers, forgive my persecutors, for they know not what they do." Great is the religion of Power, but greater is the religion of Love. Great is the religion of implacable Justice, but greater is the religion of pardoning Mercy. And I, in the name of *that* religion—I, in the name of the Gospel—come here to ask that you will inscribe on the front of your fundamental code, "Religious liberty!"—that is to say, "Liberty, fraternity and equality among all mankind!"

It is impossible to describe the effect of this peroration, and the scene which occurred as the gifted orator sat down. The applause was immense, electrical, and repeated again and again. As he flung himself, almost exhausted, into his seat, he was instantly surrounded by dozens of his Republican friends, some grasping his hands, others embracing him, and others even kissing him. Tears were seen running

down many a cheek, not only among the Deputies, but in the diplomatic and press tribunes above. Impelled as it were by one common impulse, the members of the majority, including Figuerola and others of the Ministry, left their seats, and rushing over to Castelar, were quite as demonstrative in their approval as the Republicans. They in their turn shook his hands, embraced him, kissed him. The excitement even extended itself to the President of the Chamber, Rivero. Hastily ringing his bell, he declared the session over, and the next moment descending from his tribune, I saw him embrace Senor Castelar, and kiss him on both cheeks.

The speech has been the universal topic of conversation ever since. In the streets, in the clubs, and in the press, it has been justly lauded as the death-blow to religious intolerance and to the power of the clergy in Spain. Even the newspapers, which may be said to be the most anti-republican, and which have hitherto always adversely criticised the speeches and ideas of Castelar, are full of commendation of this last effort, and boast of him as a "national glory."

Convent Life.

THIS is no heaven!
And yet they told me that all heaven was here,
This life the foretaste of a life more dear;
That all beyond this convent-cell
Was but a fairer hell;
That all was ecstacy and song within,
That all without was tempest, gloom and sin.
Ah me! it is not so—
This is no heaven, I know!

This is not rest!
And yet they told me that all rest was here;
Within these walls the medicine and the cheer
For broken hearts; that all without
Was trembling, weariness and doubt;
This the sure ark which floats above the wave,
Strong in life's flood to shelter and to save;
This the still mountain-lake,
Which winds can never shake.
Ah me! it is not so—
This is not rest, I know!

This is not home!
And yet for this I left my girlhood's bower,
Shook the fresh dew from April's budding flower,
Cut off my golden hair,
Forsook the dear and fair,
And fled, as from a serpent's eyes,
Home and its holiest charities;
Instead of all things beautiful,
Took this decaying skull,
Hour after hour to feed my eye,
As if foul gaze like this could purify;
Broke the sweet ties that God had given,
And sought to win His heaven
By leaving home-work all undone.
The home-race all unrun,
The fair home-garden all untill'd,
The home-affections all unfilled;
As if these common rounds of work and love
Were drags to one whose spirit soared above
Life's tame and easy circle, and who fain
Would earn her crown by self-sought toil and pain.
Led captive by a mystic power,
Dazzled by visions in the moody hour,
When, sick of earth, and self, and vanity,
I longed to be alone or die;
Mocked by my own self-brooding heart,
And plied with every wile and art,
That could seduce a young and yearning soul
To start for some mysterious goal,
And seek, in cell or savage waste,
The cure of blighted hope and love misplaced.

* * * * * *

Yet, 'tis not the hard bed, nor the lattice small,
Nor the dull damp of this cold convent-wall;
'Tis not the frost on these thick prison-bars,
Nor the keen shiver of these wintry stars;
Not this coarse raiment, nor this coarser food,
Nor bloodless lips of withering womanhood;
'Tis not all these that make me sigh and fret,
'Tis something deeper yet—
The unutterable void within,
The dark fierce warfare with this heart of sin,
The inner bondage, fever, storm, and woe,
The hopeless conflict with my hellish foe,
'Gainst whom the grated lattice is no shield,
To whom this cell is victory's chosen field.

* * * * *

Here is no balm
For stricken hearts; no calm
For fevered souls; no cure
For minds diseased; the impure
Becomes impurer in this stagnant air;
My cell becomes my tempter and my snare,
And vainer dreams than e'er I dreamt before,
Crowd in at its low door.
And I have fled, my God, from Thee,
From Thy glad love and liberty;
And left the road where blessings fall like light,
For self-made by-paths shaded o'er with night!
O lead me back, my God,
To the forsaken road,
Life's common beat, that there,
Even in the midst of toil and care,
I may find Thee,
And in Thy love be free!

H. Bonar, D.D.

The Church and Public Education.

[Upon Christian people, and ministers especially, we press these wisely warning words, communicated by the Rev. G. F. Wiswell, D. D., of Philadelphia, to the "American Presbyterian."]

"The hope of the republic is the education of the people." This sounds well in a stump speech or a fourth of July oration. But is it all sound? or do we, the American people, believe it is true? We have been used to talk about the general intelligence of our country. The education of what we are pleased to call "the masses" has been a theme of gratulation. But it is questionable whether we see clearly how radical and significant is this matter of public or popular education. We have been quite too willing to trust to systems and public authorities for the training of the children, without respect to the character or quality of it. The perpetuity and progress of a government, like ours, depend, in a great measure, on a *Protestant* education. Rome has always been, and now more than ever is, the foe to liberty, and hence to popular education. Says Michelet, "Rome loves liberty so much, that in a holy zeal for it, they want to begin by stifling it in the highest places of instruction"! There can be no question, that in every country where Romanism is dominant, the millions are grossly ignorant, and liberty is but a name. And Protestant Christians ought, by this time, to understand, that if civilization and education of the higher type are to prevail in this or any other land, it must be under the influence of Protestant Christianity—the religion of the Christian Church. The early settlers of this country understood this, and they laid the foundations broad and deep for the religious culture and Christian education of the people. But in the rush and hurry, the strife for place, and the insatiate greed of gain in these later times, the Christian Church is in danger of forgetting the important part she is to act.

The American Protestant idea of the Church is, not that the State is to patronize and take care of it, but that the Church is to minister to the welfare of the State. Christian people are to study the highest interests of the nation, and with the most generous views of public justice, they are to secure the greatest good of the greatest number. There is nothing selfish, clannish nor covert in the religion of the Gospel. "This thing was not done in a corner." Government that is worthy of the name, has no reason to fear it. The State can trust it. The Protestant Church has always been the friend of intelligence, law and free government.

And never, in the history of our country, has there been so wide a field nor so loud a call for us to popularize education as now. Are our people fully awake to this fact? Millions have been brought to our doors in a day, and demand of us the means of popular instruction and

Christian training. We are not so much in danger of neglecting the colleges and higher institutions of learning, as we are of forgetting the vast work of *primary* education. Here the thousands, yea millions, get their first—their only principles of instruction.

They pass from the public school to the work-shop, the counting-house, and the various avocations of active life. Are our Christian people, our churches, watchful of the progress of this mighty power operative daily in our public schools? How few of our ministers and educated members of our churches have any practical interest in the free schools of our cities and populous towns! How rarely do we hear anything of this subject from the pulpit! How few of our people are ever interested enough to visit these numerous stately buildings, dedicated to the work of educating the future generations! How, too frequently, is this whole business left by default to fall into the hands of ignorant and scheming politicians! There are, in this single city, over one hundred and fifty thousand children, between the ages of six and eighteen years, attending the public schools, while the whole number in private and denominational schools is less than twenty-five thousand! Is it difficult to see where the voting power of the city, and so of the nation, is being educated? And who, if not the Christian Church, holding the free and generous principles of a Protestant Christianity, should be interested in this vital matter of primary popular education? Is it not high time to awake out of our long sleep? While the Jesuitical ingenuity of papacy is intent upon gaining possession of every element of power in popular instruction, is it not a fatal mistake that we neglect our Christian commission to educate the multitude in the direction of the Gospel and free republican government? It is not long since, by the wise forecast and prompt action of one of our own ministers in a neighboring city, the machinations of papist priests to get possession of the school funds were defeated. Let every Christian minister show a like wisdom. And let the Church see to it, that the cause of education have a full share of her interest. Visit the schools; stand fast by those who have the immediate management of them. Watch every movement that has to do with the system. Encourage the most liberal policy of popular instruction, and in this way will the Protestant Church make itself felt for good throughout the nation.

Excellent service has been done by "Harpers' Weekly" for Protestantism, in the recent discussions upon convent life in England. By skillfully designed and finely executed engravings, the contrast between the ideal and the real life of the nunnery, and between its unnatural loneliness and the beauty of domestic life has been effectively set forth. We rejoice that the popular illustrated press is put to such good uses.

The Catholic School Question.

BY JESSE T. PECK, D. D.

In the *Albany Evening Journal* of April 17, 1869, appeared an article signed by a Committee of *forty-two* Pastors and laymen, from which we take the following extracts :

The undersigned, a Committee of Christian ministers and laymen residing at the capital of the State of New-York, deem it their imperative duty to call the attention of their fellow citizens to the persistent efforts of Roman Catholics to compel the people to support their sectarian schools.

Senate bill No. 235, entitled "An Act in relation to Schools," introduced on unanimous consent by Mr. Tweed, of New-York, March 19, 1869, was read twice and referred to the "Committee on Charitable and Religious Societies," reported favorably from said Committee, and advanced in Committee of the Whole.

The first section of this bill reads as follows : "Whenever there shall be or has been established and maintained, in any city of this State, any free school or schools in which not less than two hundred children have been or are taught and educated gratuitously, it shall be the duty of such city, or of the Board of Supervisors of the county of which such city is a whole or a part, to make provision from year to year for the expenses of such school or schools."

Section 2 provides a method of ascertaining "the average number of pupils," which it leaves entirely to "the manager, head, or superintendent of any school mentioned in the preceding section."

Section 3 makes it the duty of the Supervisors to "include, levy, and collect from and upon the taxable property of the city in which such school or schools may have been maintained the sum of eight dollars for each pupil, according to the average attendance, as appears by such report or reports." There must, therefore, be two hundred on the general list, but the sum of eight dollars each must be collected whether the average be more or less.

Section 4 makes it the duty of "the Chamberlain, County Treasurer, or other officers who may have charge of, or with whom may be deposited such tax, to pay over the amount of it to the manager, head, or superintendent who may have charge under the report mentioned in the second section of this Act, or to his order, or the order of his successors."

Section 5 provides that a Committee *may* examine the school once a year and report thereon. This, however, is optional with the Common Council, and of course the exhibition made to such Committee would be entirely at the discretion of the Principal.

Section 6 orders that "this Act shall take effect immediately."

As soon as this bill was published, distinguished gentlemen in Albany united in a call for a meeting and the adoption of an appeal to the people. We objected with arguments that the bill was "destructive of our public school system," that "it would create a privileged class," and "impose odious and unjust taxation upon those who deem such schools anti-American." We brought forward facts and figures from Nov. 19, 1813, and forward, which showed the persistent purpose and efforts of Romanists to effect this ruinous revolution, and closed in the following words :

We cannot feel that we have done our whole duty without announcing to our fellow citizens of the State and the Nation that, in our most solemn judgment, the cause of civil and religious liberty is in imminent danger. We sound the alarm from the capital at which the elements of the conflict gather, and not in in any sense as political partisans, but as free citizens and vigilant sentinels ; we say to you without reservation that, in our humble judgment, no true man ought, from this time forward, to vote for any man as a representative of freemen without the firmest assurance that he will on no account, or under any circumstances, give his vote to support by taxation, or from the common funds of the people, institutions which tend to destroy the equality of citizens or churches before the law.

This appeal was violently attacked from the "Episcopal residence" by "P. Ludden, Chancellor and Secretary." Soon after our Committee replied, reviewing the whole case, and showing its political and moral iniquity.

Father Ludden replied more carefully. In the meantime the bill we attacked was abandoned, and the odious measure which you have so ably exposed was passed by the politicians, who begged us to keep still, as there was no danger. Our answer was prepared as follows :

THE SCHOOL BILL.

The following results appear to have been reached by the notice we gave to the public of the character and aims of the "School Bill," and the attempts by a dignified ecclesiastic of the Roman Catholic Church to define it.

1. The purpose to *compel* the people to pay $8 each pupil annually for the education of future American citizens in Roman Catholic ideas of religion and liberty, is now beyond all question.

2. The number which we were to be compelled thus to educate is just now, according to competent authority, 60,000, which would demand a tax of $48,000 annually. But many of our large towns are to become cities, which, with the rapid increase of children, would soon make this addition to the public burdens for the support of Roman Catholicism absolutely enormous.

3. The bill is artfully drawn, so as to appear to be as much in the interests of those denominations and citizens generally who reject and abhor this anti-American movement as in those of the Roman Catholics. As it is now, however, shown to be *entirely their bill*, promptly repudiated by all except those of Romanist faith or tendencies, the movement is stripped of its guise and fully understood as purely sectarian.

4. It is now claimed as a right, and as good logic, that, inasmuch as government collects taxes from all alike for the support of a common interest—an indispensable citizens' education—the people should pay a very heavy extra tax for the education of future citizens in Roman Catholicism. The people of this faith claim exemption from the ordinary educational burdens of citizenship and large sums of money as a "privileged class."

5. The most strenuous opposition to our noble common school system is now, under pressure of argument, openly avowed, so that American citizens need not be further deceived in regard to this matter.

6. This tax bill is only the introduction to what is intended. It by no means asks enough to satisfy this sectarian demand. The scheme is vastly larger, and, defeated now, the attempt to coerce the American people to bear this burden is to be renewed, as we notified them at the beginning. We call particular attention to this sentence in Chancellor Ludden's last article: "If these (the 'people and their representatives') do not see the justice of our claims, they certainly will see it before we relax our persistent efforts for justice and equality before the law, and the free religious education of Catholics according to the conscientious convictions of Catholics." Let the people observe especially the words "persistent efforts" and "the free religious education of Catholics according to the conscientious convictions of Catholics."

This, then, is the war which we are compelled to accept in defense of our free institutions. We frankly charged these purposes, as revealed in the bill and history of the movement, upon Roman Catholics. We had no difficulty in proving them, and we did believe that if carried and spiritedly pushed the leaders of Romanism would substantially avow them. So they have, by the pen of Chancellor Ludden, from the Episcopal residence. We accept the conflict. Our opponents will henceforth act with less reservation, and we have nothing to conceal. All preliminaries aside, the question now fairly is, Shall the American people be taxed by law for "the free religious education of Catholics according to the conscientious convictions of Catholics?" We say NO. Secretary Ludden says YES. The American people will, we trust, confront this daring, persistent assault upon civil and religious liberty firmly and to the last. We have no desire to delay the crisis. We know it is coming, and are entirely willing to meet it, trusting in God and the right for the final vindication of American freedom.—*Ch. Advocate.*

As a Protestant, every mature man, the very humblest and poorest, has the same dignified right over his own opinions and profession of faith that he has over his own hearth. But his hearth can rarely be abused; whereas his religious system, being a vast kingdom, opening by immeasurable gates upon worlds of light and worlds of darkness, now brings him within a new amenability—called upon to answer new impeachments, and to seek for new assistances. Formerly another was answerable for his belief; if that were wrong, it was no fault of his. Now he has new rights, but these have burdened him with new obligations. Now he is crowned with the glory and the palms of an intellectual creature, but he is alarmed by the certainty of corresponding struggles. Protestantism it is that has created him into this child and heir of liberty: Protestantism it is that has invested him with these unbounded privileges of private judgment, giving him in one moment the sublime powers of a Pope within one solitary conscience; but Protestantism it is that has introduced him to the most dreadful of responsibilities.—*De Quincey.*

MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Chili.

[From a recent statement of Christian effort in Chili, we take the following items :]

Mr. Gilbert speaks of a native as having been examined for admission to the Church. "Less than a year ago, he entered our prayer-meeting for the first time. At its close, he shook hands warmly with each one, and said, 'This has been my happiest hour for years.' He purchased a Bible—became a regular attendant on the Bible-class and preaching, notwithstanding the opposition of his family—took part in the discussions, showing a clear perception of the truth, and ability to express it. On several occasions, entering his office, Mr. Merwin found him studying the Bible, or explaining it to friends, some of whom upbraided him for having left the true faith. His wife had opposed him, but in a few months became interested, read God's Word herself, gave up Mariolatry, and such other errors as she saw were contrary to the Bible. She likewise has since applied for admission to the Church. His sister, who had been one of the sufferers in the burning Church, and just escaped with her life, has accompanied him to our meetings. She too has procured a copy of the Scriptures, which she reads constantly, and now says that she rejects whatever is opposed to them, although at one time she wept at the thought of her brother's apostacy."

From *Talca*, Mr. Sayre writes : "On Monday night we had a very interesting meeting. Five young men from the Academy were present. An animated discussion took place about Mary, the Bible, and the Incarnation of our Lord. Some one calls almost every day to converse on religious subjects. The evenings I can scarcely call my own. Last night, three young men were here, and one to-day, who has just left."

A native gentleman recently called upon Mr. Sayre, and said, "The thinking men of this place are agreed with you in rejecting the abuses of the Romish Church ; but they are afraid to come out openly." There are not wanting petty annoyances in this field. Recently seven young men called on Mr. Sayre, to converse with him ; and after they had left, he missed pictures from a photographic album, as well as his portmonnaie. This, however, contained only a single postage stamp ! When they came again, and were accused of the theft, they seemed ashamed, and acknowledged the wrong they had done. One young man, who came to the class to argue, brought his Bible with notes, but found to his chagrin that even these lauded aids were inadequate to set aside the clear Word of God.

Soorney to Mendoza. Mr. Merwin reports the following incidents : In the cars, one refined, well-educated man told me that he had been led to doubt the truth of Revelation, by noticing the conduct of the clergy, and the absurdity of some dogmas of the Romish Church. He thought all religions were of equal authority, doubted of the resurrection and of the existence of God. Riding on horseback next day, fell into conversation with a public officer, who said there were some noble men among his countrymen, laboring for the elevation of the lower orders, but that the priesthood always opposed their best efforts, and had always shown themselves to be enemies of light and progress. Same day, at the hotel, made the acquaintance of a gentleman from the Argentine Republic. The immorality and covetousness of the priests, he said, had shaken all his confidence in religion. The want of honesty in business men,

and of sincerity in society, led him to feel there was little truth in the world. He was interested in our religious publications; wished he could find a wife who had been educated in these Gospel truths; wanted a Bible whose translation should be as nearly as possible conformed to the original; and accepted with pleasure some tracts, which he said he would read, and then distribute among his friends. Our landlady, a French Roman Catholic, accepted with thanks a French Primer for her little boy. A Buenos Ayres Colonel noticing it, said, "This is one of the fanatical books." At the guard-house in the mountains, presented the Gospel by Luke to one of the officers. "Oh!" said he, "this is good for children." "Yes," was my reply, "and for those of riper years. There we find the Word of our Lord." "Then," said he, "I will read it, for the curiosity of the thing." At a small inn among the mountains, there was an eager desire to obtain my papers and books. I gave freely to those who proved themselves able to read. Some came with money in hand to purchase the Star of Bethlehem and copies of the Gospel. After we had left, and were some distance on the road, a man came galloping up, to buy four more copies of "the little book of St. Luke." Returning, a few days later, others came to us to procure something to read. One man had lately begun a Charity School—the only school in the neighborhood—and wished some of these publications for text-books. At the guard-house, I met the family of that same public officer mentioned already. He was with them, and was much pleased when I gave his wife and children papers and copies of the Gospel. He called to him his eldest boy, and told him to read the words of our Saviour.

In *Valparaiso*, four or five women have become interested, through the labors of Mrs. Trumbull, in her weekly Bible-class. One of them renounced the errors of Romanism several years ago, and has lived since as a consistent disciple of the Saviour. She says that she ceased to attend the Roman Catholic Church, because she found it impossible, amid the numerous images and pictures of saints, to worship God "in spirit and in truth." Another woman, whose outward reformation is marked, is now seeking forgiveness through the blood of Christ. Another, who seems to have "tasted of the powers of the world to come," desires to receive Christian instruction and counsel. All these encounter much opposition from relatives and friends. The man mentioned in one of Dr. T.'s recent letters, continues stedfast in the faith, and is zealously laboring to bring his family into the light of the blessed hope which he enjoys. He is deeply convinced of his personal guilt and helplessness, and at the same time finds peace while trusting in the all-sufficient merits of the Redeemer. The remarkable change in this man's views and feelings—from a mixture of Rationalism, Romanism and Infidelity, to the truth as it is in Jesus—is a strong evidence of the supernatural power of the Gospel, and of the gracious operation of the Holy Spirit. Last Sunday his wife accompanied him for the first time to our service, and yesterday they both called together to have some conversation with Dr. T. She is an intelligent woman, and confesses that for years past she has been conscious of many of the abuses of the Church of Rome, but saw no way of escaping their influence. She feared to speak her convictions, lest others should accuse her of a wish to lead them astray. Now, although somewhat fettered by old prejudices, she is willing to receive the Word of God as the ultimate appeal in all questions of faith and practice. Surely even a few such cases as these should encourage Christians at home to pray for the spread of evangelical religion in Chili and on this continent.

TALCA.—MR. SAYRE.

On the last Sabbath we were permitted to celebrate the Lord's Supper, and our hearts were made glad by receiving into the Church of Christ two Chilenas—a man and wife—on a public profession of their faitq. Another married man made application for admission, but was advised to postpone the matter until he could see

his way clear to close his place of business on Sundays. He seems to be moved by the Spirit of God; says this practice is unwarrantable, and that he is doing all he can to secure his wife's consent to this desirable end. Two others came forward at the examination, but expressed themselves unprepared for this responsible step; that in their opinion a Church could never be formed here until we had a chapel and graveyard. Pray that the Spirit of God may enter the hearts of these men, that they may be willing to espouse the cause of Christ in its low estate, and follow the Master whithersoever he leadeth.

A short time ago, I had a serious conversation with a young married woman, who has just finished her studies in the nunnery. I urged upon her the prayerful reading and study of the Bible, and such other aids as she could procure, in order to form a safe and satisfactory religious belief. She seemed impressed by my words, but soon after resolutely declared that she would rather die and go to hell with the cura (priest) than turn a Protestant. This is a fair specimen of the animus of the great majority of women in this country. However, there is hope for this woman, since the one already received into the Church, a year ago was just as bigoted.

A few days ago, a young countryman called to sell some vegetables. I asked him if he was fond of reading, and receiving a favorable reply, gave him some papers and tracts. "Have you Bibles?" said he. "Yes, but none to give away." "Let me have one, and I'll pay you on the spot, as I have a great desire to read it." Soon after he was met by some of his young companions in the street, to whom he said, "Look here! I have some nice books." "Where did you get them?" "From the Protestant minister," and before he was aware of it, they snatched several of the papers and tracts from his hands, and tore them up before his face.

The following sentence in my letter of the April number of the *World*, must have been a slip of the pen, as it does not coincide with my views: "Although I do not favor the idea of suiting the tastes of the rich." Certainly I do favor the idea of suiting the tastes of all classes, rich or poor, when it can be done with propriety, or in conformity with the Gospel.

Italy.

A ROMAN CITIZEN'S VIEW.

[I TRANSLATE a communication, by an intelligent Roman, to the *Opinione*, one of the leading Italian journals, as it throws much light on the objects of the proposed Ecumenical Council, the intrigues and ecclesiastical chicanery by which it has been convoked. The writer is a *Roman*, and a *Catholic*, and his statements are therefore entitled to great consideration. It appeared in the *Opinione* of Florence, March 11th, 1869.—W. G. MOOREHEAD.]

ROME, March 1st, 1869.

The *Civilta Cattolica** is the principal instrument of which the Jesuits avail themselves, in order to gain ascendency over the mind of the Pope, and through him to domineer over Rome and the whole Catholic world. Having a profound knowledge of the human heart, the reverend fathers of the "Company of Jesus" have long since learned that they would acquire a ready dominion over the Pope's mind by exalting and glorifying his titles of prince and pontiff. To this work they consecrate a large part of the *Civilta Cattolica*, combatting with exaggerated zeal any writing which in the smallest degree assails the person of Pius IX.

At the semi-monthly appearance of each number of this review, the editor, who is a Jesuit, obtains a private audience with the Pope, to whom he presents a copy of the periodical, and informs him at length of the questions treated in it, ever striving to deepen in the mind of Pius IX. the maxims and thoughts which favor the purposes of the celebrated Society.

---

* One of the leading Catholic periodicals of the world, edited and published exclusively by the Jesuits.—TRANS.

Side by side with this most potent and efficacious instrument, which they know so well how to turn to their own account, the Jesuits have recently found another mighty means of exercising a decisive influence over the Pope. One of them—Father Angelini—is employed in writing a history of Pius the Ninth's pontificate. The author of this biography reads, from time to time, extracts from the book to the Pope, in which adulations of the Pontiff's person are ably and most shrewdly mingled with insinuations tending to condemn every modern idea of liberty, and to frighten the timid conscience of the weak old man, by holding up before him a dark picture of the evils which political liberty in Italy has brought upon the Church. A singular episode in the campaign directed by the Jesuits to take possession of the Pope's mind and soul, demonstrates what is the spirit of this powerful Society, and how it is maintained. Formerly, the editor-in-chief of the *Civilta Cattolica* was Father Piccirillo, who for strength of intellect and ability in the management of political intrigues, had perhaps no equal, certainly no superior, in the Order. The influence which he had acquired over the Pope was so great that the Society, fearing lest this personal ascendency over the Pontiff might damage the collective influence of the Company, determined that another Jesuit should be substituted for Father Piccirillo in the direction of the Review. To Piccirillo at present is only entrusted the direction of the presses and printing, which makes it easy for him to continue the publication of Bourbon and reactionary documents, pamphlets of Ulloa and others.

It cannot be said that this state of affairs is very pleasing to Antonelli. He fears and caresses the Jesuits, whose great influence over the Cardinals and the dames of the aristocracy he knows full well—*i. e.*, an influence which dominates the two principal elements that sustain the Roman edifice. At one time the Confessor of Antonelli was the celebrated Father Miguardi. When he died, his place was taken by Father Bossi, another most influential member of the Society of Jesus.

Thus, through the fear they inspire, and the ability and energy they manifest, the Jesuits command everything in Rome. Even the Cardinals, who possess more or less authority in political and ecclesiastical affairs, are all directed and governed by them. Hence in all the Roman congregations, the preponderance of numbers is insured to the Jesuits ; and this preponderance is now absolute and incontestible in the preparatory labors for the Council, which labors the Society controls and directs at its pleasure, through the influence it exercises over the Cardinals Biblio, Reisach, and Caterini, who are the nominal Presidents thereof.

Nor does the assiduous work to which the reverend fathers have given themselves, to make the Council a means for self-aggrandizement and profit, hinder their conspiracy against Italian unity. The centre of this conspiracy is the Farneje Palace*—its soul, Father Piccirillo, who with Rivera and others, guide everything at their will, obeyed in all things by the very docile Francis II. Frequent and cordial are still the relations which have all along existed between the General of the Jesuits and the ex-King ; for notwithstanding the bitter disappointment which his hopes and projects in connection with Spain and Isabella met with by the overthrow of the last Bourbon throne in Europe, Francis II. still clings to his ancient faith in the Society. A skillful plan, of which Monsignor Franchi (Papal Nuncio at Madrid), was to serve as the centre of direction, had been concocted between the Count of Girgenti, the ex-King, Antonelli, and Queen Isabella. The preparatory work, as well as the execution of the plan itself, was to be conducted by the Fathers of the Society. The Spanish revolution, however, upset completely for a time their designs and purposes. Still they have not entirely abandoned it.

* This palace is the present residence of the ex-king of Naples, Francis II. Were only the ex-queen of Spain there, Rome's pre-eminence (in reactionary plottings) could hardly fail to be acknowledged.

The new project planned since the revolution and the establishment of the new order of things in Spain, consists, it would seem, in this: to labor with all their might to render impossible the erection of a liberal and constitutional monarchy in Spain. Their great aim at present is to establish a Republic, hoping that the example would influence France and Italy to follow in the same path, and thus ensure the overthrow of the two dynasties (Bonaparte and Savoy), which they consider as the greatest obstacles in the way of the restoration of the dethroned kings and queens.

All things being thus in the hands of the Jesuits, it is readily understood to what end the preparatory labors of the Council are bent. Men of thought and sense—and among these Cardinal Antonelli—perceive the tremendous dangers this policy of the Jesuits is leading to, and they would wish to fall back on the old system of the Papal Court, and *temporize*, and postpone the assembling of the Council. But the Jesuits will not hear of it, and insist with the Pope upon the opening at the appointed time; and they have persuaded his holiness that not the vote of the majority, but that of the minority, if sanctioned by the favorable opinion of the Pontiff, will become a dogma! To the maxims of the *Syllabus*, it is said, will be added many others of a similar tenor—among others, that of suppressing, contrary to the authority of the Council of Trent, the immobility of parish priests. Such a principle, once established, would tend to the sole end of converting the Church into a purely absolute and despotic monarchy, while our modern society tends evidently to constitute itself upon the basis of a temperate democracy.

France.

VILLE FAVARD.—MR. BOUBILA.

I TOLD you in my first letter that the Catholic church here had become a Protestant temple, and the priest's parsonage my abode. This has not discouraged the Romish clergy. They have had a pretty little chapel built, which is usually empty. They fill it, however, once a year, on the fete of the Virgin Mary, when the *cures* of neighboring communes bring hither their flocks, and carry the statue of the Saint in procession, magnificently ornamented. They have also built a convent, where two nuns and a male teacher give primary instruction to young girls and boys of the neighboring districts. They do not lack zeal, but the firmness of the Protestants renders it useless. Twelve years ago, a fiery priest came to Ville Favard. He immediately opened his campaign, going about in the villages soliciting the people to return to the bosom of the Roman Church. I had a public discussion with him, from which he retired in confusion. From that time he ceased his visits to my parishioners, and sought to revenge himself on me by writing falsehoods to the authorities, of such a nature, that had I been a Frenchman, I should have been expelled from the empire. Deceived in his hopes, he essayed another means, which did not succeed any better. He wrote to afflicted families, signed by persons supposed to inhabit *La creuse*, or Perigord, who pretended to know by divine revelation all that took place in the commune, particularly in the tried family—denouncing it, threatening the judgments of God, because it had abandoned the religion of its fathers, and exhorting it to return to the lap of the Romish Church.

The following letter was received by the former Mayor of this place, while his daughter was ill, purporting to come from a woman who claimed special communication with heaven, but which was really inspired by this priest:

"SIR—I have a very painful mission to fulfil, but you will pardon me readily, for it is only to secure your happiness that I undertake it. I live in Perigord, and have not left it in ten years. I do not know you, and believe that we may never see each other on this earth. But if I do not know you bodily, I do spiritually. God has made you known to me for an especial purpose. You have an upright mind and much good sense, but unhappily

you have been feeble, and this feebleness has made you commit an awful fault before God. This fault is to have brought into the commune the sect called the Methodists, sustained by England, which seeks to implant itself under all the Governments of Europe, in taking the name of Protestants. I am only a simple woman. My religion is that of your fathers, and that which you had yourself, before you committed the folly which has drawn upon your house so much misfortune. My religion forbids me to speak ill of any one, so I will say nothing of *these makers of cheap religion*, who abuse your simplicity. I will say that their presence brings no happiness, either in the commune where they establish themselves, or in the homes where they penetrate. Twenty-eight years ago, this new sect of cheap quackery commenced to spread itself, with its bad Bibles. I say bad Bibles, for these quacks have omitted many parts in those which they sell, or give you when they cannot sell them. Borrow the Bible of the *cure* (but say nothing about it), and you will see the deception of these charlatans. It is since this epoch that we have had cholera, extraordinary inundations, disease in potatoes and in grapes, years in which the seasons are reversed. It is the good God who punishes us for our lightness and inconstance. We seek a convenient religion, and God gives us ten times more trouble. Beside, the sickness of your daughter, which is without parallel in France, is a punishment of God for having changed the religion of your fathers. God has spared you till now, because you have acted more from ignorance than wickedness. He has chastised you, to make you return to yourself ; do not harden your heart, I pray you, against the invisible hand which strikes you, or you will soon have to repent it. Recognize frankly your error ; return, you and your family, to the religion which you have had the weakness to quit. Try to influence these who have still some fear of God to follow your example, and you will see that God will not delay to bless you in a special manner. God has not made known to me anything certain in reference to the cure of your child, therefore I cannot assure you of her return to health ; but I am almost certain that if you return with your family to the religion which you have had the unhappiness to quit, and if your daughter allows herself to be well prepared by the *cure* for her first communion in the true religion, I am almost sure that she will be cured. But I tell you again, she must receive the aid of religion from your *cure*. All other persons who might charge themselves with this ministry, would be devouring wolves, who would draw down still more curses on your house."

Let me quote another letter of quite a different spirit. It was written by the dear sick brother of whom I have spoken before, not long before his happy release. He says :—

"Since three years, my life is but a long agony. I have a languor, but without great sufferings. I have also a great melancholy, without real weariness, and it is in that state of mind that I fight, since a long time, against that illness which seems to be stronger than every remedy. I acknowledge that my illness has strengthened my faith. I am happy in my heart, for I feel that Christ is in me, and that I love Him ; so death has nothing fearful for me. In him I have everything. In my sufferings, I cry to him, and he consoles me. When I am the more depressed, it is He who takes me up. I feel more and more how God's love is great, and as the Psalmist I can truly say, 'What shall I render unto the Lord for all his benefits to me?' He took me out of the darkness, he surrounded me by His kindness and protection. How could I not hope in him and love him? I long, as the Apostle Paul, to go out of this world, in order that I can love him more perfectly."

ST. DENIS.—MR. SAGLIER.

A CONVERTED Roman Catholic family at Stains, a village of the neighborhood of St. Denis, was pointed out to me as being in a state of destitution—husband and wife being both ill. We decided to offer

them some help, and I was trusting a Christian friend with the care of making them accept the money, when that very person gave me 15 francs and 50 centimes, which they had saved for the missionary work at St. Denis! I knew that they had been living on dry peas and water. They had determined to put aside a certain amount of money every quarter, for the glory of their Saviour and the salvation of souls. What a responsibility for us to use the money given in that way, the result of real sacrifices and even of suffering.

On a recent Sunday, and on the first Sunday of the previous month, we enjoyed the presence of several new communicants at the Lord's Supper—all of them converted from Romanism. We had a preparatory meeting, in which the candidates were interrogated closely concerning their belief. This course is necessary, on account of the facility with which many Roman Catholics go to the communion table. Many also mistake hatred to the priests and opposition to Romanism, for Protestantism and evangelical Christianity. We are therefore very careful in our examination. One of those candidates, still a young man, writes down every week, for the familiar meeting of Thursday evening, his reflections on the verses chosen beforehand. For twelve years he has been looking for the truth, giving to the needy most of what he earned as a land surveyor, and often depriving himself of the very necessaries of life. But even in those sacrifices he did not find the peace he sought. At last, and as if by chance, he came to our meetings, bought a large type Bible, and is now a teacher in our Sunday School. He is lame, and his eyes are very weak. You should see him in the hall of the wretched inn where he lives, quietly reading his Bible in a corner of the room, whilst half-drunken and laughing roughs make a loud noise around him.

[From the above it appears that the good Pastor Fisch has strong reason for the encouragement he expresses in recent letters. The work in France is going orward.]

Canada.

REV. R. P. DUCLOS.

Two of our new converts are making progress in the knowledge of the Gospel. A new family have received the blessed Book, not only in their house, but also in their hearts: the husband in particular seems to take great delight in the reading of it.

We have opened our new place of worship the third Sunday of this month.—Twenty-three children have attended our school during last winter, three of whom, once Roman Catholics, have at least renounced Romanism, and two others are now experiencing religion. The Sunday School has also increased in interest; it is pleasing to see the interest of the children in attending regularly.

A. GATAGNOL.

Amidst discouragements, the following facts rejoice my heart: Some miles from St. Hyacinthe is a family that gives me hope. Last fall I visited them and spoke of the Gospel. This month they received me with the greatest attention, the father asking me to stay over night. In the evening the family assembled, and each member put questions on their religion.—Through the blessing of the Lord the result was remarkable. They all resolved to give themselves to Christ and leave the Romish Church. The wife said to her husband, "You see how our priests have deceived us, for the religion they preach to us is not that of the Gospel."

Visiting another house, the lady ordered me to leave, saying she had such a horror of Protestants that she would as soon see Satan as one of them. I begged her to listen to me, and then spoke of Jesus Christ, and His death on the cross, when this woman became melted to tears.

THREE RIVERS.—A BOY.

This month has been abundant in fatigue and difficulties, but God has powerfully sustained and encouraged us. We have visited five new parishes, and three which we had partly gone over before.

In the large parish of St. M——, I met with kindly reception in almost every

house. Besides selling five Testaments I was able to read a great deal—the people seeming much pleased with what they heard. At St. L—— I found all the parish in an excitement, owing to half a dozen of Mr. R's. workmen having been on the point of leaving the Romish Church ; but had yielded to the persecution of their neighbors and entreaties of their wives and relations. We met with much opposition, but here and there some were disposed to listen to the Gospel ; and one old lady asked us to read to her and even hold a meeting in her house, which was next the Roman Catholic chapel. I had also a very encouraging meeting on Sabbath at Mr. R's.

In Three Rivers there are several families with whom we have read and prayed several times, and we do not cease to pray God to bring them to the knowledge of the truth.

I sold this month one Bible, three Testaments, eight Epistles, and fifty-eight Tracts, and lent one Bible and ten Tracts. May God grant they may be read, understood, and put in practice.

THREE RIVERS.—H. GARAYT.

In one house we found they had cut the book of Revelation out of a Testament, as they thought it not nice to have so much said about beasts. We found that the priest of St. A—— had strictly forbidden the people even to speak to us, and many of them obeyed him, but some listened to us with interest.

A. SOLANDT.

I colported this month in Chester ; but found the doors shut almost everywhere. The priests' efforts only render the people opposed to all religious truth. They hate the priests because they are ruined by them. They have had to build a church and house for the priest at a cost of from $2,500 to $3,000, and that in a township where the people must go to the neighboring townships to gain a living. The priest gets $300 a year and the tithes, and that for coming once a month to say mass, not to preach, for he cannot. The people do not care for the Gospel, because the priests have disgusted them with the name of religion.

Mexico--City.

MR. RILEY.

[We call especial attention to this new and hopeful mission. We feel constrained to say that even the comparatively small work so effectively begun, must be diminished, unless Christian Churches or individuals furnish large aid. The Directors feel that the undertaking is a judicious one, and one imperatively demanded in God's Providence now ; that there is no people on earth who desire the Gospel more, and among whom the promise of large immediate returns is so clear and sure. But they can only carry on this and every other work according to the measure of funds entrusted to them. They require, and therefore ask for, larger contributions, for the efficient prosecution of this good work in Mexico.]

"During the last three months, the Press has been worked with important results. President, ministers, Governors of States, ecclesiastics, deputies to Congress, judges, military men, all classes of society, to the poor, have been influenced by this work, and that not only in the capital, but also far without. The Roman Catholic organ of this city—the *Weekly Catholic*—bore testimony to the efficiency with which this work had been done, by stating in its columns that I had a million of dollars at my command, and agents in the different cities of the Republic. When a movement of such importance to Spanish America is going on here, may not one who occupies the post of danger and responsibility, plead with the American Church for help to carry it on? What is done for Mexico may be expected to influence Spain and Spanish America. I see that the question is being mooted by the American papers, what the United States are to do for Mexico. The answer of the Christian Church there should be, give her the Gospel. What would the United States be without the Bible and Bible Churches? Such a nation as Mexico is ! What would Mexico be with the Bible and Bible Churches? A worthy sister Republic of the United States !"

FROM OTHER MISSIONS.

A CRY FROM THE LAND OF HUSS.

On the 500th anniversary of the birth of John Huss, two brethren have come to this country for the first time, as a delegation from those who claim to be his descendants, and by them the following statement on the Evangelical Reformed Church of Bohemia and her present necessities is made.

The present Protestants of Bohemia are but a small remnant of those Evangelical Churches which, through the labors of John Huss and his faithful followers, the Bohemian Brethren, had been sooner than any others brought to a very flourishing condition in that land. In the year 1457, those followers of Huss, who had found it impossible to worship God and to live a godly life of faith according to the Gospel within the pale of the Romish Church, solemnly renounced her, and after long deliberation and careful research in the Word of God, constituted themselves a separate community, which was afterwards called the Church of the Bohemian Brethren.

These Brethren, and the work of Reformation in general, made so great progress, that about the year 1600, not much more than the hundredth part of the population had remained subject to Papal Rome. But soon afterwards a terrible storm arose. The Jesuits, enraged by the losses they daily sustained, devised a general plan of anti-reformation, which finally led to the horrible thirty years' war. Their battle-cry was, "A Bohemia incipiatur," let us begin with Bohemia, which was the first to throw off the Popish yoke. Alas! they succeeded but too well with a nation exhausted by former unceasing struggles, abandoned by her allies, fondly believing in the promises of those who adhere to the principle "that no faith is to be kept with heretics." And having once obtained victory, the Romish party, with the Jesuits as leaders, and the Emperors Ferdinand I. and II. as instruments, did not hesitate about the means to root out from Bohemia Protestantism altogether and forever.

After they had finished their work, the former population of about 4,000,000 was reduced to 800,000; all the nobility were either murdered or expelled, and their estates given to foreign adventurers; 36,000 of the best families driven to exile, never to return; the great and noble religious literature wholly destroyed (one of the Jesuits, Konias by name, boasted on his death-bed to have burnt, himself, 60,000 volumes of Bibles and religious works), the whole land spoiled of its wealth, the constitutional and civil rights of old abolished. Only those who could not flee away remained, and had to submit themselves either to imprisonment and merciless torture, or to the Roman Catholic forms.

This state of absolute prohibition and persecution lasted until 1781, when a grant of toleration, though in a very limited measure, was given by Emperor Joseph II. And then, after more than 150 years, it was found that through all the heat of that long persecution, the love of the Gospel had been handed down from father to son, and to the great astonishment of the world, not individuals only, but whole congregations, appeared before the imperial commissioners, and declared their adhesion to the faith of their fathers. In this way originated the present Evangelical Church of the country.

Statistics and general condition.—Bohemia and her sister country Moravia, have a population of about 7,000,000 of people, of which but one part, about 2,000,000, are Germans, the other, forming the great majority, are Bohemians, speaking the old Slavonian language of John Huss, and representing the original element. Among them the number of Protestants is 129,000 souls, attached to two different denominations, the first being of Reformed or Calvanistic Confession, comprising the great majority, the others, Lutherans, or adherents of the Confession of Augs-

burg. The deputation now in this country represents the Evangelical Reformed Church of Bohemia, which has 64 congregations, 67 pastors, 97 elementary schools, and 100,195 souls. Until lately, there was much opposition when Protestants tried to locate their churches in towns, but now they begin to transfer more frequently their churches to the larger places. The people belong to the poorer classes of farmers and agricultural laborers, wealth being indeed, in the present state of the country, limited to a very small number, and those not Protestants. The average fixed salary of pastors being about 200 dollars, their means of intellectual culture and education of children are very insufficient. Other than elementary schools there are none.

EARNEST WORDS OF DR. DUFF ON MISSIONARY DUTY.

ARE we doing our part? are we doing all that we can? The individual missionary abroad may be doing all that he can as a missionary; but are the communities that send him forth doing all that they ought to do? If not, I feel intensely you have no warrant, no right to pray for the blessing of God. From what I am constantly reading in my own country, I see that we are making a mere mock in regard to missions; that we are simply playing at missions, and are not doing the proper thing at all in this great country. If we go to war against a city like Sebastopol—if we want to penetrate into the centre of Abyssinia—what do we do? We take the best and most skilful and experienced of our brave generals, and our best officers and troops, and we send supplies in such abundance that there can be no want. If we wish to be successful, we must use the means which are adapted to ensure success. Now I feel intensely that I am humbled, that we as a people, as churches and communities, are content with doing just a little, as showing some recognition of a duty, but not putting forth our power and energy, as if we were in earnest, and sending out the ablest and most skilful of our men. We are but trifling with the whole subject. The world is to be evangelized. We have eight hundred millions of people to be evangelized. Here in Great Britain, we have one minister for every thousand of inhabitants, and yet we are content to send out one for two millions of people, and in China I do not suppose there is one for three millions, taking all the societies together. Peers of the realm can go to India to hunt tigers, and why cannot they go to save the souls of men? Have we come to this, that it shall be beneath them, and beneath the dignity of men in civil life, to go forth on such an errand? The eternal Son of God appears on earth that He may work out for us an everlasting redemption. It was not beneath Him to seek and to save that which was lost, and will you tell me that it is beneath the dignity of a duke, or an Archbishop of Canterbury, to go into heathen realms to save a lost creature? I rejoice in this, that our dear brethren now present have, by their own spontaneous resolution, shown their gratitude to the Saviour who died to redeem them; and I congratulate the committee with my whole heart, on the fact of having such men to send forth as pioneers—men who have shown themselves willing to submit to any amount of practical self-denial for the sake of Christ, who have proved their loyalty and allegiance to Him as the Head of the Church, by responding to the call to go where their presence is so pressingly demanded; there, as faithful messengers of His truth, to uphold His testimony amidst the blustering of deadly errors; there, as good soldiers of the cross, to fight the battle face to face with infidelity; there, as intrepid evangelists, amidst reproach and obloquy, to rescue myriads who are perishing, and warn them to fly from the city of destruction to the celestial paradise of God. If ever there was a time since the world began, which more than another called for such faithful witnesses, such valiant soldiers of the cross, such earnest and fearless evangelists, in all the regions of the earth, that time is the present. In no age was there ever exemplified

since the world began such an intercommunion between all peoples, and kindreds and nations, effectually breaking down idolatry, superstition and error. They are being rent asunder. All things around us, wherever we turn, east, west, north, or south, seem to betoken the speedy approach of some mightier crisis than has ever yet been registered in the pages of this world's eventful history. Methinks we can see looming in the distance the commencement of some terrible struggles between the marshalled hosts of sin on the one hand, and of holiness on the other; struggles which shall demand at the hands of Christ's followers a faith and resolution vaster than ordinary. Fortified by such resolutions, we are all of us ready to confront the bursting of the storm which may ere long shake terribly the earth, but out of which shall spring forth a new heaven and a new earth.

EDITORIAL NOTES.

We are happy to hear that the Association of Connecticut has appointed a Committee, with Rev. President Woolsey at its head, to make inquiry into the working of this Society. Most gladly will we welcome such a Committee in the courteous spirit of its appointment, and afford opportunity for the fullest investigation. It is only vague, unspecified charges, offensively made, without recognized good purpose, that the Directors felt called upon to repel, and that for principle's sake.

The *New-York Tablet*, (R. C.,) speaks of the Union in this wise:

"This Association is organized and sustained for the purpose of concentrating what remains at home and abroad of Protestant zeal, bigotry, fanaticism, malice, hatred, and hypocrisy, and directing it against the Catholic Church. It, probably, has as little principle and scrupulousness as any Association that exists *even among Protestants*. Its managers, having made up their minds that the Church is false, or at least in the way of Protestant domination, would seem to act on the principle that all means and all modes of warfare, the more savage and brutal, the better, are lawful."

The *Protestant Churchman* thinks that "the 'Union' had better 'fight it out on that line,' if its effects are so manifest."

Failing to receive, as promised, Castelar's oration before the Cortes, we avail ourselves of the interesting communication to the N. Y. *Times*, containing the fullest account of the main debate.

"*In hearty sympathy with the movement to inform the people on Romanism, I am much interested in the Home and Foreign work and in the Monthly,*" but "*we have six causes, and at present cannot increase the number.*" Then follows: "*Should be glad to receive any documents you may publish.*" This is the substance of many statements from pastors. May we not ask such a brother,—Cannot your Church or Sabbath School, or two or more individuals that you may personally interest, send *something* that may help "inform the people" or help pay for "the documents" we send? Or, are we expected to prepare, print, pay for, and scatter tract, pamphlet and magazine without help? Send what your people may be willing to give, though it be little.

CURRENT FACTS OF NOTE.

Reformation in Germany.—The *North German Correspondent*, of Berlin, May 26, says, "It is not strange that many of the most learned and earnest Catholics should view the position of their Church with anxiety and consternation. If we can believe the generally well-informed Stuttgart correspondent of the 'Berlin Post,' the idea which of all others is fraught with the greatest danger to the Papacy is now openly canvassed among the Catholics of Southern Germany. 'As every wrong avenges itself,' he writes, 'that of which the Ultramontanes were guilty in removing Professor Ruckgaber has already met its punishment. Bishop Lipp, of Rottenburg, against whom the blow was directed, has died, and as the mildness and pure humanity of his character had won general esteem, his death has given rise to a desire to investigate and oppose the wrong he suffered and to resist all similar steps. The Catholics themselves are beginning to ask whether they cannot remain Catholics and yet break off all connection with Rome, and organize themselves independently as a national church. I have attended a meeting held for this purpose, and am in a position to assure you that the movement, which is led by intelligent men, can no longer be resisted. Our Catholics, too, believe that the time for an attack on Ultramontanism is most favorable, as Prince Hohenlohe, the Prime Minister of Bavaria, has publicly declared in the Reichsrath at Munich that the Encyclical letter and the Syllabus are directly opposed to the constitution of the country.' The Munich correspondent of the Cologne Gazette expresses similar opinions. He states that the liberal press of Bavaria has adopted a most decided tone in treating the demand and pretensions of the hierarchy, and insists on the necessity of keeping the question free from all confessional coloring. He recommends 'the establishment of a German National Church and the revival of councils in a national sense, in order to avoid the charge of enmity to the Catholic Church.'"

The Southern German Protestants and the Pope.—In consequence of the invitation sent to them from the Pope, to attend the Great Council at Rome, the Southern German Protestants had issued a Circular, convening a meeting at Worms, on the 31st of May, 1869, to express their views upon the subject. The Circular says:

"The invitation of the Pope to the German Protestants to return to the bosom of the Romish Church calls for a reply from a Protestant people. The ever-increasing boldness of the Ultramontanes admonishes us to be continually watchful and firmly united. Our dearest treasures, the conquests of more than a century—Freedom of thought and Liberty of conscience, the Independence of the State, and peace between men of different creeds—are attacked by the Encyclical letter and Syllabus of 8th December, 1864; and the Ecumenical Council, summoned for the 8th of December next, is to affix its seal to the principles promulgated more than four years ago by the Pope. Under these circumstances we can be silent no longer. The undersigned have, therefore, in conjunction with a large number of their co-religionists in Baden, Hesse, Darmstadt, Nassau and Bavaria, resolved to call a meeting of German Protestants to be held in Worms on Monday, May 31st next. The assembly will meet in the church of the Trinity in that city at half-past ten, A. M., and will be opened with singing and prayer. A protestation will then be made against the so-called Apostolical Letter of Pope Pius IX, dated 13th September, 1868, calling on the German Protestants to return to the Romish Church and against the attacks and arrogant pretensions of the Ultramontanes. After this a procession to Luther's monument will take place, and the proceedings are to be closed by singing Luther's well-known hymn: 'Ein feste Burg ist unser Gott.'"

"Universal Jewish Synod."—While the proposed "Œcumenical Council" assembles in Rome—supposing that such an assemblage does take place—it is expected that a "Universal Jewish Synod" will be held in Germany. The object of the synod will be to unite the Jews all over the world in some agreement, or compromise, that shall annihilate the sects into which that ancient people are divided, and give them a catholic unity, such as they had in the days of David.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th June, 1869.

MAINE.

Brunswick. J. B. Sewall $15 00
Bangor. Hammond st. Ch. by E. F. Duren 21 19
$36 19

NEW HAMPSHIRE.

New Boston Mrs. Mary Dodge, for Miss Rankin's field 3 00
Gilmanton. Cong. Ch. and Society. 12 54
Swanzy. " " " ... 13 54
West Swanzy. Bap Ch. and Soc'y. 5 79
Franklin Cong. Ch. and Soc'y. Rev. W. T. Savage, A. F. Pike, A. B. Closson, $5 ea.; Hon. G. W. Nesmith, $10; Mrs. M. T. Colburn, Page Bros., Dea. S. Judkins, A. Proctor, $2 ea.; S. R. Brown, 1; to constitute Rev. W. T. Savage a L. M. ... 34 00
Webster. Cong. Ch. and Soc'y 20 00
Salisbury. " " " 7 66
Boscawen. " " " 15 19
Epping. " " " 12 09
Greenfield. Rev. Chs Willey 10 00
Henniker. To complete L. M. for Rev. N. F. Carter and Mrs. N. F. Carter 40 00
173 81

VERMONT.

Peacham. Cong. Ch. and Society, additional 24 65

MASSACHUSETTS.

Agawam. Cong Ch. 13 52
Chicopee. 1st Ch 8 64
Springfield. Olivet Church to make Waldo Conklin a L. M. 30 19
Charlestown. Thos. Edwards. 20 00
Boston R. Hoe & Co. 532 75
South Hadley. Some members of Mt. Holyoke Sem'y, by Helen M French 13 00
Boston. Shawmut Ch. and Soc'y ... 416 42
Taunton. Winslow Ch. and Soc'y. 16 50
Lowell. A member of Kirk st. Ch. 10 00
Mansfield. Cong Ch. and Soc'y ... 9 00
Boston. Essex St. Ch., additional ... 20 00
Readville. Jas Downing 5 00
W. Roxbury. So. Evan. Church and Society. 41 68
Lowell Member of 1st Bapt. Ch for L. M. of Mrs. Octavia Wolford and Miss M. E. Godden 60 00
E Abington 3d Cong. Ch., for Greece 35 00
Shrewsbury. Cong Ch and Soc'y, to complete L. M. for Rev E. P Dyer 13 00
Boston. Essex st. Ch, additional .. 10 00
Andover. Geo. L. Abbott 5 00
Charlestown Bunker Hill Bapt. Ch. S. School, for Greece. 11 09
Boston Miss A. B. P. Watley 10 00
E Bridgewater. To complete L. M. for Rev. J. K. Aldrich. 17 58
South Abington. Union Calv. Ch. and Soc'y, which makes Rev. W. F. Ober L. M 31 00

MASSACHUSETTS—*Continued.*

Dorchester. Village Ch. and Soc'y, for L. M. of Rev. H. M. Tenney 30 00
Lynn. 1st Cong. Ch. and Soc'y, Rev J. M. Wilson 57 00
Boston. Mt. Vernon Ch. and Soc'y, additional, of which $30 by Mrs. L. M. Palmer, to make Rev. S D. Gammell a L. L. ... 50 00
Pittsfield. South Cong. Ch., by H. M. Pierson, Tr 32 87
Royalston. Emily B. Ripley 5 00
Amherst Amherst Col. Church, of which $5 for Greece 31 40
Paxton. Rev. Wm. Paxton's Ch ... 5 00
Hadley. "A" for Mr Riley's field, 1 00
Boston. Bloomfield M. E. Ch 72 14
" Tremont st. " " 47 25
" D. and Dorchester street M. E. Ch. 22 45
Lawrence. Leonard st. Ch. & Soc'y. 79 43
Ashby. Cong. Ch. and Soc'y. 16 20
Northboro'. " " 24 00
Charlestown. Winthrop Ch. and Cong'n 140 21
Westboro. Cong. and Meth. Ch's united collection. 47 18
Whitinsville. Cong. Ch. and Soc'y. 543 95
" Estate of E. W. Fletcher. 100 00
Boston. Mt. Vernon Ch. and Cong'n add 250 00
Amherst. 1st Ch. to constitute Rev. J. L. Jenkins L. M 54 27
Stockbridge. Cong. Ch. 54 08
Westhampton. Additional 1 50
Lawrence Mrs. S. B. Chapin, $50 for Italy and $50 for Spain, and to make Rev. Wm. F. Snow L D. 100 00
Cambridgeport. Ladies Benev. Soc'y Prospect st. Ch., for Miss Rankin's work. 50 00
3,143 70

CONNECTICUT.

Fairfield. 1st Ch. to make Mrs. A. M. Turney L. M 53 00
Essex. Cong. Ch. to make Rev. L. T. Spaulding L. M. 24 15
Centre Brook. Cong. Ch. 9 75
Middletown South Ch to make Rev. J. P. Taylor L. M. 34 00
New Haven. Mt Carmel Cong. Ch., E. B. Bowditch, Tr. 31 00
Franklin. Cong. Ch, W. B. Hyde, Tr. 22 00
Canterbury. Cong. Ch. and Soc'y... 10 00
Guilford. First Church 111 00
Madison. Cong. Church. 24 00
Rockville. 1st Ch. to constitute John G. Bailey & Mrs. M. S. Stickney L. Ms. 60 50
" 2d Church 55 00
Vernon. Cong. Ch and Soc'y 18 19
New Haven. 3d Ch., of which $100 by D. H. Wilcox 168 27
620 86

In the June No., E. A. Bean was reported a L. M by the 1st Cong. Ch. of Norwalk; it should have been A. E. Beard, L. M.

NEW YORK.

Chester. Pres. Ch., Rev. Thos. Nichols by J. G. Clark 34 00
N. Y. City. Morris K. Jesup, Esq., which constitutes Miss Eleanor D. G Cuyler and T. DeWitt Cuyler L. Ms, & Morris Jesup Duryea and Chs. Mortimer Jesup L. D.'s 260 00
" Rev. Dr. Kendall 25 00
" 14th st. Pres. Ch. 300 30
" Mrs. Stephen Griggs. 35 00
Brooklyn. Fisher Howe to constitute himself a L D 100 00
" Clinton Av. Cong'l Ch., Rev. Dr Budington 436 00
Avon. O. Comstock to constitute Rev. D. Nutten L. M 30 00
Henrietta. 1st Cong. Ch. Mo. Con., by Geo. R. Merrill 4 51
Hudson. Mrs. J. E. Gillett 10 00
Freeport. M. E. Church 15 00
Baldwinsville. " 14 17
Rockville Centre. M. E Ch 32 22
Lansingburg. Presb. Ch. $30 43; Thos. Richardson $10; A. D. E. $10; J. E. Haner $5; M. S. VanBuskirk $5; to constitute Rev. A. D. Beveridge L. D. ... 60 43
Sandy Hill. Presb. Ch. 11 35
Fort Edward. Presb. Ch. $3 37; J Clark $5 ..... 8 37
Schagticoke. Pres. Ch. to constitute Rev. J. H. Noble, D.D., a L.D. 49 90
Schenectady. M E. Church 15 16
Brooklyn. Clinton Av Ch. add Mr. Fessenden 10 00
Kortright. Kortright Benev. Soc'y, H. McKee, Tr 5 00
New York. A. H. for Rev. Mr Riley's field $1; Anonymous for do $5; through N.Y. Observer 6 00
Cambridge. Abira Eldridge 1 00
Buffalo. Ladies for Miss Rankin's work in Mexico 26 60
N. Y. City. Jas. H. Benedict, Esq. 500 00
Auburn. Miss Esther Orr 3 55
Livingston. Ref'd Ch., Rev. F. M. Kip, Jr. 32 05
Utica. John Williams 1 00
Brooklyn. Gen'l G. Loomis U.S.A. 5 00
Troy. 1st Bapt. Ch. to constitute Rev. G. C. Baldwin, D D a L. D. 100 00
N. Y. City. J. P. Crosby to constitute Rev. Francis B. Wheeler, D. D., a L M 30 00
Brooklyn. J. Campbell to constitute Henry Ide L M. 50 00
Albany. Jas. Gould 5 00
Troy. State st. M E Church 17 70
West Troy. Ohio st. M E. Ch ... 7 35
Thompson's Stat'n. E. F. Richardson 5 00
Meridian. Miss Eliz'th Jones $10; T. R. Townsend $10 ..... 20 00
Patchogue. Cong. Church, Rev. F. Munson 8 50
N. B. City. Jane st. U. Pres Ch. in part of L. D. for Rev. G. D. Mathews 60 50
Newark. Pres. Ch, J. A. Miller on Maria A. Cronise's L. M. $10; A. T. Cressey on L. M. for Helen A. Blanchard $10; O. Blackman $5; others $13 83.. 38 83
Phelps. O. S. Pres. Church 20 00
Geneva. Reformed Church 45 01
Palmyra. Mrs. Moore 50
Brockport. Pres. Ch., B. to make Rev. E Woodward Brown a L. M. $20; J Sutphen $5 on L. M for his son John; H W. Gardner $3; C. M. W. for Spain $5; in full of L. M. for H. W. Gardner $4; others $33 59... 70 59

NEW YORK—*Continued.*

Livonia. Mrs. M. Herrick $5; also $5 for Miss Rankin's field; W. Smith $5; Mrs. R E. Dibbee $2; Mrs. C. Coy $1, Miss C. M. Coy $1; S. B Day $1; L. B. Fowler $2 50; E. Coy $1; others $28 50; in full of L M. for L. B. Day, and in part for E. R. Coy 52 00
Niagara Falls. Albert Porter $10; Rev. F. Doggett $5; Mrs. Burt $1; a Lady $1 ..... 17 00
Scottsville. O. S. P. Church 24 97
Knowelsville. Pres. Ch., D. B. Abel for L. M. $5; G. H. Stevens $2; F. Frost $3; others $15 40 ..... 25 40
Oswego. L. E. Goulding 5 00
——— 2,634 36

NEW JERSEY.

Newark. William Rankin, Esq. 50 00
E. Miltone. Ref'd Ch. towards L.M. for Rev. W. H. Phraner 17 63
Deerfield. Six members of the Pres. Ch. to constitute Rev. R. Hamil Davis a L M 30 00
Beverly. Pres. Church 11 50
Orange. George B. Bacon 2 00
Burlington. Broad st. M. E. Ch 30 00
" Union M. E. Church 6 01
Jersey City. Judge J. F. Randolph 10 00
English Neighborhood. Ref'd Ch., Rev A. B. Taylor 5 00
Newton. Pres. Church 51 37
Newark. Woodside Pres. Ch., to constitute Rev. L. Eddy a L. D 100 00
Little Falls. Rev. G. J. Van Nest. 1 00
Newark. Infant Class in Sab. Schl. of 2d Pres. Ch. in part, and a friend in full, of L. M. for Miss E. Harrison 30 00
" 2d Pres. Church 97 35
Rahway. 2d Pres. Ch., in part L. M. for Rev J. A. Leggett 22 00
" 1st M. E. Ch., M. V. McKinsey $10; others $8 ..... 18 00
Raritan. 3d Ref'd Church 34 40
Millville Pres. Ch, in part for a L. M 15 75
" M. E. Church 2 94
New Brunswick. Mrs. Dr. How... 25 00
——— 559 98

PENNSYLVANIA.

Philadelphia. Walnut st. Pres. Ch. 18 92
Catasauqua. David Thomas 20 00
Philadelphia. Spring Garden Pres. Ch. Mo Con. 25 25
" Mrs. C. S. Wurts $50; Miss Cutler $5; M. Magee $10 ..... 65 00
Lancaster. Pres. Ch, in part of L. D. for Rev. G. Robinson 40 68
Waynesburgh. Sab. Sch'l Teachers and Children to constitute David Buchanan L. M. 20 00
Hunterstown, Great Conewaga Pres. Church, in part 14 50
Philadelphia. Wm. Brown $5; M. Ross $5 ..... 10 00
Lancaster. Lady of O. S. Pres. Ch., for Italy and to constitute Rev. Geo. Robinson a L. D. 100 00
Pottsville. Messrs. Couch, Zimmerman, Haywood, Strauch, Sheafer, Beck, Cash, Beck, Cash, $5 ea; cash $3 ..... 48 00
Tamaqua. Wigan and Meeker $5 ea. 10 00
Carbondale. Mrs. Jeffries $10; collection in part $31 62 ..... 41 62
Gettysburgh. 1st Pres. Church 20 65
New London. Mrs. M. N. C., of the Pres. Ch., for Spain 30 00
Great Conewago. Pres. Ch., add. for L. D. of Rev. W. S. Van Cleve 40 50

PENNSYLVANIA—*Continued.*

Conneautville Mrs Barney $5; Mrs. Foster $10; which constitutes Miss Almena P. Barney a L. M.	15 00	
Wrightville Pres. Church	34 70	
Columbia. Cash $2; Sam'l Shock $10.	12 10	
		566 82

MARYLAND.

Baltimore. Ladies Aid Soc'y, which constitutes Mrs. John Clark, Rev. Dr. Webster, and Miss Henrietta Webb, L. M.'s	107 50	
" Messrs. Ridgely, Graham, Mallery, Purviance, $10 ea; Kelso, Purviance, Bridges and Cash, $5 ea.	60 00	
Emmettsburg. Pres. Church	69 75	
" Lutheran Church	1 00	
Baltimore. 1st Cong. Church	20 81	
		259 06

KENTUCKY.

Louisville. Sab Sch'l of Walnut st. M. E. Ch South for the education of a Mexican boy in Miss Rankin's School, and to constitute the Pastor of the church a L. M.	50 00	
" Miss Carrie Richardson	100 00	
" Messrs. Ainslee & Co., Dupont & Co., Moore & Co., $20 ea.; H. J. Lewis in full of his L. M., $15; Dulaney, Sadd, Monks, Belknap, Hughes, Goslee Kalfus, Way, Fink and Dix, $10 ea.	175 00	
" 3 Misses Quigley, Baird, Stump & Co., Lang, Dibblee, Bristow, Leonard, Wharton, Cooper, Rankin, Hyatt, Hibbett, Warren, Hackney, Crawford, Muir, Mrs. Moody, Cornwall, Murphy, Thompson, Buckhart, McClelland, $5 ea; Mrs. Tracy, & Bacon, $4 ea.	128 00	
" Messrs. Gaulbert, Needham, Jarvis, Mrs. Thurston, Schroeder, $3 ea.; Minor, Tigert, McPherson, Parsons, Mrs. Reynolds, Bayless, Merrwether, Boyle $2 ea.; Mrs. Smith, $2 35; Prof. Butler and Mrs. Beatty, $1 50 ea.; Messrs. Bland Ewing, Ferguson, Mason, Callahan, J. Fritz Kirk, Mrs Rowzee, Gernee, Spead, Hawkins, Parr, $1 ea; Mrs. Collins 25c	48 60	
		501 60

MISSOURI.

St. Louis. Hon. Judge Brotherton $25; Messrs. S. Ridgely, A. Sumner, W. H. Thompson, $10 ea; Howard, Rogers, Larque, Merritt, Dennison, Breed, Mrs. Hamill, Stickney, Belcher, $5 ea; M. L. Gray $3; M. L. Gray $3; Wright, Case, $2 ea; Jacobs $1; Pohl 50c.	168 50	
" Pres. Ch of Kirkwood, of which L. Matthews $20, and and A. S. Mermod $10	78 00	
New London Mrs Dodge	1 00	
Savannah. W M. Striker, for Greece	20 00	
Hannibal. Rev. John Leighton	5 00	
St. Louis M. Dwight Collier	50 00	
" Kirkwood Pres Ch., add. by A. S. Mermod	2 90	

MISSOURI—*Continued.*

St. Louis. Hon. H T. Blow, to constitute Rev. Sam'l Hay a L. M.	30 00	
" Pres Ch. Carondelet in part	18 00	
" Mrs. C. O'Fallen for Industrial School	40 00	
" 2d Bapt. Ch. add for Dr. Burlingham	2 00	
		355 40

ILLINOIS.

Ottawa. Pres. Church, by R. O. Black, Tr.	7 00	
Peoria. Mrs. H. C. Hovey	1 00	
Waverly. Cong. Ch., by Rev. Wm Carter	5 00	
Rockford. Mary A. Jacoby	5 12	
Olney. 1st Pres. Pres. Ch, in part of L. M. for Rev. H E. Thomas, of which Mrs. Wm. Newell gave $5	20 25	
" Meth. Ch and Cong, Gunn Bros, $5, others $6 10	11 10	
" Rev. Mr. Warner $1, Mr. Allison $1, cash 35c	2 35	
Carbondale. 1st Pres. Church	6 00	
Eden. Bethel Cong., by Jno. Stevenson, Tr	5 75	
Roseville. 1st Cong. Church	8 00	
Sandwich. Cong. Sab. Sch'l, by A. P. Crapser, Tr.	8 95	
		80 52

INDIANA.

Valparaiso. Wm. Powell $5, Mrs. Julia A. Powell $5, by Rev. R Beer	10 00	
Crawfordsville. Prof. C. Mills, in full of L M. for Jas. W. Yanders.	10 00	
Logansport A friend	2 00	
Green Castle. Meth. Chs., Messrs. Throop, Browder, Fisher, Bryant, Allen, Kirtley, Talbert, $5 ea.; others $3 50	10 50	
" O. S. Pres. Church	10 00	
" N. S. Pres. Ch, J. S Jennings, Col. J. Osborne, $5 ea.; Burnside, Hammond, Stephenson, $1 ea.; Cookerly, Grooms, Hanneman, Buffington, cash 50 cts. ea.	15 00	
Madison. Mrs. M. C. Whitney, for Miss Rankin's field	5 00	
Crawfordsville. Centre Pres. Ch., to constitute Rev John Safford.	20 58	
Rockville. 2d Pres. Ch (N. S.) in part for L. M.	21 60	
" Meth. Church	3 86	
Evansville. Mrs. W. B. for Mexico.	10 00	
		129 04

OHIO.

Gustavus. Elam Linsley, for Spain.	5 00	
E. Cleveland. Quarterly collection in Cong. Ch. by Horace Ford in part for a L. M.	17 00	
Mourertown. French Pres Ch. by E. Grand Girard	12 00	
Cleveland. Mrs. R. H. Fitch	5 00	
Brownhelm. Cong. Ch., Dr. R. C. Berry, Tr.	16 00	
Cincinnati. 1st Orthodox Cong Ch., for Miss Rankin's field	67 49	
Walnut Hills Lane Sem'y Pres. Ch. S. Sch'l for Spain and to make Rich'd Folson a L. M.	30 00	
Athens. 1st Pres. Ch, which constitutes Rev. Jas. Foote Holcomb & Geo. W. Norris L. M's	77 70	
" Students Ohio University, to constitute it a L. M.	30 00	

OHIO—*Continued.*

Clifton. Pres. Church, a balance--- 10 90
Cincinnati. Orchard st. Pres. Ch., in part to constitute Rev. Jas. B. Foster a L. M---------- 14 85
Piqua. 1st U. Pres. Ch., which constitutes David K. Gillespie a L. M---------- 31 60
" Bapt. Church---------- 4 55
" St. James P. Epis. Ch., in full of Dr. Dorsey's L. M.---------- 23 51
New Richmond. Pres. Ch. in part L. M---------- 6 00
Ironton. Welch Meth. Calv. Church 3 30
Miami City. 1st Pres. Church------ 15 00
Cleveland. Mrs. Elizabeth E. Taylor. 200 00
Columbus. F. H. Kingsbury------- 1 00
" Miss Kelley, for tracts, etc., for distribution $10, for general work $3---------- 13 00
Cincinnati. Messrs. Crawford, Vanduzen, Barker & Co., Hill, Hooper, Merrill, Sellew, Allen & Co., Phipps, Williamson, Brown & Co., Rowland, Holden, Keyes, Glenn & Sons, Keyes, Brook, Thompson & Co, Roots, Fallis, Merrill, Kemper Bros., balance in full of L. M. of Hugh F. Kemper, Foot, Snowden & Co., Homans, Perry, Brook, Bennett, Little & Co., McAlpin & Co., $10 ea.---------- 300 00
" Messrs. Lewis, Kenney, Hale, Morse Neave, Church, Haughton, McCormick, Avery, Lehmer, Shaws, Chambers & Co., How, Devon, Yeatman, Morton, Kidd, Cheever, Kilbreath, Hopkins, Allen, Moore, Burton, Bennett, Wright, McHenry, Wynne, Neff, Dale, Richardson, Mrs. Worthington, Storer, $5 ea.---------- 160 00
" Hutton, Baldwin, Hutton, Burt, Crosby, Stevens, Hooper, Olmstead, Fagin, $2 ea.; Spencer, Neave, Nelson, Bradley, Sage, Richardson, $1 ea.----- 24 00
" Mrs. Loudon, for poor, $4 and 2 prs. shoes---------- 4 00
Cleveland. 1st Pres. Ch., Rev. Dr. Goodrich---------- 170 35

1,242 25

MICHIGAN.

Hillsdale. A few of the classes in the Pres. Sab. School, per F. R. Gallagher---------- 6 00
Fentonville. 1st Pres. Ch., E. Turner, Tr---------- 6 80

12 80

WISCONSIN.

Delavan, Cong. Church, by N. D. Wright---------- 24 00

IOWA.

Springfield.---------- 5 00
Marion. Jos. Dye, R. E. Knowlton, Mrs. M. E. Scott, S. De Lancy, W. H. Bailey, C. C. Armstrong, $1 ea.; a friend, 25c---------- 7 25
Jordan Grove. Free Will Bapt. Ch. 4 90
Warbeck. Union collection---------- 3 60
Red Oak. Pres. Church---------- 1 50
Manchester. M. Cotton $1 25, E. Springer, $1---------- 2 25
Brandon Charge. M. E. Church---- 6 55

IOWA—*Continued.*

Jessup. E. R. Thompson $1, Bella Thomas 25c., R. S. Wooster $1. 2 25
Lisbon. M. E. Church ---------- 10 05
" United Brethren Church ---- 7 30
Mechanicsville. M. E. Church----- 6 00
" Rev. J. T. Long 50c., M. Scott 25c.---------- 75
Clarence. Union collection---------- 5 75
Diamond. M. E. Church ---------- 1 47
Centre. " " ---------- 2 00
Denmark. Rev. Asa Turner---------- 2 00
Delhi. Union collection---------- 4 00
Shell Rock. Bapt. Ch. $2 70, Prot. Meth. Ch. $1 20, E. J. Busset 50c.---------- 4 40
Waverly. Union collection---------- 6 95
Cedar Falls. Jas. Griffin $2, H. Fisher 50c.---------- 2 50
New Hartford. E. H. Collins 70c., E. Bourquin $1---------- 1 70
Iowa Falls. M. E. Ch. $3 30, Bapt. Ch. $3 25, Cong. Ch. $5 45, J. H. Pyle 30c., Rev. W. W. Terry $2---------- 14 30
Eldora. Union collection $1 85, J. Peters $1, E. Hilgore 50c., Mrs. W. Henderson 50c... -- 3 85
Albion. J. Dunn 25c., E. Troutman 50c---------- 75
Marshalltown. Union collection ---- 17 46
Toledo. Union collection $10 62, T. M. T. McKennan on L.M. $10, Mrs. A. J. Wheaton $4, I. Struble $2, J. Bishop $1, J. H. Guiger 50c., J. F. Cobb 50c... 28 62
Le Grand. Union collection---------- 3 30
Oxford. Cong. Ch. $14, J. Gill $2, S. G. Doty 50c.---------- 16 50
Tama City. M. E. Ch. $4 15, S. W. Cole $2---------- 6 15
Columbia Pres. Church---------- 3 45
Dubuque. " " ---------- 13 25
McGregor. Cong. Ch. and Soc'y---- 7 00
Dubuque. Rev. E. B. Kendig------ 5 00
" Union coll'n Cong. and M. E. Churches---------- 24 60
" Pres. Church---------- 13 25
Andrea. D. H. Dandel $1; J. Hays, J. S. Ray, 50c. ea.; M. J. Hammond $1---------- 3 00
Marquotteta. M. E. Church------- 7 75
" Centre M. E. Church------ 19 49
" H. D. Dee $1, C. P. Kauffman $1, J. Kauffman 50c. ---- 2 50
Burlington. Zion M. E. Church ---- 7 65
" Division st. M. E. Church-- 5 26
" German M. E. Church------ 3 30
" Elizabeth Thomas---------- 50
Vinton. Rev. L. H. Fellows, in full of L. M. for J. W. F. Young-- 15 00

310 10

TENNESSEE.

Rockwood. E. R. F., for Spain----- 20 00

MINNESOTA.

Northfield. Rev. J. W. Martin ----- 1 00
Minneapolis. Westminster Pres. Sab. Sch'l, for Spain ---------- 16 73

17 73

Richmond, Va. M. H. Merriman-- 25 00
Shaws Mills N.C. Rev. G. W. Walker, 5 00
Benecia, Cal. Mo. Con. 1st Cong. Ch., Rev. C. N. Pope------- 8 00
Mendocino, Cal. A friend---------- 1 50

Total.....$10,752 87

The Christian World.

Vol. XX. AUGUST, 1869. No. 8

The Romish System as a Religion.

REV. WM. H. GOODRICH, D. D.

Men are often better than their system. Individual Romanists are often Christians, though the Romanism is unchristian. There are many private members of the Church of Rome for whom we cannot but feel a genuine sympathy. Especially among the lowly and simple-hearted, there are those to whom God has revealed himself through all the veils of form which man has interposed. For them, whoever they may be, we have a true fellowship as believers in Jesus. Unknown perhaps to us, it is our joy that "the Lord knoweth them that are his," and that he will bring them at last out of that maze of superstition into his heavenly kingdom. Nor would we question that among the priesthood of Rome, especially in Germany, France, and our own country, there are individual men devoutly consecrated to Christ, who accept the admixtures of evil in that Church as a necessity which they deplore, and who hope, especially in this land, to see their Church at last purged of these admixtures and made pure and evangelical. But when we turn from such men to the system, we find ourselves at once in conflict with it—a conflict of faith, of conscience, of the heart. As Christians, and as Americans, we are compelled to make its falsehoods known. While it was comparatively modest; while it pleaded for a place among our modes of worship as a need of the foreigners who thronged our shores; while it demanded only what was granted by our liberties to every denomination, it passed unnoticed. We had forgotten what it was. It has walked among us in disguise. Large numbers of our most enlightened people are still ignorant of its spirit and its aims. With many it is regarded as a harmless superstition: with others as an ordinary variety of the Christian religion. At last it begins to act out its own character, it be-

comes arrogant and aggressive. It claims exclusive privileges. It meddles with our educational institutions. It organizes proselytism. It interferes with private liberty. It spreads publications which contradict the Gospel and falsify history. It accumulates wealth in the hands of ecclesiastics. It insinuates its influence into municipal affairs, and obtains special grants of the public money for its sectarian uses. It developes, in short, its inherent and thorough antagonism to the liberties and the Christianity of the land, and we are compelled to rebuke its pretensions and expose its character and aims.

Consider, then, what the system of Romanism is, both as a religion and as a policy.

As a religion, observe that *the Roman Catholic Church possesses the true faith.* Men who look at the Papacy in history, at its perversions of truth, at its persecution of the saints, sometimes deny that it has in it any elements of Christianity. This is a mis-judgment. The Church of Rome has the whole truth in possession and on record. This is in reality one of the weightiest counts in that indictment which is laid against her in the high court of Heaven. The truth once delivered to the saints has never been more clearly defined, or more clearly stated, than it has been in standard writings of the Fathers, which are owned as authorities in the Roman Catholic Church. All this Romanism inherited from the purer ages of Christianity. The godly men of past time who, though within its pale, partook not in its corruption, cherished and embalmed these truths in their works of doctrine and devotion. The grand crime of the Papal Church on this point is, that this truth which it has in possession it has hidden from mankind. It has instituted rites, traditions, and figments of its own, for that pure word of God after which men everywhere hunger.

The Gospel of Christ in the Church of Rome lies immured and concealed, just as underneath its great cathedrals lie the bodies of real or imaginary saints. You enter St. Peter's at Rome, and are surrounded and dazzled by the display of architecture and of decorative art. Wealth untold has been lavished in rearing the vast structure, in covering it with splendors of mosaic and statuary, the memorials of the great Popes and benefactors of the Church. At last you come to the dark cell, around which circling lamps shed a dim light, and there you are told reposes the body of St. Peter. Above, the glory and aggrandizement of men; beneath, in silence and gloom, the grave of an Apostle. So it is that the teachings of Peter and Paul and Christ lie buried beneath the traditions of Romanism. The truth of God is in possession, but it is swathed and coffined, bound and sealed from the hearts of men. When its children ask bread, the Church of Rome gives them a stone. It is by exception and by accident that any Romanist finds through his teachers or his ordinances the true Way of life.

Look closer at this system as a religion. What has it instituted for the plain Word as Christ and his apostles left it?

First, the dogma of the Pope's *supremacy* and *vicegerancy* as the *Vicar of Christ*, holding in his own person an absolute spiritual authority over all souls. Peter, as the Scriptures represent him, had no prominence except that which his years, his ardor and his frank utterance naturally gave him. He erred even as an Apostle, was rebuked and set right by Paul, and yielded meekly. Seven hundred years after, the Bishop of Rome, claiming a succession from Peter, who cannot be proved ever to have been in that city, under that title, assumes to open and shut the gates of life to all mankind.

Next, the Pope and Council claim to be the sole and infallible interpreters of divine truth, on the ground that on them is bestowed the dispensation of the Holy Ghost to unfold and supplement the written Word. Still further, they pretend to be the sole trustees of the divine anointing, so that all office and ordination in the Church of God must be derived in succession from their hands. In that manner the hierarchy of Rome is constituted—a spiritual domination—utterly without warrant in Scriptures, and opposed directly to all the teachings of our Lord; who said to his disciples, "ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you;" and whose last injunctions to the eleven bound them to an equality of rank and a mutual deference and regard.

And now this system of delegated power, having been organized, must be imposed on the body of believers. The priest must, by some visible operation, be raised above the people into a supernatural reverence and dignity. This it accomplished through the doctrine of the Mass.—Denied, combatted for a time within the Church, it is nevertheless adopted into the faith of Romanism, that, by the priestly invocation, the wafer of bread and the wine are changed, at every celebration, into the actual body and blood of Christ, and that he is thus offered anew in sacrifice every day for the sins of men. No doctrine could more squarely contradict the express statement of Paul, that Christ was offered "once for all" in contrast with the repeated sacrifices of the old Hebrew ritual. Nothing could more obscure and destroy the whole truth of a completed Redemption, through His blood who on the cross exclaimed "It is finished." In any but a dark and ignorant age this notion would have been scouted by every Christian heart as impious. But it prevailed. It accomplished its end. It swept out of the Church the simple pastoral office, and interposed, between the people and their Lord, a priestly caste, a set of human mediators, clothed with supernatural authority and dread.

The delusion is enhanced by the withdrawal from the people of the cup at the Sacrament, a direct violation of the command of Christ.—

Closely allied with these inventions is the doctrine of confession to the priest, coupled with penance and absolution at his discretion, all which add immeasurably to his power over the individual conscience, the household, and the public life of men. Add to these the doctrine of purgatory, by which the tender sorrows of mourners are played upon to secure, for a price, the deliverance of the dead out of misery! Add the theory of indulgence, by which forgiveness of sins or a stay of retribution can be purchased: add the doctrine of the intercession of the saints, especially of the Virgin, whose adoration, in thoroughly Papal countries, forms in fact the essence of worship to the body of the people; and you have a system of religion which has actually nullified the Gospel, dethroned the Son of God, destroyed the power of his great sacrifice, and placed the hearts of men under bondage to human mediators who are powerless to guide or to save.

This, then, is Romanism *as a religion*. This is the process by which it has changed the faith once delivered to the saints into a lie. These perversions of the truth and order of the primitive church are matters of history. Their origin and causes can be traced as clearly as any of the changes which have taken place in past ages. What it is as a policy, we propose to consider hereafter.

The Church Question.

REV. E. S. PORTER, D.D.

The uppermost questions that now challenge the attention of the chief nations of the world are of, and concerning the Church. They have gone down deeply into domestic politics, forced diplomatic arrangements, and let loose vast revolutions in Turkey, Italy, Austria, Spain, Germany and Great Britain, the end of which is not yet. For under and behind all these revolutions are *the people;* and behind the people is God, lifting them up and forcing them forward, and opening their eyes to a strange light, that seems as much a terror to regal despots and spiritual tyrants as were the fearful and fateful letters that smote Belshazzar dumb in the hour of his sensual revels.

> "There is a spirit working in our race
> Like to a silent subterranean fire,
> Ever and anon some monarch hurl'd from off his throne,
> Attests its silent ire;
> Yet oh! when that wronged spirit of our race
> Shall rise, as soon it must,
> And leap in freedom from its prison place,
> Lord of its ancient hills and vast domain,
> Let it not rise like the wild winds of air,
> To waste the heritage that God would spare."

The second chapter of the great Reformation of the sixteenth century has been opened. The work begun by the Reformers is to go forward to its completion; for the Almighty never retreats. He sees the harvest in the seed He sows. His patience never quarrels with His purpose.—In critical periods He comes forth from the pavilion of His majesty to shake the earth, and heaven also, with a voice that "perplexes nations," but which His longing Church understands right well.

Progress is the law of nature, providence and grace. As the rose is in the bud, the oak in the acorn, or the summer in the spring, so the present age is but the outcome of the events that made and marked the Reformation of the Church from the errors and corruptions of Papal Rome. The Bible, set free from chains and cloister, went forth on its own open mission. Three hundred and fifty years have passed. To us they are indeed centuries filled with the records of tremendous conflicts. But what are these to Him with whom a thousand years are but as a day in the human calendar? The circle of eternity has no segment.

Before the dial of the Divine plan, it was but as yesterday when Martin Luther went up alone to the old town of Worms to confront Pope and Kaisar. There he uttered the memorable words that yet echo as with a superhuman eloquence: "Here I stand. I can do no otherwise. God help me!"

Let thought borrow the lightning's rapid wing, and run back to and through the mighty maze of things that makes the troubled history of the last three hundred and fifty years, and returning, decide whether this is indeed the same world of affairs in which Leo the Tenth once spiritualized lust and consecrated sensuality as the height of Christian virtue? The same world as when the sullen and morose bigot of the Escurial planned the massacre of nations, and inflamed his piety in the fires of his detested Inquisition? The same world as when Laud flaunted his impious boasts, and Claverhouse rioted in the blood of the saints who ascended to heaven from hill and heather, sacred alway to the memory of Scottish heroism?

The far-sweeping waves of beneficent change have chased each other with swift succession, so that the philosophical historian, no less than the Christian divine, is now compelled to acknowledge the triumphs of Protestant truth, fortitude and enterprise in all the wholesome characteristics of modern civilization.

The Papal Hierarchy, noting and feeling the effects of this alleviating change, and with foreboding vision discerning whereunto it is likely to flow, seems at last to have been seized as with spasms of consternation. Wild and passionate efforts are accordingly made to maintain a little longer the tottering throne of ancient abominations. The so-called Œcumenical Council, to be convened next winter among the tombs of the dead Cæsars, is the expedient of infirmity in part, and in part also

of that persistent arrogance which usurps the prerogatives of heaven to make a pandemonium on earth. That Council will be charged with the task of causing the world to turn back on its hinges, of putting out the light of the Bible, and of remanding the nations to the servitude of the Middle Ages. There is one thing, however, to prevent the accomplishment of these tasks, and that is their—impossibility.

In America, as in the old world, the "Church question" is debated not only in synods, assemblies, conventions, conferences, associations, and councils, but literary periodicals, and the daily press, find it among the main topics that concern their thoughtful attention. The very atmosphere is instinct as with the elements of some vast movement that is soon to pass over the face of Christendom. The relations of the Protestant bodies with respect to one another, are surely to receive an advanced exposition. The Evangelical Church of the future is to differ from that of the past. Religion itself in its outward forms and forces, will be the conservator not so much of the costumes of sanctity, as of the vital principles that must energize all true piety.

These are matters, no longer enveloped in murky clouds that doze along the horizon. They shine in the heavens above the brightness of the mid-day sun, to blind those who think they see, and to give animating light to those who wait and watch in prayerful humility the coming of their Lord. Moreover the break-down of the Papacy in its once favored seats, has forced upon its adherents in this country the necessity of striking out right and left in the vain hope of demolishing here all that Protestantism has done for freedom, for education, for law, for order, and for religion. Romanism from the shadow of the dead past, presents itself openly as the implacable foe of American civilization and of human progress. The battle is pitched, and will be carried to the gates. Let the *Evangelical Catholic Church* know that slumber now is treason in the very hour when Caiphas and Pilate are making ready to repeat again the tactics by which Jesus Christ was betrayed into the hands of sinful men!

In the Greek, Roman and Evangelical communions principles are crystalizing into *genera*, and these *genera* are making inventories of the several species of which respectively they claim paternity. Hence the many attempts here and there to consolidate into ecclesiastical unity, divisions or branches of the Church that are like in some one or more particulars. These attempts among prelatical bodies, whether Greek, Roman or Anglican, have thus far met with slight success. The special claim of each to what they style exclusive authority, neutralizes and must neutralize them to the end. For nothing is more schismatic than the boast or assertion of exclusive prerogatives.

This is a truth demonstrated within the pale of the Latin Church.—For as a system it is a congeries of contradictions—Pope anathematizes

Pope, councils override councils. Gallicanism assails Jesuitism, and Jesuitism in turn denounces whatever challenges its determination to exercise control over the policy of the Vatican. Its real unity is its immutable antagonism to the spirit of the gospels.

In a narrower sphere Anglicanism illustrates the same show of external unity, while it holds in its disorderly bosom creeds orthodox and heretical, that enact the parts of Jacob and Esau, with no likelihood of their being reconciled. It has run the gamut of opinion and of practice from *High* to *Low*, and sacrificed at times the vital doctrines of salvation for the sake of maintaining the figment of Apostolic tactual succession in the ministry. And thus have we again the boasted unity of a priesthood and of a church, united in fact in nothing save an undying quarrel over fundamental points of faith and of worship.

In this way High Churchism has been from its start a standing apology for Romanism. Under a Protestant banner it has fought for the twin errors of the Papacy respecting exclusive priestly authority and sacramental sufficiency. Being nominally on one side, it has labored earnestly, nevertheless, for the opposite. So it has stood ready to act the part of an usher, and conduct its neophites into the halls of mediæval Ritualism. It is the Benedict Arnold of the Protestant camp. These results are all products of the *law of assimilation*, which in affairs of religion is as direct in its action as it is in the realm of materialism.

Among other branches of the Protestant Church beside the Anglican, the law of assimilation has of late years been working with increasing force and effect. The scandal of ecclesiastical division between those of the same name and creed is happily in process of being cured. But as these grand movements toward harmony and healing go forward, they must necessarily act as causes to beget still further and wider results upon the relative positions of the evangelical denominations taken as an aggregate whole. We are bound to give earnest heed to this state of affairs, and thoughtfully anticipate what may be the probable outcome.

Rome's Expectations and Efforts.

REV. HERRICK JOHNSON, D. D.

THIS mighty Republic is stepping to the leadership of the nations, and Rome sees and seizes the opportunity, and sets herself to the task of possessing the republic. She does it too—is doing it to-day—with that same old bold aggressiveness, and indomitableness of resolve and wiliness of method and unscrupulous ingenuity of agency and appliance, with which she has so often won her successes, and which make indifference to Romish effort in this country a perilous sin and shame.

The warrant for these words I find in Rome's avowed expectations, in her acknowledged efforts, in her secured results and in her arrogant claims. Let me endeavor to place them before you.

1. What are the *expectations* of Romanism? They are set forth in the words of Archbishop Purcell at the Roman Catholic council held in Baltimore in 1866: "If Italy loosens her chains to follow strange idols, America must come forward to the front and assume a first place among the faithful." They are avowed by a Romish priest, who in commenting on the losses of the Church in Italy and Spain says: "We can afford to let the rags of Italy go into the hands of Garibaldi when we are taking possession of the United States." "And the man is blind indeed who does not see that this mighty nation will belong to the Church of Rome before long." An Italian paper says "The Roman court expects to be able to control the American republic." At one of the sessions of the German Catholic Central Union, held in New-York in '68, and representing all parts of the country, one of the speakers, boasting of what had already been gained in the way of special appropriation from the New-York legislature, said: "This is the little finger, and we must persevere till we get the whole hand." An able writer in the 'Catholic World' (Oct. '67) says: "The question put to us a few years since, with a smile of mixed incredulity and pity, 'Do you believe that this country will ever become Catholic?' is now changed to *How soon* do you think it will come to pass?" "Soon, very soon," he replies, "if statistics be true." And you have heard the statement concerning that map of America, seen at Rome by an American some three years ago, giving a better idea of our country west of the Mississippi than any he ever saw at home, upon which the line of the Pacific Railroad was traced, with every spot dotted where a settlement would naturally gather, and a conjecture recorded as to its probable importance. What does this reveal, but the confident belief that the Roman Catholics, according to the public prediction of Father Hecker, are to be numerically greater than the Protestants in this country before many years have passed, and the government of the country is of consequence and inevitably to pass into their hands?

Here are Romish expectations and purposes distinctly avowed, (however we may regard them as wild and unfounded and impossible of realization), that stop not short of the possession and supremacy of this entire continent.

2. Now what are the *efforts* of Romanism? They are commensurate with the greatness of the expectations. Schools, colleges, convents, monasteries, orders of Sisters of Charity, and other organizations for the propagation of the faith, are multiplying in the midst of us with marvellous rapidity. The choicest sites are being secured for their churches and convents. And sometimes they are reared with lavish outlay, and

in a style of magnificence and ornamentation that betray the confidence of their expectations. Their schools are organized in all of our large towns and in connection with the most of their churches, and these schools have a two-fold object—to keep Catholic children entirely away from all schools that are not under the exclusive control of the Church, and to secure as far as possible the education of the children of Protestants. The parochial and parish schools and orphan asylums accomplish the first object; the higher and better institutions are especially designed to secure the latter. And the effort is most marked and the clearest evidence of design is given in connection with the academies and seminaries of learning for young ladies, which are out of all proportion to the number of institutions for males. In only eighteen out of the fifty-two dioceses and arch-dioceses of the Romish Church in the United States, there are one hundred and fifty-nine literary institutions for females, which is almost three times what there are for males. Why this disproportion, except that Rome counts on the education of those who are to become mothers, and makes provision for the daughters of Protestants as well as for her own? Into these institutions are attracted many young ladies from Protestant families, where they are being educated. It is true they are often put there with the stipulation that their religion is not in any way to be interfered with. But influences are thrown around them and rules and regulations are adopted that make it very difficult for a Protestant girl to practice her own religion. In the Convent of the Sacred Heart at Rochester, for example, they are required to listen to the teachings of the Romish Church, to attend chapel service daily, to wear black and white veils, to bow to the image of the Virgin; and during Lent seven pictures are hung on each side of the chapel, and in coming in the young ladies are expected to kneel before each one in turn on their way to the altar, while they pray to the Virgin. This is called "the way to the cross." Several of the Protestant girls last winter declined kneeling to the pictures and were reprimanded for it. Is it matter of great wonder that many of our young ladies yield to such influences as these? And is there not ground for *believing* the boastful claim that has been made, that seven-tenths of the Protestant girls thus educated become Romanists?

By great processions and flying banners and bands of music, Rome seems also bent upon interfering with the sanctities of our Christian Sabbath, familiarizing the public mind with scenes calculated to take away our Protestant reverence for the sacred day, knowing that with the Sabbath goes one of the bulwarks of Protestantism. And Protestant worship has been insultingly interrupted and the solemn service of God's house suspended again and again by the din and clatter of these Romish customs.

The efforts of the Romish Church are further seen in the use of Pro-

testant instrumentalities, such as the Sunday-school and the press for the propagation of her false dogmas. Just enough of the virus is thrust into the truth as held by Protestants, to vitiate the teaching. Americans are appealed to as lovers of fair play. A tone of injured innocence is assumed, the essential truth is suppressed, artful guise is put upon error, and by the hundred thousand these leaves of Rome in the form of tracts are being scattered broadcast, not for Rome's adherents, but for Protestants; not for the healing, but for the poisoning of the nations. Subtle, wily, ingenious, Rome adapts herself to the situation, and employs in free America for the propagation of her faith what would be utterly condemned under the shadow of the Vatican.

True to her instincts, also, she busies herself with political affairs, and the greater extent and power of suffrage in this country gives her a wider field of operation than anywhere else in the world. As a voting, *political* body, the Romish Church, when she chooses, may be a unit.—And she is *using* her body politic distinctness for the furtherance of ends that look toward ultimate supremacy. The Romish vote in this country is a vast political power, that is wielded when occasion calls for it in the interests of the Papacy. It is affecting legislation, it is securing large appropriations for ecclesiastical purposes, and immense grants of valuable real estate; it is controlling very many of the public offices in our great business centres. New-York city is to-day virtually held in the right hand of the Roman court, at least five-sixths of the public offices being filled by Roman Catholics. And not content with securing royal immunities for her institutions, such as have never been granted to Protestants, Rome's political power is being brought to bear upon our public school system, and she is aiming now to secure a proportion of the general school fund, to sustain her own rigidly sectarian and exclusive educational work. *Discrimination* and *preference* are demanded in the interests of the Romish hierarchy in the disposition that shall be made of funds contributed solely with a view to popular secular education. At the German Catholic Central Union, already referred to, representing all parts of the country, it was resolved that Catholics must send their children to Catholic schools, that persevering efforts must be made to have Catholic teachers appointed in the public free schools, and that, if possible, laws must be enacted to support Catholic schools by *public funds*. A bill was recently before the New-York Legislature giving practical effect to these iniquitous resolves, framing a law to compel the taxable citizens of New-York to pay for strengthening the sinews of Romanism by supporting the Romish sectarian parish schools. Here is a blow at the very palladium of our republic, at once our pride and our glory. Our common school system does not aim at religious instruction. Its sole design is to furnish every child with a sound education in secular learning, so as to fit our youth for something like intelli-

gent citizenship. No effort is made to coerce the conscience or to dictate the education of it. All taxable persons are called upon, as *citizens*, to support this educational system. As *religionists*, they may divide themselves as they see fit, and each church or sect or denomination may prosecute its distinctive sectarian educational work to the full extent of its ability and desire. But this grasping and usurping ecclesiasticism is not content with this. The State must help inculcate her Romish dogmas. The infallible Roman Catholic Church must have discrimination and preference by an appropriation of public funds for the education of her children, because, forsooth, as a Romish Father claims, "It is well known that between the Catholic faith and all Protestant creeds there is a gulf which cannot be bridged over."

These are the *efforts* of Romanism—efforts that have been made and that are being made with all Rome's subtlety and adroitness and energy and spirit of propagandism—efforts to possess the places of power and centres of influence, to secure permanent foothold through accumulations of property and the rearing of stately ecclesiastical structures and the establishment of convents and asylums—efforts to pervert the faith of the daughters of Protestants, to disseminate false dogmas and proselytize by the wide circulation of tracts wearing the guise of candor and mixed with some grains of Protestant truth, but Jesuitically silent as to some of the most offensive yet vital features of the hierarchy; efforts to control legislation, and to secure it in the interests of the Church, and thus to pervert the whole structure of our governmental system. Who does not see that these efforts correspond to the expectations and go far to justify them?

The Theatre and Press in Spain illustrating its religious condition.

REV. J. P. THOMPSON, D. D.

The reader of church history is familiar with the ecclesiastical dramas of the 13th century, which, under the name of *Mysteries*, were performed in the churches, under the direction of the priests. Milman portrays the effective representation of the massacre of the Innocents. One can well imagine that, in a rude age, when books were wanting, and education was unheard of among the common people, such an exhibition, managed with proper scenic effect, may have been not only impressive as a drama, but have also had a certain educating power. It is commonly supposed, however, that the day for such methods of religious impression has passed, even in the darkest portions of Roman Catholic

Europe—although visitors at Rome are familiar with the yearly representation of the Nativity in the church of *Ara Cœli*, by means of pasteboard figures as large as life, with the accompaniment of dialogues by children; and the little town of Monaco still keeps up, as a part of the Good Friday commemoration, the performance of the sacred tragedy representing the death and burial of our Lord; though this is said to be discountenanced by the priests.

Now this very play was performed in this year of grace in all the chief cities and towns of Spain: and a handbill, with an illustrated programme, which lies before us, is an index of the lingering power of these fantastic superstitions. It announces that a magnificent religious spectacle will be presented upon the grandest scale, on Saturday, Feb. 13, 1869, at the theatre of San Fernando, in Seville—the sacred biblical drama, in eight acts, "the Redeemer of the World, or the Passion and Death of our Lord Jesus Christ." The popularity of this spectacular drama at Madrid, Barcelona, Saragossa, Valladolid, Malaga, and other chief places, is urged as a reason why the people of Seville should crowd to the performance. In consequence of the immense outlay upon the accessories of the piece, there will be no abatement from the customary prices of the theatre. The caste of the drama is given in full, but a few specimens must here suffice:—

The Virgin Mary	Signora Liron.
Magdalena	Imperial.
Veronica	Ros.
Mary, Mother of James	A. Diaz.
Salome	Diaz.
Pilate's Wife	Teulet.
Jesus	Signor Mariscal.

Then follow the Apostles, including Judas; Simon, Pilate, Caiphas, Annas, Nicodemus, Joseph of Arimathea, Herod, the Centurion, *the Two Thieves*, Soldiers, *Angels*, Lictors, etc. etc.

Among the scenes, are the conversion of the Magdalen, the supper, the garden of Olives, the tribunal of Pilate, Mount Calvary, the descent from the Cross. The dresses, scenery, and music are greatly extolled, and it is announced that the effect of the moon will be produced by electric light. The pictures that illustrate the play-bill, are the head of Christ crowned with thorns, the scourging, the bearing the cross, the nailing, the uplifting with the malefactors, the women at the cross. The success of such a theatrical spectacle, shows at what level the Roman Catholic Church has kept the masses of the Spanish people. We see herein the religion of ignorance and superstition.

To counteract this, the liberated intellect of Spain has recourse largely to satire. Here, for instance, is a comic paper, *El Culebron*, the first number of which was issued at Barcelona, in February, 1869, which is largely devoted to lampooning the priests. This is illustrated with

coarse colored engravings, representing a dragon pursuing affrighted military and ecclesiastical dignitaries ; the priests robbing the treasures of the sacristy, and secreting them in vaults or in holes dug in the ground ; a nunnery invaded by the revolutionists, and the sisters fleeing in terror. With such weapons, the Spanish free-thinkers are fighting the Romish Church. When a people can be brought to laugh at their gods, of course the reign of superstition is drawing to a close ; but the danger is that this will be followed by a reign of skepticism.

As a counteractive to both these tendencies, one welcomes *El Eco del Evangelia*, a weekly paper published at Seville, dating from January, 1869. This journal is in sympathy with the liberal movement in the State, and in opposition to the Romish superstitions, but it performs its functions by argument, anecdote, history and narrative, in the spirit of wisdom and love. It is edited by Mr. Alonzo, who is well known in this country, and is the earnest missionary of the American and Foreign Christian Union.

Nowhere else of late years—not in Florence, nor Naples, nor in Rome itself—has the Roman Catholic Church maintained so resolute a hold upon the body of the people, as at Seville. The cathedral of Seville is the St. Peter's of Spain, and the Holy Week is there celebrated with a vigor of superstition, and a splendor of ceremony, that are hardly exceeded in the Pontifical capital. Right in that seat of churchly magnificence and priestly domination, has the Gospel begun to echo the spirit and doctrines of a pure primitive Christianity, and its sounds are caught up with the avidity of a newly-awakened life.

Although Seville has been so long under the power of the Roman Catholic priesthood, there has yet existed there an element of intelligence and culture which has been superior to the bigotry that held it outwardly in check. Free discussion upon political and religious affairs is now in favor with the people. Mr. Alonzo has addressed large meetings in Seville, and his exposure of the errors and absurdities of the priesthood has been received with *bravos*. In some instances he has held public disputations with the Romish priesthood, and has come off victorious, through the power of the Word of God. It is two years since the writer accompanied this young brother, under cover of the night, to the humble home of a mechanic, in a suburb of Seville, where a company of Christ's disciples met in secrecy, and in peril of prison and the galleys, to take counsel together of the Word of God and in prayer. Now, one of that little band of faithful souls appears in his own name as the publisher of a journal which is devoted to the cause of free, pure, spiritual Christianity, in opposition to the errors and corruptions of Romanism. This journal meets with general acceptance, and its circulation has already reached to thousands.

The last number is a fair specimen of its scope and spirit. A princi-

pal priest of the cathedral of Seville did much by his writings to encourage the women of the country in their recent petition to the Provincial government for an edict that should declare the Roman Catholic to be the only worship allowed in Spain. He has openly defended the assassination of the governor of Burgos, and declared his wish that both Protestants and Protestant influence in Spain may be extinguished, and that "the worship of false gods" be no longer permitted upon its soil. A pamphlet of his, setting forth these opinions, has been distributed all over Spain. The *El Eco del Evangelia* opens upon this pamphlet with vigor, exposing its hostility to the spirit of liberty and truth; but fully appreciating the superiority of positive evangelical instruction to ecclesiastical controversy, it proceeds to give the great Gospel idea of Catholic unity. The article has attracted much attention, and been received with marked favor. Then follows a short exposition of John xiii. 35: "By this shall all men know that ye are my disciples, if ye have love one to another." A portion of one of Kirwan's letters is next given, and this is followed by an historical account of the acts of the Popes in France. Finally comes a stirring appeal to "help one another." Thus this little sheet is full of the spirit of genuine Christianity, in contrast with that of Popery. Being the production of Spaniards for the enlightenment of their brethren, and being in lively sympathy with the spirit of the people and the questions of the hour, it is worth any number of old-fashioned tracts imported from abroad. The American and Foreign Christian Union has made a good move in aiding the publication of this important messenger of truth.

Address of a Chilian Christian

ON LAYING THE CORNER-STONE OF THE NEW PRESBYTERIAN CHURCH IN VALPARAISO.

Religious intolerance renders the existence of a society of honest men impossible.* Wherever it reigns, sincerity yields to dissimulation and deceit in matters of religion. While among the enlightened class, infidelity appears under the disguise of religious indifference or a false liberalism, among the ignorant hypocrisy may be seen everywhere crouching before superstition and fanaticism. This should not be in a well constituted republic. In it the humblest citizen has the sacred and inalienable right that his religious as well as political opinions should be respected; and that this may be possible, it is necessary that *he* also should respect the opinions of others. Thus may be established tolerance and true liberty, republican dogmas sprung from the very law of Christ.

* The first paragraph of this address is quoted at the outset of our Annual Report, June '69, p. 163.

Christ would that man should enter His kingdom spontaneously, as befits a free and intelligent being, drawn by the wisdom of His laws and beauty of His doctrines. It was not His will that man should be obliged to appear as His disciple without being convinced of the truth of His teachings. His divine word, not the sword—forgiveness, not rancor—love, not hatred—were the only arms left by the Son of Man to His apostles to extend His kingdom of peace.

This kingdom of peace, of concord, and of light, is founded upon that marvellous mystery declared by the apostle Peter, and revealed to him by divine inspiration: 'Thou art Christ, the Son of the living God.'—This mystery is the foundation of the building; the key-stone of the arch, without which Christianity could not stand. It is the luminous centre of the Gospel, by the light of which the human spirit may conceive and accept the divine plan of human redemption. To seek and follow the path of proof and evidence that leads to that centre should be the first duty of one who desires to know the Christian truth. As a symbol, therefore, of that glorious mystery, of that rock of refuge and of salvation for our race, we place to-day that stone, on which there is to rise a temple dedicated to God and His Christ.

But I ask now, gentlemen, what *is* the Christian temple? Is it indeed a place converted by certain ceremonies into the permanent and special dwelling of the Most High? God himself, through his inspired prophet, declares it not to be so. "The heaven is my throne," he says, "and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all these things hath mine hand made." But does not God reveal himself in some special way to the believer within the consecrated precincts of the temple, and is not prayer offered there more pleasing to Him, do you say? No, gentlemen; God comforts, upholds, and forgives the soul that prayerfully seeks Him in the humble and solitary peasant's hut as well as under the splendid vaults of a St. Paul or of a St. Peter. It is not the frail works of human art, or the pompous ceremony, but the sincere, humble, and contrite spirit that pleases the Lord, and draws upon us his favors and blessings. The pure and upright heart is the temple in which the Lord delights to dwell.

There is nothing superstitious, then, about the Christian temple.—Social convenience has called it into existence. The faithful meet in it as they might do in a private house, or under the shade of a wood.—Such was the practice among the early Christians. The apostle Paul, in his epistle to the Romans, says: "Greet Priscilla and Aquila, my helpers in Jesus Christ; likewise greet the church that is in their house." After those early persecutions, which only cast a new halo of glory about the divine origin of our faith, and the number of the disciples being multiplied, places of meeting, more extensive and commodious, were

needed, and the temple arose. To it do Christians now go, as members of one family, to praise the Father of all for his compassion and love, and to pray for new blessings. There they hear the minister read, and read themselves the sacred words of the Divine Law. There they gather periodically around the table that contains the emblems of the precious body of Christ, very nourishment to the soul, to commemorate the death of the Divine Master. There rises also the sacred pulpit, whence the appointed messenger proclaims to all the good news of reconciliation with God through the infinite merits of Jesus Christ crucified. There echo the gentle words of Christ himself: "Come unto me all ye that labor and are heavy laden, and I will give you rest"—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Castelar on the Effects of Popery.

[Read this pithy concentration of historical facts against the Papal system. It is part of an earlier speech in the memorable debate.]

I SHALL treat the religious question very briefly. How do we all live? Under the influence of a religion which none of us have chosen, but which we have accepted, not wishing our families to discover our consciences, nor to break the precept of the Church, which forbids us to eat meat on Fridays. And do we comprehend the extraordinary situation in which the Catholic Church is found to-day? There is not a single progressive principle which has not been cursed by the Catholic Church! This is true of England and Germany, as well as of Catholic countries. The Church cursed the French revolution, the Belgian constitution, and the Italian independence; nevertheless, all these principles have unrolled themselves in spite of it. Not a constitution has been born, not a single progress made; not a solitary reform effected which has not been under the terrible anathemas of the Church. This morning in the salon of the Cortes, Senor Posada Herrera was complaining to me of our miserable state. When we asked each other the cause of this evil, we found it in the intolerance of the Church. We are a great charnel house, which extends from the Pyrenees to the Sea of Cadiz, for we have been sacrificed on the altar of Catholicism. We recollect the Middle Ages. Then they raised the Jewish synagogue by the side of the Gothic cathedral, and joined to the synagogue was the mosque of the Moors, and over all the Catholic Church extended itself, but for all this did not find itself less secure in the consciences of its sons. But intolerance commenced, and it was horrible. In the city of Toledo there is a pulpit preserved from which San Vicente Ferrer preached a sermon which re-

sulted in the inhabitants of that city beheading a large number of Jews. This religious intolerance has given rise to the antipathy which, in spite of our character, is felt against us in Europe. "Oh, there is nothing more abominable than that Spanish empire, which extends itself like a winding-sheet over the planet." We have no agriculture, we have no industry, we have no learning, through maintaining this intolerance of religion. We lit up the fires of the Inquisition and cast our free-thinkers into them! In spite of all the Church will never pardon what we have done in favor of the Spanish people. Neither the concessions of 1812, nor those of 1837, nor those of 1845, nor those of 1856, have served for anything. We are born, we live, and we die under the anathemas of the Catholic Church, which wishes to have nothing to do with our policy. Now we are going to put it in the estimates for two hundred millions of reals (over two millions sterling) which will be the estimate of a faction. There is no other means to avoid this but one—to separate for ever the Church from the State, and to deny forever the estimates to the clergy. The relations between the Church and the State are such that either the one predominates or the other, or they establish their relations by concordats, and you know well what difficulties and obstacles these Church contracts have created. The Church has bewitched the Queens, and enchanted the Kings, and given that terrible history which the slaves of Sor. Patrocinio cannot forget. To crown all, the Pope sent the distinction called the Golden Rose to a Queen rejected by the conscience of her people! I know that some say the payment of the Church by the State is the only way to dominate it! But do we dominate it? No! In the last holy week over twenty thousand sermons have been preached in the churches against all the deputies to the Cortes except the bishops, for these have bulas from the Pope. It is said our people are not instructed, and it is true. Yet for fifteen centuries the Catholic Church has had the instructing of them! Our middle classes now put on religion, not as the fountain of morality, but just as they use the Civil Guard—to secure them in their property. Our statesmen, or the greater part of them, do not believe in the Catholic Church, but they pay it as an element of order!"

Union with Rome means union with a whole world of effete ecclesiastical and sacerdotal rubbish,—rubbish which, in the rising wind of science, is sure, ere long, to be swept away. Communion between Protestants means fellowship of sentiment amid difference of opinion, fellowship of soul amid difference of ecclesiastical preference, fellowship, not on the ground of Papal infallibility, sacramental miracles, priestly enchantments, mediæval superstition, and Ritualist trumpery, but on the broad, clear foundation of reason, conscience, and the Word of God."—*Ch. World, (London).*

Heaven and Earth.

THERE are no shadows where there is no sun ;
  There is no beauty where there is no shade ;
And all things in two lines of glory run—
  Darkness and light, ebon and gold, inlaid.
God comes among us through the shrouds of air ;
  And his dim track is like the silvery wake
  Left by yon pinnace on the mountain lake,
Fading and re-appearing here and there.
  The lamps and veils thro' heaven and earth that move,
Go in and out, as jealous of their light,
Like sailing stars upon a misty night.
  Death is the shade of coming life ; and love
Yearns for her dear ones in the holy tomb,
Because bright things are better seen in gloom !

Into the World of Light.

THEY are all gone into the world of light !
  And I alone sit lingering here !
Their very memory is clear and bright,
  And my sad thoughts doth clear.

It glows and glitters in my cloudy breast,
  Like stars upon some gloomy grove,
Or those faint beams in which this hill is drest,
  After the sun's remove.

I see them walking in an air of glory,
  Whose light doth trample on my days ;
My days, which are at best both dull and hoary,
  Mere glimmering and decays.

O holy hope ! and high humility !
  High as the heavens above !
These are your walks, and you have show'd them me,
  To kindle my cold love !

Dear, beauteous death, the jewel of the just !
  Shining nowhere but in the dark !
What mysteries do lie beyond thy dust,
  Could man outlook that mark !

He that hath found some fledged bird's nest may know
  At first sight if the bird be flown ;
But what fair dell or grove he sings in now,
  That is to him unknown.

And yet, as angels, in some brighter dreams,
  Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted themes
  And into glory peep.

H. VAUGHAN, 1653.

SPECIAL MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Mexico--City.

[Mr. Riley sends the following letters. Read them, for they tell his story touchingly. The first is from an old English resident; the other from a Mexican Christian, employed by Government, but active in the cause of Christ:]

"Mexico, May 17th.—During a residence of forty-five years in this country, I have seen extraordinary changes in the political and social state of the people; but nothing has surprised me so much as the change in their religious ideas and practice. Through the selling of priestly rites and indulgences, the rigorous collection of tithes, and the strict execution of dues on mortgages, as well as various other means, the Romish Church became possessed of exceedingly valuable estates, and more than half of the houses in the Republic.

"In the villages and small towns, the curates were absolute tyrants, and fleeced their flocks in an incredible manner. The natural consequence was, that when the Government decreed the payment of tithes to be voluntary, nine-tenths of the population refused to pay them. As the influence of the clergy declined, the people in all parts began to relax in their religious duties, more particularly confession and communion. Mass was attended on Sundays and fast-days—not so much for devotion, as from habit and ostentation. When the Church and State became opposed, the clergy, as a class, recognized as being too powerful, were deprived of their privileges, and reduced to the same condition as other citizens. But they still retained their immense wealth, and employed it in fomenting the different factions that for many years have desolated the country, until the Government felt itself strong enough to sequestrate it for the use of the State. The effect of this measure on the part of the Government, has been to separate many of the clergy from the Church—some from scruples of conscience, others from interested motives.

"The good effect of these changes on the common people was soon observable.

"It is impossible to look at the present state of this country, without being sensible that now is the appointed time for every servant of the Most High—of every believer in the blessed Saviour—of every Christian, to exert himself to the utmost to assist these unhappy people, who are now ready, *anxious* to receive the glad tidings of the Gospel. If the Christian brethren of the United States could see what I see, and feel what I feel, when I attend the meeting of the Evangelical brethren—if they could see the more than two hundred persons united in supplicating God, in reading, and hearing the Gospel, in singing the expressive and beautiful hymns, with a manfully intense feeling of devotion—they would be convinced that there is no country which requires or deserves their assistance more than this. Much has already been attained by the efforts of some earnest laborers in the good cause, such as Aquilar, Juarez, and others. The arrival of the Rev. H. C. Riley has given a further stimulus to these laborers in the vineyard, since he has shown us how to direct our efforts, and by teaching the children to sing, has perfected our mode of worship, and nearly doubled the congregation. There are already five or six congregations who are calling loudly for aid—either for preachers or for books. The former it is very difficult to procure, and the latter are required by thousands. Even for those who attend divine worship, there are not sufficient tracts here at present; and to bring others to embrace the cause of Christ, the seed must be sown

before we can gather the fruit. The seed is the tracts. They are easily distributed; they are earnestly desired; they give the people something to think of, to talk of. After reading one, they beg more earnestly for more. They see the Bible quoted continually. Their curiosity is excited. Their conscience is awakened. They enquire, 'Can these things be?' They get the Bible to examine it.

"Consider a population of seven millions of souls to be saved—nearly all willing, and thousands anxious to learn the way to eternal life, which they will by reading these works, and thus be led to the study of the Scriptures.

"It is impossible for me to find words to express the profound conviction which I feel that now is the appointed time to introduce the true worship. Laborers, artizans, even soldiers, attend our meetings. We are all poor, and therefore the more willing and anxious to turn to Christ. We are unlearned, but learn all that is necessary for our salvation in the Bible, and the tracts which assist us in understanding it. May our heavenly Father incline your hearts to assist us!

"ROBT. HEAVEN."

[THE second is from Senor PARRA:]

"In November, 1865, a few friends met together in a small room, to consult upon establishing Evangelical worship in this capital. We only counted seven or eight, with small chance of progress. But our numbers gradually increased. We had two congregations, and meetings in different parts of the city, not conducted by learned men, but by the poor and ignorant according to this world—though they were wiser and more instructed in the Holy Scriptures than our bishops, archbishops, or perhaps Pius IX. himself. You are already acquainted with some of these persons. You know Ponce de Leon, a poor man, who, with his wife and daughter, since they have embraced the Gospel, have never ceased preaching it; Hermenesildo, quite ignorant some years ago, and who lives by shoemaking, whom I could hardly expect to see so soon instructed in the Word—you hear him now speaking publicly, not in the style of an orator, but in the simple and beautiful language of truth, which goes direct to the heart.

"You know almost all the members of one of the two congregations above mentioned. The one I allude to, at whose meetings you have assisted, has no minister, and every one of its members is allowed to speak, to read from the Scriptures, or assist in any way in edifying the congregation, according to the organization we gave ourselves, taking in consideration what Paul says, 'Ye may all speak one by one, so that all may learn, and that all may be edified.' This organization, if it can be so called, has rendered our friends apt as you see them now, entirely reforming their lives.

"You have also attended the other meeting, to which your coming has given a great impulse; for as you see, the large hall in which it is held cannot now contain the number of attendants, all of whom already know by heart and sing with enthusiasm, accompanied by the humble harp of our excellent and poor friend, Santiago, the blind man, the Evangelical hymns you have taught us; and some other meetings, such as that in the house of Ponce de Leon; that of Rosalis; that in the fields, in front of the Popocatepetl and Yxtazihualt; and lastly, the congregations which have been established in the National Prison, called 'Belen,' where 700 prisoners now hear the Divine Word, and sing the hymns. All these congregations, which by the grace of God, have been started and received so much benefit from your valuable assistance, prove in the highest degree that the ground, as I said before, is entirely prepared to receive the precious seed. Unfortunately there are few laborers at work upon this broad and interesting field, and these laborers, as Paul said of those of his time, not very rich nor very wise.

"We would like to see a Protestant congregation in every village. We would feel very happy if every Mexican had in his hands a Bible, a Testament, or any

other book, to inform him of the truth; but we can do very little, notwithstanding our decided will.

"I have been in Washington's happy country, and have seen the profusion of books daily distributed to the people; the immense number of chapels and suitable places for religious meetings; the abundance of good preachers, and all and many times more than is needed. Here we are poor in these respects;—we have so few books, that we have to use one between several of us; our chapels are, as you have seen, the houses of the shoemaker or the carpenter—rooms too small to contain the many who wish to attend; for this moral movement has commenced among the very poorest. Could not the rich, out of their abundance, give a little to the poor? Tell them, Mr. Riley, and repeat it until they are convinced that they are not going to 'throw pearls before swine;' tell them that there is a God to reward them; tell them that what is there superfluous, would be here precious, and of the greatest use. You have seen many times around a single leaf of paper, containing the hymns, many persons, anxious to see the words, in order to sing them."

[One more most interesting paper—a printed "Invitacion," of which we have a copy before us, dated "Oaxaca, Mayo 24 de 1868." It is a *handbill*, showing the first steps of this great movement toward a pure Christianity:]

"INVITATION.

"Sirs,—Jesus Christ, on establishing his law, had for his object the moralization of mankind; and we know how much civilization has already advanced in consequence of the doctrines of Jesus, both in Europe and in America. But in Mexico, our conquerors brought us Catholicism—that is, the doctrine of Jesus disfigured—fitted rather to brutalize, than to moralize and civilize. Now that the beautiful system of free examination is presented to us—a system which so well harmonizes with the democracy that rules us—the doctrines of Jesus should be at once adopted, without any mixture or interpretation, but pure as they came forth from His divine lips. We ought to do this, because we see that the nations that have done this, are those which are in the vanguard of civilization, England in Europe, and the United States in America. Look at our country; what has Catholicism done for us? Transformed the greater part of our people into fanatics, ignorant and foolish, and the rest into indifferent philosophers; for good judgment never harmonizes with ideas and acts in opposition to general and eternal laws, established by the Author of communities.

"Therefore, every Mexican who desires the good of his country, should labor by every means within his reach, that every shadow of retrogression disappear. In order to obtain it, and that all this may not be purely visionary, it is necessary to establish a Society which has for its object to instruct us in the doctrine of Jesus, having its meetings on Sunday, and its Secretary to open up communication with Societies of this kind. This Society once established, liberty of worship in Cajaca will be a reality; and without doubt, if we are firm, constant, and self-denying, our people will progress."

Chili.

SANTIAGO.—MR. GILBERT.

We expect to dedicate the new church next week. The Chilian who is studying theology appears well. He is much rejoiced that his father and the rest of the family, who for several months ridiculed him, are beginning to read the Bible, and say they will attend at the opening of the Church. Public sentiment in the country is improving in respect to agriculture, education, politics and religion. On the second of May was opened in this city a national exhibition, to be continued during the present month. There are three departments, machinery, stock and fruits, and manufactured articles.

In respect to education, though the movement is not rapid, yet the growth is unmistakable. In Santiago, an elementary

education is within the reach of all. Parents who can clothe their children decently, and furnish them with books, and afford to give them their time, may secure for them even a professional education. In Santiago there is a Society for the promotion of primary education in the city. They have built some good school edifices, and have good schools. The directors of the Society are faithful in visiting the school.

Last evening, in connection with a new political Society, an enthusiastic popular meeting was held to discuss the question of separating Church and State. All the speeches were in favor of separation.

[Mr. Gilbert reports $7,058 (gold) paid on account of the new church, and calls upon us to help, as we have impliedly promised, to the extent of $3,000 more.]

MR. WETHERBY.

During the month of March, I sold 27 copies of Scriptures in Spanish. To-day I was requested by a gentleman to carry a Bible to his house at a certain hour on the morrow, and to deliver it to him in person, "because," said he "if it should come to the sight or hearing of my mother, she would not rest until she saw it in her confessor's hands." I know of persons in this city who are obliged to keep their Bibles under lock and key, to prevent fanatical relatives from taking them to the confessional. In a few days, I am to take a Bible to a young man who, a few months ago, lost the copy he then had, through the fanaticism of his mother, who burned it before his eyes. He was at the time on a bed of sickness. Not long since, a medical man entered a sick room in this city, and seeing a Bible on the table, said to the wife of the invalid, "If you desire the recovery of your husband, you must burn that book." It was carried to the curate a few hours after. On Monday last, I sold a Bible to the editor of a provincial paper. This person seems quite evangelical in his views, and is publishing in his periodical the Spanish tract, "How Readest Thou?" and also a sermon of Mr. Gilbert's.

VALPARAISO.—DR. TRUMBULL.

Two men have this evening been with me for an hour at my study; came to speak more about the truth; are pained at their own undecided position; are no longer Romanists, and still not connected with any other church. I conversed freely and pointedly with them, showing that the first point is to unite with Christ, in their heart's surrender to the faith in him, and then to participate in the fellowship of his people. They drank in with zest every word.

One young man has recently given the most marked tokens of conversion—a native—through what he had read. He called for conversation. When I mentioned the Holy Spirit's work, he asked, how could he obtain the Holy Spirit? I said, by asking God. He said he would ask. Next day he was in great depression. "Much worse," he said; "no hope." I told him it was the Spirit's operation. Two days later he said he "had found a tranquillity that he could in no way account for. He had been despairing, and had cast himself on the Lord." He is disposed to devote himself to Christian work.

MR. MERWIN.

Four persons desire to be admitted to the Lord's Supper, all Chilians. A native lady has just called to converse on religion; wished she could be enabled to see the truth; said she was overcome with doubts; had not visited a church for years. When Christ was mentioned, she said, "Do you think he was more than a man—wise and good?" I replied that he was God also. This, she said, was too surprising, and she could not believe it. In answer to the question whether she did not wish that God might reveal himself visibly among men, and as a man, she said "yes." I answered her, "Well, that is Christianity." I urged her to pray for faith and guidance; and going away, she said she would. As she left, she asked for a Bible, and bore one away to her home. Alas! in giving up Roman errors, she had unhappily given up all.

A young man, a Chilian, recently called

to know if he might come for conversation, with a companion, both being skeptical.

A man calls for advice, as his wife threatens to seek a divorce, because he attends Protestant preaching, in Spanish. He and his sister are determined to continue attending.

On Monday evening, April 26, ten persons attended the Spanish Bible class. Two native gentlemen called yesterday and to-day, soliciting advice about republishing an exposure of the Jesuits.

Two men wish a Spanish church might be organized, that they may take a more open stand for the truth ; now they feel as though they were not of any church.

Italy.

Mr. Clark writes from Milan, May 26th :—

I have enjoyed Mr. Booth's visit greatly. He visited the school. The students presented an address to him, and in his reply he took occasion to explain at length the policy of the Society. The twenty students and four professors were present, and the same day the professors and evangelists of Milan presented him a paper, in which they assured him that the policy of the Society was not only very acceptable to the Italians, but that it was sure to be successful ; and then testified that it was precisely the same that I had carried out since I have been in Italy. Mr. Booth seemed deeply interested in the school, and the statements made him by the professors and evangelists of Milan.

About Spain.

Mr. Hall writes from Italy, May 29th :

I cannot convey to you in words any just idea of the obstructions one has to overcome in a country where the preponderance of opinion is so largely Catholic as it is in Spain. Italy, the Roman States even, are out-Romanized two-fold by Spain. The power of the priesthood is felt the moment any attempt is made to advance our cause, through even the humblest official.

Religious toleration has, as you know, become a fixed fact, and although at 263 churches there have been "sackcloth and ashes" services, I think the way of the Lord will stand sure. The minority in the Cortes is powerful ; its leaders are men of large views, and although not skilled as politicians, are powerful in eloquence, and in full accord with the spirit of the age. The majority have all the momentum of Catholicism and the centuries to impel it, and they are, as you are aware, a *stiff back bone.*

I anticipate for Spain still farther concessions during the coming month, and until the coming king is firmly seated on the throne. Then will come a struggle between Catholicism and Protestantism.

It is in anticipation of this that I have so persistently urged your Society to become more extensively interested in the work in Spain.

The entry of books, etc., is now virtually settled—thanks to the efforts of your Society, through Mr. Hale. Just here I wish to reiterate what I have before said, that but for the powerful influence of Mr. Hale at Madrid, nothing would have been accomplished in this way.

Spain will have the Bible—that has become a fixed fact. The question you and American Christians will at once ask, What is our next move in Christ's work there? I answer, Send her men who are skilled in the Word of God, to train young men for preaching and teaching their countrymen. There ought not to be an hour's delay in this. Fifteen or twenty able, judicious teachers and instructors in Bible theology ought to be now at work, each with his fifteen or twenty students, in as many of the cities and chief towns of Spain. In Spain's Universities and Colleges are the young men who are ready, if they can be protected. It is a kind of work to which we have an especial adaptation.

We should send not to exceed two to any one city, and there *quietly,* in the teacher's own house or room, educate and train in the great cardinal principles, and how best to employ them for the conversion of men.

Spain is still in a chaotic state, but making wonderful strides towards light ;

seething with desire for knowledge of the something yet unreached.

Outbreaks are of daily occurrence; men are struggling to the surface, and demanding truth for food. Twenty such men as those above indicated would be equivalent to a hundred a year from now. "Men now wanted to go as moulders of preachers of Christ's righteousness," would be my text if I was a preacher, and had such a picked audience as I could select in the United States. I know you would inquire, How shall we support them? I firmly believe we could raise the funds easier than get the men fitted for the work.

France.

PASTOR FISCH.

Our late anniversary was very interesting. We heard these three of our pastors —Messrs. Boubila, Dussange, and Fourneau—who related the marvellous things of which they were witness. We are now under an impression of great encouragement, and almost every post brings me some cheering news.

I visited lately four of the stations supported by the American and Foreign Christian Union. I went first to Sens, where we have that faithful laborer, Mr. Dussange, a true missionary, who although not very strong, is constantly preaching to thousands of Roman Catholics in the country around. It is clear that the field which he cultivates would require many more laborers; and as soon as our funds will enable us to add new evangelists, we would place one at St. Maurice, a remote village, where we have an excellent congregation of converts. I had evening meeting there. That organization ought to have a laborer working there, or in the neighborhood. I visited on the way another interesting little flock at St. Martin. These dear converts met every night last winter, to read the Bible and sing. Some of them are remarkably enlightened. There is a woman who is a real missionary in the village. She is very witty and smart, and no one is able to answer her. An old man, with his wife, are also in the foremost for their knowledge of the Gospel, and their ability to spread it. When they meet in the evening, he takes his violin, and leads with it the tune. I preached also in a large township le grand Malay, where the work is quite recent. Although at the time of the harvest labors in the field, these good people met in large numbers at noon. Most of them were men. At the beginning, I feared that the meeting might not be very quiet, as one of them tried to show his wit by abusing grossly the priests; but soon they became exceedingly attentive and earnest.

From Mr. Dussange's field, I entered that of Mr. Borthies. He had very numerous meetings at Soigny, a very immoral garrison town, where a regiment of cavalry is a terrible source of corruption. But the Gospel is also there at work. When I preached there in the evening, the room was too full, as the people on the street tried to get in and could not. One of my hearers is the strongest man of France, who had been formerly an Hercules, beating all the others by far. He lifts up 2,500 pounds with perfect ease. That man, who is, however, very meek and mild, is exceedingly loved in the country. He comes now from a distance to hear the Gospel. After my sermon, he pressed my hand with his terrific grasp, and told me, "We will do all in our power to propagate that good news."

I visited afterwards Avallon. There the work of Mr. Fourneau reminds one of the Reformation. That country is the birth-place of Theodore de Baza. He was born at Vezelay, a town which had at a time 1,800 monks. Avallon was so much a bulwark of Popery, that even before the Revolution, when the Reformed faith was preached in the whole country, no Protestant minister was allowed to enter the city. Now things are changed. Mr. Fourneau went there in August last, when there was only one family which he could visit; and the 4th of May he inaugurated, before a crowded audience, a place of worship, which may hold five hundred people. The work of the Lord is admirable in some of these

converts who have been truly brought to Christ. One, whose name is Chandlier (the French word for a candlestick), is a real light for the country. He earned his living as cabman, and formerly was constantly driving priests in his carriage. Now the priests have left him, but he drives his pastor to all the surrounding towns.

As soon as they arrive at a village, they go round to seek a barn where to gather the people. In some places, although the men are for us, the women are so much bigoted, that no barn can be got. Then Mr. Forneau seeks for a balcony on some court or square. His companion goes through the streets saying that the *Protestant* of Avallon will preach in the evening. Although in the cold nights of February and March, Mr. Fourneau saw soon many hundreds of persons collected, crowded below his balcony. He began by saying that they were in God's presence, and would commence by humbling themselves. Then he read that splendid confession of sins which is ascribed to Baza. A religious shudder went through that dense mass of people. They heard sometimes for an hour and a half, in spite of the frost, that good news which had never reached their ears before. Mrs. Fourneau, an admirable lady, remains at home in prayer for her husband, until he comes back exhausted almost every night after midnight. Mr. Fourneau is much of an apostle. He is a complete type of a bright smart Parisian, and adds to it a deep earnestness and a burning zeal.

Let American Christians, in their noonday prayer-meetings, pray much, very much, for our work.

United States.

CINCINNATI.—MISS L. PURLIER.

After our festival, a few days' respite was taken from work, except the distribution of tracts each day, and answering calls at my home. I had thought to suspend the school for some weeks, but found it impossible to resist the importunity and tears of the children. So the school is resumed, with considerable accessions, and these from the class for whom we are most solicitous. Nearly all wish to work, for by the toil of their fingers many little articles of clothing are secured. Some, awakened by a sense of their need, clamor for books, and want a daily school, that they may learn. Others still insist on a religious meeting, that they may read, and sing, and pray, and receive counsel, and have their souls awakened to the great things of God. Don't your missionary need wisdom and grace? One of the oldest girls—bright, interesting, but very poor—in almost a whisper, says: "Miss P., do you know what I want to be? I do so want to be a missionary, and go among the poor, and talk to them, and read the Bible, distribute tracts, and persuade the children to attend the school, and serve the Lord." Has Jesus touched her heart, or is it childish ambition that prompts her wish? Perhaps both, but I dare not crush the desire—it may bear fruit. I will try gently to lead her where she may safely go; and will you pray for her? for she may be a chosen vessel, by whom the bread and water of life may be carried to many famishing.

Many families have been visited during the month, a large part of them Roman Catholics. On these visits I carry their version of the Scriptures, as well as our own. Few object to this version, and only complain that I speak to them about God, instead of Mary, and pray, rather than say prayers. Yet few refuse to listen, when they tell me that the priests object to my teaching. I send by the little ones copies of my papers and tracts, and an invitation to visit my school. So you perceive a door is opened before me. Mercy-drops fall on the rugged pathway. Encouraging voices are heard in the darkness, and one and another say, "We will go with you; your God shall be my God, and your people shall be my people." But, brother, will these poor wandering sheep find a welcome in our fashionable folds? Will the strong shepherds kindly guard these poor of the flock? Will our brethren and sisters in the Lord meet with and

receive these poor ones, so that they shall feel this is home?

COLUMBUS.—MRS. BATES.

Speaking of the Sabbath afternoon meetings at the jail, Mrs. Bates narrates the following :—

A short time since, on a Sabbath morning, the prisoners assaulted the jailer, and broke jail, when eleven escaped. The few who were most attentive and interested in my meetings refused to join in the assault, or to leave the jail, when they could have done so without fear of capture. The reason they gave me for not going, was that they had promised me to be better men, and they had too much respect for their word to go out with the others.

Concerning other Missions.

MADAGASCAR.

In this island, the religious progress made during the past year finds no parallel among any people in modern days. On the day of the coronation of the present Queen, three hundred thousand people gathered to meet their sovereign. Preceded by a hundred ladies, and by her Ministers and Council, the Queen was borne to the assembly in simple state. The old scarlet banners, which were the emblems of the idols' presence, were wanting in the procession. Around the canopy that shaded her throne, were written the words of the angels which welcomed the Redeemer into the world. In front and to her right stood the table which bore her crown. On another table to the left was the Bible presented to her predecessor by the British and Foreign Bible Society. Her royal speech contained many elevated sentimenis, but it specially announced to all her people liberty of conscience in regard to Christianity of the fullest kind.

The most conspicuous manifestation of the sympathy of the Queen and her leading nobles in this advance of religious opinion, appeared in November last, on the opening of the second of the memorial churches, the church at Ambohipotsy. Thirty years ago, in March, 1836, on a Sunday morning, the little prison of the capital at Ambatonakanga was opened, and a young woman was led forth to be put to death. She was just thirty, fair to look upon, and of gentle manners; and her face was lit with that bright radiance which springs from the conviction that God and heaven are very near. She walked forth with firm step; she was surrounded by the guards; and, though going to die, she began to sing in a joyous tone the hymns that she had loved. Followed by a crowd, of which some hooted and some were lost in wonder, she passed through the city, towards the dreary ditch at the south end of the long ridge on which the capital is built. The scene before her and on either side, was one of unusual beauty. East, west, and south, the broad green plain of Imerina stretched to the distant horizon, presenting to the eye bright gleams of lakes and watercourses, of fertile fields and wooded hills, among which nestled the rich villages, and the flocks and herds were feeding in peace. She saw it not. She saw not the smiling land, the taunting crowd, the cruel executioner. She saw only the face of her Lord. Descending the hill, she knelt to pray; and, so praying, she was speared! No common honor descended upon her that day—she was the first martyr of Christ's Church in the island of Madagascar!

Thirty-two years have passed away. Again the crowds gather at the "White Village," and another woman comes down to pray—the object of attraction to all eyes. But this is the Queen of Madagascar. On the white ridge which overhangs the ditch where Rasalama died, stands a handsome church with its lofty spire, which has been erected to her memory, and will bear her name upon its walls.

The church is crowded with Christian worshipers, and vast numbers are compelled to remain outside. The Queen, not a persecutor, but a friend, comes to join her people in dedicating the church to Christian worship ; and in special sympathy with the occasion, offers her Bible for pulpit use. The Prime Minister—whose predecessors had assigned Christians to death—now urges his countrymen, in stirring words, to believe in Christ, because he is the Saviour of the world. To all who are present—ruler and subjects—the occasion is one of unfeigned joy. The report of the Mission speaks of 20,000 hearers added to the congregations during last year, and returns the converts at 37,000 persons, including 7,000 members.

Now we hear, on the very eve of the anniversary, that the Queen herself has been baptized. Humbly and simply, like one of her subjects, she has sought instruction from her native pastors ; has told the story of the growth of her convictions, and has not been afraid to confess her faith before her people.

In conversation, she told the native pastors that when a young girl, her late brother was acquainted with Andriantsiamba, one of the four who were afterwards burned at Faravohitra, and he used to receive visits from him. This man, Andriantsiamba, took occasion to speak to the young girl about the Saviour and the salvation of the soul. And this, the Queen says, was her first introduction to some knowledge of the Gospel.

The Prime Minister also states that during the same days of darkness, he received a copy of the Scriptures from one of the last of the martyrs—Razafinarina—and that he used to keep it hid within the courtyard, in a part of the inclosure where the Queen kept her fighting bulls. The ways of God are wonderful, and we possibly may at the present time be reaping fruit from seed then sown in tears.

No convulsions have attended this mighty change ; nor force, nor guile, nor penalties, nor personal influence, have been employed to produce it. The influence has been lofty, pure, divine. The memory of the faithful dead, the consistent example of the living, the open Bible, the earnest preacher, the power of the Spirit, religious freedom—these have done it.—*Chron. Lon. Miss. Soc.*

INDIA.

The annual report of the Arcot mission of the Reformed Church, states that thirteen new Christian congregations have been added to those reported last year ; one new church has been organized—making a total of fourteen in the mission. The communicants have increased from 439 to 534 ; the list of nominal Christians, reported last year as 1,722 souls, has increased to 2,094 ; the buildings for the Arcot Seminary have been completed, and a large number of youths have been instructed in the schools and seminaries. Issues during the year, 9,750. In the Medical Hospital and Dispensary, 5,353 patients requiring continuous treatment, have received the help they needed.

ITALIAN EVANGELICAL PUBLICATION SOCIETY.

The report of this Society, whose centre of operations is the Claudian Press at Florence, has been just issued. It states that during the last year, the Society has issued eighty one books and tracts. The most important of these is a large octavo edition of Diodati's translation of the Old and New Testaments, with the references prepared by him. This is the first edition of the whole of Diodati's Bible that has been printed in Italy since the Reformation. The following statistics of the sale of religious books and tracts, will give an idea of the progress which is being made in the circulation of evangelical literature. In 1861, the sales amounted to 46,459 copies. In 1866, these had risen to 62,627 copies ; in 1867, to 83,838 copies, and in 1868, to 108,418 copies. Throughout the whole of Italy, during the past year, 170,350 copies of books, tracts, and periodicals have been disposed of—showing an increase of 22,350 copies over the sale of the previous year.

EDITORIAL NOTES.

ABOUT THE "CHRISTIAN WORLD."

1. It is desirable that the peculiar character of the Magazine be noted and borne in mind. It is NOT an organ of any formulated opinions, or of any distinct body of men; it does not even stand for the formal defence of the Directors as such. Nor is it inanyproper sense a Religious Review. Those charged with its preparation have had neither the ambition nor the time to make it such, nor would the Directors feel authorized to incur any increased expenditure in that direction.

The CHRISTIAN WORLD is mainly a News-Monthly *for the Churches, especially for the monthly Missionary wants of the Church, and of the Sunday School.* Its aim is to furnish, in the most condensed form, 1st, Special intelligence bearing upon the living, world-wide issues between Romanism and a Protestant Christianity, and next, general information upon current Missionary and Ecclesiastical events, at home and abroad. Beside the detail of *facts*, either directly reported or carefully compiled from reliable sources, it is proposed to continue brief historical sketches, and discussions of topics pertaining to various departments and plans of Christian work, and to the hindrances and helps to progress by existing Church agencies. For these sketches and discussions, we solicit and hope to receive more and weightier original contributions from leading writers, in all the Churches represented in the Union.

2. It is proposed, by the present Editor, to introduce two or three new features into the detail of subjects. After special Missionary Intelligence from our own and other Missions, we shall set apart two or three pages expressly for use by Pastors and Superintendents in the Sunday School Missionary meeting. This mattter will be carefully selected for this purpose. Next, in the briefest possible form, will follow a general Religious Summary of more important Ecclesiastical events, or those bearing directly upon the history of the Church in Europe and America. In connection with Editorial Notes, we propose to print *communications* (in sentences) of inquiry or suggestion, and to respond as occasion may call. And as it is desirable to group together personal and other incidents connected with the Romanist and Protestant controversy, to cite pithy statements of those we controvert, and to put with them counter statements of similar point and brevity, two or three pages will be taken up with Gleanings of fact and opinion, Romanist and Protestant.

Finally, our Review Notices will receive more attention. Books, Magazines, and the Religious Press will be noticed briefly, but with such discrimination as may be deemed appropriate and practicable.

As a counterpart to Parton's famous "*Atlantic*" papers of last month, we have in *Putnam's Magazine* for July, an article entitled "Our Established Church," which aims to show that the Romish Church is rapidly attaining this prominence in the city and State of New York.

The paper is well constructed, its points clearly and strongly taken, and incisively put. The sketch of the Roman Catholic encroachment in the State, furnishes abundant material for practical thought to the irreligious as well as religious Protestant. It should be read by every intelligent citizen in every State.

We take hope from the boldness of this influential Monthly in printing the facts here plainly set down.

We publish the Resolution adopted by the Society at its annual meeting, with reference to the action of the Directors respecting certain publications. In our next we shall print the By-Laws of the Society as revised. These, with the names of Directors elected, already published, complete the transaction of the annual meeting :

Resolved, That this Society has no reason to doubt the readiness of its Board of Directors to take all proper action, in regard to those publications of the Society, which have lately been called into question, and greatly regrets that an issue so safe in the hands of the Directors, has been complicated by the hasty and needless transfer which has been made of it, from the Board to the public press.

We are permitted to enter the grateful record that "The General Synod of the Reformed Church in America (held at Philadelphia, June, 1869) heartily endorses the American and Foreign Christian Union, and earnestly commends the Society to the benevolence of the Churches."

MISCELLANEOUS.

Presbyterians—O. and N. S.—The vote is now being taken by the Presbyteries upon the Basis of Union agreed upon by the General Assemblies in May last. As was certainly inferred, the decision is affirmative and well-nigh unanimous. A Pastoral Letter has been issued by the Joint Committee appointed for the purpose to the Presbyteries and Churches. A Joint Committee was also appointed to prepare a Reply to the Pope's Invitation. An admirable paper for simplicity, comprehensiveness, and point, has been prepared, and we are informed, will be published before long. The following Resolution was adopted by both Assemblies :

"That the principles of the Protestant Reformation, identified as they are with the progress of religious liberty, education and Christianity in the earth, are increasingly precious in our eyes ; and we call upon our ministers and people to watch with jealous care the efforts of Romanism in the United States, and, by the employment of all suitable means, to resist the insidious efforts of the Roman Catholics to obtain undue control in this country."

Recent N. Y. School Law.—There is no feature of our public-school law that we should less like to see touched—save to make it more thorough—than its freedom from sectarian bias. Yet if, for the satisfaction of any body of our citizens, it had been fairly proposed to test the question of the desirableness of maintaining a "religious atmosphere" in the school-room, by establishing or aiding a number of sectarian schools side by side with a like number of unsectarian schools, all under proper supervision, to see which would yield the better fruit, at the least public cost, we should have gladly sunk our prejudices, and given the enterprise every aid in our power.

But such is not the nature of the innovation introduced by the bill passed by our late Legislature, providing for the support of free-schools not included in the public-school system. That assumes the one point which needs to be proved; infringes without excuse or apology, on the basic principle of our political system; places in the hands of irresponsible persons large sums of money for disbursement, and hedge, the public interest by no safeguards of inspection or supervision. As an experiments it can prove nothing; while by its studiously vague and underhand character, it can scarcely fail to introduce a new element of jobbery and corruption into the already sadly corrupted administration of our educational affairs.—*Am. Ed. Monthly.*

The last Tax Levy smuggled through the Legislature at Albany, made an appropriation of a quarter of million dollars for the support of the sectarian schools of this city. Virtually, the Levy is for the benefit of all sects which sustain schools in New York, but practically, this large fund goes to maintain only the Catholic schools, and it was originally intended for this purpose. Only Catholics asked for the appropriation, and only Catholic institutions are asking, and will in the future ask, for the support thus provided. Several Protestant schools have positively refused to accept of the appropriation, and none have as yet applied. The final award is to be made on August 15: we shall then have a better opportunity of judging of the justice of the Commissioners' decisions, and the practical operation of the law.—*N. Y. Times.*

Horace Greeley said in Londonderry, N. H., in his lecture:—"In New York we are now having a struggle. The old world hierarchies are pressing us, and the attempt is making to destroy our public school system, and substitute sectarian, theological schools, contrary to the very spirit of our institutions. The time may come when our children will separate in the streets, and go to sectarian schools attached to their respective churches; but when it does come, we shall have a nation different from that our fathers intended; the American character and American principles will then be radically changed; then will be the death of our present institutions, founded on common schools and a free Bible. These are our corner-stones, and if our nation stands at all, it must be on these."

Gen. Assoc'n. of Congregational Chris. of Mass.—This body held its annual meeting June 15, 16, and 17, at Woburn. The most stirring discussion took place on the question of free seats in churches. It was contended that the renting system was the fruitful cause of the prevalent indisposition to resort to the house of God, and that we should come to free seats as the only remedy. To this it was answered that there are many causes of absence; that free seats *may* be a remedy in part, but how far is not proved—therefore, let those who are trying it, make a fair experiment before the present order be broken up. An outside opinion on this point is worth recording—that of Rev. Mr. Fulton, Baptist, who packs the Tremont Temple. He says free seats are an impediment to the best success, by keeping away many good families, who will not go where they are liable to be scattered. His plan would be to have every alternate seat rented, and the rest free. J. L.

Conversion of a Catholic Commune.—A Roman Catholic commune in Dauphiny, have almost to a man embraced the Reformed faith, and signed a document of adherence to the Reformed doctrine, order and worship, after which they received (Oct. 27, 1868) the sacrament of the Supper after the manner of Protestants. The mayor and nine of the ten councillors acquiesce in the change.

LITERARY NOTICES.

BOOKS.

THE CHARITIES OF NEW YORK. Compiled by Messrs. Carman and Camp. Hurd & Houghton, 459 Broome Street, New York. Price $5.25.

To give a reliable and readable account of the Charities of New York City, for the information of all, especially such as are willing to aid the indigent. All the Institutions of New York, Brooklyn, &c., are particularly described, their history outlined, and engravings of many are given. A valuable compilation.

HISTORY OF SACERDOTAL CELIBACY IN THE CHRISTIAN CHURCH. By Henry C. Lee. Philadelphia: J. B. Lippincott & Co.

We announce this original, valuable, and timely monograph, designing to call more particular attention to it hereafter.

LAMPS, PITCHERS, AND TRUMPETS: Lectures on the Vocation of the Preacher, Illustrated by Anecdotes, Biographical, Historical, and Elucidatory of every order of Pulpit Eloquence, from the great Preachers of all Ages. By Edward Paxton Hood, Minister of Queen Square Chapel, Brighton, England. 453 pages, 12mo. Price $1.75. M. W. Dodd, New York.

Stirring, but not sensational, with an affluence of well selected anecdotes and citations. Mr. Hood will surely hold every reader capable of being held by attractive, instructive, and quickening thought.

UNCLE JOHN'S FLOWER GATHERERS. A Companion for the Woods and Fields, with Illustrations. By Jane Jay Fuller. 316 pages, 16mo. Price $1.50. M. W. Dodd, New York.

Charming and useful for old children as well as young; telling all about flowers, and with fine illustrations of many.

PHILIP BRANTLEY'S LIFE WORK. By M. E. M. 262 pages, 16mo. M. W. Dodd, 506 Broadway. Price $1.15.

How he was led to choose the ministry, and how he wrought in it, with special trials he encountered. Well written, and with point.

MAGAZINES.

AMERICAN PRESBYTERIAN REVIEW. Edited by Henry B. Smith, D. D., and Rev. J. M. Sherwood. April, July, 1869. Each 210 pages. $3.50 per annum. Place of publication, C. Scribner, 654 Broadway, N. Y.

Perhaps the *most* useful and readable of 17 good articles are: Dr. Storrs' Address at the Union Theo. Sem., upon "The Incarnation, and the System which stands upon it;" Dr. R. Patterson's "Discoveries in Geology;" Dr. E. D. Morris on "The Reformed or Calvinistic System;" and Dr. Ray Palmer's statement of the "Elements requisite to furnish our modern Christendom with force for the work now on its hands." The Notes on Books, and Theological and Literary Intelligence are always of great value.

BIBLICAL REPOSITORY AND PRINCETON REVIEW. Edited by Drs. Hodge and Atwater. C. Scribner & Co., 654 Broadway. (166 pp. $3.00 per annum.)

Genuineness of St. John's Gospel, Dr. Lange; John Keble; Christian Work in Egypt, and General Assemblies, with Notices of Books and Literary Intelligence, make up this number.

THE NEW YORK TEACHER, AND AMERICAN EDUCATIONAL MONTHLY, for July. ($1.50 per annum.) J. W. Schermerhorn & Co., 14 Bond St., N. Y.

Cut of School in the Middle Ages; Technical Education in Europe; German Grammars; Easy Experiments in Elementary Chemistry; The Ventilation and Warming of School Houses; Civilization among the Japanese; The New School Bill.

HOURS AT HOME, July. (100 pp. $3.00 per annum.) Chas. Scribner & Co., 654 Broadway, N. Y.

A Day on the other side of Jordan; The Romances of Arthur; A Knight in Armor; Reminiscences of English Lawyers; Palestine Explorations; The Books we Read; Froude on University Education; Mid-day in Summer, etc.

Among the many excellent articles which this number of our popular Monthly takes into our households, we would emphasize, as worthy of careful reading, "The Books we Read," by Rev. J. G. Craighead. His strictures are just upon the class of paper-covered novels, the sorest evil of the age to the young, and of consequence a chief source of greatest evil to the coming generation. And equally just his emphatic characterization of the effect wrought by many volumes of the so-called Sunday School Library Books.

THE ECLECTIC MAGAZINE, July. (128 pp. $5.00 per annum.) E. R. Pelton, 188 Fulton St., N. Y.

A riper taste and judgment in the articles of this and immediately preceding numbers. Among them are: Rawlinson's Five Great Monarchies of the Ancient East; The Etruscans; The English of Antiquity; The Nature of the Interior of the Earth; Can a Catholic Priest Contract Matrimony? In Sleep; The Cycles of the World; Russia and the East; The Northmen; Heathen and Christian. Two fine embellishments of Guttenberg, 1400-68, and Landseer and his Connoiseurs.

TILTON'S JOURNAL OF HORTICULTURE, AND FLORAL MAGAZINE, for June. Largely Illustrated. $3.00 per annum. Tilton & Co., Boston.

Useful, attractive, and interesting to the family.

THE MOTHER AT HOME, July. Edited by Mrs. H. W. Beecher. Hoseford & Sons, No. 54 Cedar Street, N. Y. $1.50 per annum.

How our Children become our Teachers; The Responsibility of Mothers; The Slavery of Fashion; What we can do for our Girls; The Home School, etc.

THE FAMILY TREASURE, July. An Illustrated Monthly. Western Tract and Book Society, Cincinnati.

Eternal Life begun on Earth; The Literary Excellence of the Bible; Duties and Responsibilities of Young Men; Pantheism; The British Universities, &c.

THE SABBATH AT HOME, July. $2.00 per annum. American Tract Society, 164 Tremont Street, Boston.

The title is sufficiently descriptive. Among interesting subjects are the following: Arch of Titus, and its Bible Lessons; A Sabbath Day with Christ; The Arithmetic of Feuds; The Future of the Gospel in Spain, &c.

WAY-MARKS IN THE WILDERNESS. Edited by J. Inglis. July. New York: 26 Cooper Institute.

A small quarterly, aiming chiefly to present the hope of Christ's appearing as a living and practical reality. The same publishers issue a monthly paper, "The Witness." Both publications contain much of the marrow of Gospel truth.

"BLACK VALLEY RAILROAD."

A striking *picture*, made for a benevolent purpose—to promote Temperance. It flashes upon the imagination the terrible effects wrought by rum on the human body. It is adapted to interest and impress children of the intemperate. And these are *the* classes to be reached. It should be hung in every depot, schoolroom, work-shop, factory, and hotel. Ticket-masters, in railroad stations where it has been placed, say that it attracts more attention, and is more studied, than all other advertisements. Size of the picture, 27 x 19 inches. Price $2.50; to pastors and missionaries, $1.25. Forwarded by mail. Published by S. W. Harks, Boston. J. E.

THE Receipts for the month of June, will be deferred to the September Number.

The Christian World.

Vol. XX. SEPTEMBER, 1869. No. 9.

What Rome Demands of Us.

REV. HERRICK JOHNSON, D. D.

The *claims* of Romanism? It is of unspeakable moment that we understand what Rome claims as her inherent and God-given powers and rights. She is thrusting herself to conspicuous and influential places all over our land. Her accumulations of wealth are marvellous. The push of her activities is without a parallel. What is the spirit of this growing, grasping power? What kind of supremacy is it at which Rome aims on this Western Continent? With what pretensions does she come to seek the possession of the United States?

It is not simply that she presents herself as one of the varieties of Christian organization and Christian life, holding to a belief that she regards as more nearly accordant with the truth and mind of God than that held by others. If she were only this, Romanists and Protestants might stand together, and side by side prosecute the great Evangelism, vying with each other in all Christian activities and sacrifices.

It is not that she is simply false in doctrine. She is that, as the Protestant world believes; holding tenets that find no warrant whatever in the Word of God; that to our view undermine the whole Gospel superstructure; that lead to an utter perversion of the truth as taught by Jesus and the Apostles. To say nothing of her added sacraments over and above those instituted by our Lord, to say nothing of her perversion of the sacrament of the Supper, to say nothing of her claim to infallibility and of her arrogant assumption of the right to add to the words of the book of the prophecy of God, and to keep the words of that book, already written and set with the seal of heaven, under lock of priestly tyranny, away from the people,—to say nothing of all this, she holds to a kind of justification for sinful man that virtually robs Christ of the glory of it. She buries his sacrifice under a multitude of rites and ceremonies. She hides the face of the Son of God, and profanely thrusts in

herself between the sinner and the sinner's Saviour, and says with irreverent and blasphemous usurpation, Come to me. She puts signal and shameful dishonor upon the Lord of glory, by substituting penance for penitence, what man must do for what Christ has done, trust in obedience to the Church as a way of salvation, for trust in the obedience unto death of Him whose blood purchased the Church. She answers that most vital and central of all questions, How shall man be a justified child of God? by putting some form or other of human operation as a substitute for divine and unmerited grace. She crowds out Jesus by the mother of Jesus and the saints, by measured prayers and exacted alms and counts of rosary beads, by missal and censer and purchased indulgences. This it is that puts such a gulf between her and Protestantism. And because of this alone, if there were nothing else, Protestantism should be aroused and stimulated to a bold, active, vigorous, unceasing antagonism.

But it is not simply the holding of these unscriptural and subversive dogmas and the presenting them with her assumption of infallibility as essential to salvation, it is not this alone that constitutes Rome's claims. Nor is it this along with her assertion of absolute lordship over the conscience, her blasphemous usurpation of spiritual supremacy as the vicar of Christ. She claims this supremacy and seeks to exercise it. She has not abated one whit of her pretensions in this regard since the palmiest days of her power. She still, as of old, deals out indulgences. She still arrogates to herself the power to pardon sin. Her decrees are to be received on peril of salvation. She professes to grasp the powers of an endless life and death, with the right as of God to give or withhold them at her pleasure. In the "Book of the Mission" it is taught that "a plenary indulgence is granted to all who perform the exercises of the mission for ten days" and that the wearing "the virgin's scapular" around the neck will guarantee to one dying thus invested salvation from eternal fire. On the Thursday before Easter, in Rome, and, it is stated, in every Romish church throughout the world, the following anathema is read in Latin: "We place under ban, and pronounce as accursed on behalf of God, the Almighty, and by virtue of the authority delegated to the sainted apostles Peter and Paul, as well as to ourselves, all Hussites, Wickliffites, Lutherans, Zwingleans, Calvinists, Huguenots, as well as all other heretics." Claiming the right and the power to wield these fearfulest of all elements of reward and retribution by which the hopes and fears of immortal men are reached and influenced, and to wield them wherever there is not unquestioning acquiescence to her opinion, it is easily seen what a mighty agency Rome has here for crushing self-assertion and individuality. Over the conscience of the vast masses of her communion who do not think, it is no wonder that she has absolute lordship. A recent trial in Ireland brought out the testi-

mony of a priest that he had positive orders from Archbishop MacHale to refuse all the sacraments, even at the hour of death, to those who sent their children to the free schools. But Rome is not satisfied even with this exalted spiritual supremacy. And the arrogant claims of this usurping, grasping ecclesiasticism are not met, till Rome is conceded sovereign over *all affairs, temporal and spiritual, of Church and State!*— This is the limit to her demand for power, and the only limit. This is the broad sweep of her ambition, and unto just this attainment has she set herself. For this she plans and plots to-day in America. It is with dangerous pretensions like these she comes to seek possession of the United States.

Once she dared exercise this power on the other continent, and no one dared question it. Once she could make and unmake Kings, and she did it. Once she could keep throned monarchs standing barefoot in the snow waiting on the pleasure of his Holiness, or holding the bridle of his horse as he entered the Imperial City.

Is Rome changed? In power, yes. In spirit, no. Her *claims* are what they always were. She abates not one jot or tittle of her imperious demands. Despotism, over the conscience, the reason, the will, over children, over property, over all relations, social, civil, political, over the interests of education and of science and of literature—*this* is in her purpose and in her heart—this enters as warp and woof into all her policy and effort at propagandism. She does not seek to exercise her power now and here, because it would be attended with some very serious difficulties. But she is evidently preparing the way. She grows bold and defiant, in proportion as she becomes conscious of her strength. And by all subtlety and craft, by the push and vigor of her peerless organization, by her wonderful combinations and her control of masses, by her showy symbolism glittering in all gilded pageantry, by her missions and her presses, and her schools and her convents, by her political wiles and by the unscrupulous use of her communion's votes, she is seeking a hold on this continent that will enable her to swing here the rod of sacerdotal oppression, to rear here the entire hierarchical despotism, and exhibit here that hate of liberty and intolerance of all opposing beliefs, with which she has so long cursed some of the fairest portions of the old world. That this is still her spirit and purpose, that these are still her claims and aims, has confirmation "strong as proof from Holy Writ."

Tract No. 25, issued by the "Catholic Publication Society" of New-York, unhesitatingly says: "Obedience to the Pope is of universal obligation, upon all men, in all times and places." "The obligation which Pope Pius IX. and the Archbishop of New-York bind upon you to submit to their authority is bound in heaven, and that excommunication which they bind upon you as the penalty of disobedience is also bound

in heaven." And again: "The highest wisdom and most perfect act of reason, the most ennobling act of manhood, is to submit"—to what? to God, or the word of God? No: but "to the infallible authority of the Catholic Church." Could there be wider or wilder or more wicked assumption of power than this? And, with millions of our people yielding to such absolutism as this, acknowledging, over and above their oaths of allegiance, the binding behests of a power notorious in all history as the relentless foe of progress and the unscrupulous intriguer against all efforts towards general enlightenment and a higher civilization, what is to hinder the crushing of our liberties and the overthrow of our representative government, if once those millions grow numerous and strong enough to justify Romanism in daring to do what she claims the God-given right and authority to do?

So recently as 1864, the Pope, with the concurrence of the bishops of the whole Catholic world and in harmony with all the traditions of the Papacy, publicly and solemnly decreed that the temporal power is an essential part of Roman Catholicism, and that it can never be given up. It is true, this referred to the temporal supremacy at Rome, but it has an important bearing on the question before us. For that which justifies the claim there, will justify it anywhere. In a volume of "Essays on Religion and Literature," by various Romish writers, edited by Archbishop Manning, and published in London in '67, the boldest positions and the extremest views held in Rome's worst days of usurpation are taken and maintained. Here is some of the arrogance of this book:—"The whole constitution of the Church is divine; therefore the prince, like the individual Christian, falls under the universal obligation of submission to its authority." "Neither the Church nor the State, wheresoever they are united on the true basis of divine right, have any cognizance of tolerance." "Supreme sovereignty is vested in the Church.—One of the attributes of sovereignty is to execute judgment." "When kings renounce the name of God and lead their people to destruction, the vicar of Christ deposes the godless king and absolves the people from their oath of allegiance." Here you see is the bold, bald claim made openly in the interests of Rome to-day, of supremacy over nations and rulers, and of right to absolve from oaths of allegiance all subjects anywhere under heaven. And here in the very same book is the acknowledgment that a man may possess a right, and yet be unable to exercise it; yet this restraint *does not destroy his right.* O, no. Rome would if she could, and though she does not exercise the right, she resolutely claims it. In June of '68 she did thunder a bull from the Vatican, on the occasion of the revocation of the Austrian concordat, breathing all the old spirit of vindictive hate of liberty. In that Papal allocution Rome assumes to pronounce "null and powerless" laws passed by Austria, and warns the authors of those laws of her "censures and spiritual

penalties." Thus she insultingly and arrogantly seeks to wipe out the legal enactments of a foreign government, and absolves all Roman Catholics there from allegiance. And what were these laws? Laws "establishing liberty for all opinions, liberty of the press, and liberty of faith." Laws permitting civil marriage, and laws establishing public schools for secular education, that shall be free from the control of the Romish priesthood. These laws, made by Austria and in the interests of advancing civilization, the sovereign pontiff in Italy pronounces "*odious*" and "*abominable*," and "flagrant contradiction with" "the *doctrines*, the *rights* and the *authority* of the Catholic religion;" he reproves and condemns them, therefore, as they have been decreed by the Austrian government, and declares them "*null and powerless*." This is Rome in 1868: not only claiming supremacy over governments and their laws, but, in the lordly exercise of that supremacy, demanding that Roman Catholics shall obey her dictum, and disobey their country's laws, under threat of her penalties and anathema. What she does for Austria, she will do for America, waiting only the hour and the opportunity. Her hierarchical despotism is essentially and unalterably antagonistic to our institutions. The Pope in his recent letter calls them "pestilential errors daily extending their power and license to the great prejudice of souls." In his pontifical bull convoking the Œcumenical Council to be held at Rome next December, he says, "The Church, her venerated power, and the supreme authority of this apostolic see, are opposed and set at naught by the bitter enemies of God and man. Impious books, and pestilent journals, and multitudinous and most pernicious sects are spread abroad on all sides. The education of the unhappy young is nearly everywhere withdrawn from the clergy." Woful list of Papal grievances! Worthy the consideration of a general council! Listen to this sweet extract from a recent pastoral of the Cardinal Archbishop of Valladolid, in Spain, and see how it contrasts with the utterances of the Paulist Fathers of New-York, who would have us believe in the harmony of the Catholic Church with Republican institutions. "There is another thing," says the Archbishop, "they wish with criminal intent to plant. It is called religious liberty, whose legitimate and natural manifestation consists in wishing to bring to Spain all the false religions of the world. Some heretics have established themselves in this religious city of Valladolid, who dedicate themselves to distribute tracts and pamphlets, to expose books, and to sell mutilated and corrupt Bibles." "If the Catholic Church is God's church, she is superior to any political system," says the Tablet; to which we say amen. But that Romish authority significantly adds, if democracy is contradicted by the Catholic Church, "it is not she must give way!" And again, "Man has not that rectitude and purity of character that is necessary to render him capable of self-government, as democracy supposes."

It surely is not difficult to discover the *animus* of all this. Rome's spirit is still intolerant and despotic. She does not believe in self-gov-

ernment. By her own recent and most authoritative Papal utterances, laws in the interests of liberty are "odious" and "abominable," and in flagrant contradiction with her "doctrines" and "rights" and "authority." The spirit she would have in all her adherents is well expressed in the memorable saying of one of England's lords at a meeting held in St. James Hall, in 1867 : "Nothing but a Catholic—an Englishman, if they pleased, but a Catholic first." To the Sovereign Pontiff, Vicar of Christ, Vicegerent of God, to him is allegiance from all first due. The Papal Hierarchy comes everywhere with the claims not only of a *religion* but a *government*, within and above, and with right to make void the rule of any and all other governments where Romanism has foothold and subjects.

Now recall the words of Archbishop Purcell. "If Italy follows strange idols, America must come forward to the front and assume a first place among the faithful;" and the boast of Father Hecker that Roman Catholicism will have inevitable ascendency in this country by 1890; then think of the *efforts* of Rome, persistent, aggressive, indomitable, unscrupulous, to realize these expectations and to change this boastful prophecy into history; then go over the record of Rome's already *secured results*—her accumulation of wealth, her multiplication of institutions under exclusive priestly control, her education and perversion of Protestants, her present sweep of political power, her shameful control of legislation, her millions of nominal adherents, her Jesuitical press agency; and tell me if it is not full time for the hosts of the Lord, alike as citizens of this free Republic, and as Christian soldiers under Christ's banner, and as Protestants against the usurpation of an ambitious ecclesiasticism, to give heed to the battle orders of the Lord of Hosts: and with special and conspicuous reference to *Romanism in America*, to *watch*, and *stand fast in the faith*, and *quit themselves like men*, and be *strong*.

It is doubtless true that Rome's increase by immigration is lessening. Since 1863, emigration from England and Scotland and France and Sweden and Germany and Switzerland to this country has been steadily increasing, while from Ireland it has been as steadily decreasing. The great bulk of Irish addition is Romish, while from the other countries it is greatly divided. So that Rome's growth through *this* channel cannot be what it has been.

It is true also, that Rome is obliged to sustain losses through the unavoidable effect of our free institutions upon her baptized children, thousands of whom, it is confessed, are lost to the faith in America. A land of religious and political liberty is not naturally favorable to the growth and perpetuity of priestly tyranny and Romish intolerance. But Romanism means to sweep away these natural disadvantages by gradually undermining our superstructure, by vitiating the political and religious atmosphere of freedom, by tampering with our institutions and thrusting herself into place and power. I have no fears for the result, with an open Bible and an untrammelled pulpit and a free press and public

schools, *provided* Protestants are alert and vigorous and aggressive, and steadfastly unyielding in their defence and use of these instrumentalities and agencies.

We must vie with Rome. We must anticipate her. We must have Bibles and a school-house wherever she has adherents and a church. She is scattering her poisonous leaves by the hundred thousand. Wherever these leaves fall we must wing an antidote. Already she is on a vigorous crusade among the freedmen. We must see to it that she does not bind worse fetters on their spirits than were the bodily bonds of them that the war broke. Having given the freedmen civil liberty, it will be a criminal shame if we do not lead them to the sweets of that liberty wherewith Christ makes his people free, and thus save them from the spiritual thraldom of the Papacy. Westward we must push our Protestantism, occupying all the waste places, possessing the land with intelligence and godliness. The unscriptural dogmas of Romanism must be frequently exhibited and discussed and shown to be antagonistic to God's Word, in the ordinary ministrations of our pulpits. There must be a vastly increased use of the press, both in extent and efficiency, seeking to inform the public mind and arouse the public conscience, concerning the efforts and the claims of this usurping Romish hierarchy. In addition to all this we must more thoroughly organize our forces, and armed with the mind that was in Christ Jesus and the sword of the Spirit, which is the Word of God, we must seek directly and aggressively, boldly and unceasingly, to evangelize the Roman Catholic population itself.

Let divinest love fill our hearts as we go to this warfare. We have had too much of malice and rancor and human motive. "Constrained by the love of Christ:" that is the highest impulsion to any work for God. With love for the truth and love for the Master, and love for the victims of Romish superstition and ecclesiastical tyranny, let us go forth to establish love's supremacy—to break the rod of sacerdotal oppression by the peaceful sceptre of Christ; to rescue from the restraints of priestly despotism by giving the true liberty of the sons of God; to charm men away from Popish mummery and painted crosses by the attractive power of the thing signified by Christ's one cross; to stop their payment of a price for salvation, by telling them of a Saviour offered without money and without price. Over our moral waste places and among our ignorant masses, West and South, and in our great metropolitan centres, we must carry, in the spirit of the Master, the principles of His Gospel.—Before the divine potency of that alone will the proud barriers and the dark images of Romish superstition fall. And only thus shall we be able to keep, what we have fallen heirs to, conscience without persecution, the ballot without dictation, legislation without sectarian preference, speech without ecclesiastical gag, religious difference without anathema, and a church without a pontiff.

Church Unity.

REV. E. S. PORTER, D.D.

The several branches of the Evangelical Catholic Church are every day coming nearer toward one another. And they are coming in virtue of the assimilating force that is deeper than creeds, and deeper far than mere preferences for special forms, whether of worship or of government. That force is defined in Holy Scripture as the "unity of the Spirit."—And this, I maintain, is the only *organic unity* for which we are to pray, labor and legislate. Ecclesiastical combinations must be its product.

Let us then inquire into the nature of this unity. To do so understandingly, we must consider the meaning of three words in very common use, *Christianity, Church, and Religion.*

Christianity is regarded by the Rationalists as a system of truth more or less divine, which must needs be measured by human reason before it can bind the consciences of men. This low and inadequate view of its character generates sects that pass for Christian, yet, though Protestant as against the superstitions of the Papacy, still are not evangelical, inasmuch as they deny the infallibility of the Holy Scriptures, and reject the vicarious atonement of our Lord, with all its related doctrines.

The Orthodox faith is this, that Christianity, objectively considered, is the completed revelation of the Divine will contained in the sacred word. It is the truth as it is in Jesus, accompanied by the Holy Ghost. Christianity is Christ revealing himself to the human consciousness. It is a life-force, working with supernatural energy in creating the kingdom of God in the earth. As such, whether as truth written by the pen of inspiration; or as a revealing power making known the way of salvation; or as a spiritual energy enthroning Christ head over all things to his Church, it is perfect and complete. None can add to or take from it without incurring wrath.

But *subjectively* Christianity varies with individuals, classes, communities and denominations, and it varies because of physiological differences that always have and always will exist, under apparently different styles or forms of religion, that will presently be considered.

Christianity is God manifest in the flesh, first in the person of the man Christ Jesus, and then in the Church, which is his body. The soul is Christ, for the Church lives only as Christ lives in it just as really and potentially as the human soul lives in the human organism.

Of the Church it is to be noted first of all that it is *one* in the line of historical transmission. There is but one God, one Saviour, one Sanctifier, one inspired record of revelation, one heaven, and *One Name* after which the whole family in heaven and in earth is named, and so there can be but one Church of God.

This Church is Catholic—that is, it includes all who of one age or all ages, fear God and keep his commandments ; and because it contains all the truth necessary to salvation.

What, then, is essential to the *being* of a church? *Souls* that are in fellowship with the Divine Mind and cultivate holiness through the grace of the Spirit, looking unto Jesus as the author and finisher of their faith. Thus the Church may be "in the house" visible yet unorganized, having not a single formal rite, and offering without priestly direction the sacrifices of broken and contrite hearts. But as these believing souls are gathered into assemblies, and orders of procedure and of government become necessary, then the Church should have the "*word*" in its purity, the sacraments in their simplicity, and duly appointed teachers, to reprove, rebuke, instruct and exhort. The external, ecclesiastical arrangements, which we style Church government, are not of the essence of the Church itself, and are to be liked or disliked, in proportion as they may help or hinder the evangelistic work of the Word and Spirit.

The instant you undertake to erect an *ecclesiastical* rule, order, or rite, into a supreme test of faith and of discipleship, and go on to maintain that a certain mode of administration, whether in ordination or baptism, is essential to the *being* of a Church, you have adopted the baneful heresy that has covered the past thousand years with passionate strifes and fanatical wars.

Wherein consists the unity of the Church? There is a vast difference between *ecclesiastical unity, which is of the external appliances* of government ; and *organic unity, which is the product of the Holy Spirit.* On this point definite views are most important. It has been charged over and over again, and with so much confidence in its seeming truthfulness, that Protestants are divided, that they have no common life, no unity of purpose, but are like fragments of a dismembered body, rushing hither and thither without harmony or direction, that it is time to arrest the vagrant slander and expose its falsehood.

The evangelical denominations have the only organic unity that is possible, and that is, the unity of the Spirit whereby they are made one through a common life derived from Christ, the Head. You can not stick men and women together with any ecclesiastical paste that has yet been invented. You might gather green branches, and arrange them in beautiful order around a central post, and bind them there with iron bands, so that they should seem to be a tree ; yet would they wither, for the want of that organizing force that runs through the fibres of the oak, and makes root, and trunk, and branches all one, with an identity of nature.

An outward union, of opposite or divergent things, mechanically contrived and forcibly executed, can never have a common life, by any such human methods. For God only can control the springs of life, and He

always works from within, making the visible to be the product of the invisible. Thus, the unity of the race is not destroyed, but remains active, notwithstanding governments are despotic, oligarchic, or republican. Nor is this unity impaired, even by diversities of external customs. For mankind is one, despite all the differing grades of institutions maintained for its welfare.

The unity of the race is predicated upon the proofs of a common origin, and upon the possession of a common nature. And thus we affirm that all those who are begotten again in Christ Jesus and possess the life of Christ in their souls, are one in a deep, real, permanent kinship, notwithstanding external variations. And, what is more, there can be no other unity universal and perpetual in the Church than this. It was for such unity that our Saviour prayed, and who will dare to say that his prayer has remained unanswered all through these eighteen hundred years?

Rome, the great anti-Christian power, has been fighting on a thousand battle-fields, to compel an external, mechanical unity; but human nature, tortured, persecuted, and immolated by her fierce persecutions, is incapable of submitting to an outrage that would expel freedom from the world. She has met with as much success as though she had passed a decree that all the earth should be flat, all rivers of the same depth, and all flowers of the like color, and then had armed her champions to go forth and enforce it.

The Father of Spirits has not made all souls equal in texture, capacity or stature! How then will you bend them all down into a dismal, dreary, stagnant, miasmatic marsh, to be flooded from one putrid pool, wherein the bilge-water of Noah's ark is kept for their sole refreshment?

No! organic unity, as an ecclesiastical device, is but as a dream that glides off from the opening eyelids, when the sweet dawn chases away the fantasies of the night! Alexander, who conquered the world, was the forerunner of ages of national chaos, and so the visible head of the Church, in Rome, is convicted in the tribunal of history of being the leader of a most seditious rabble of heresies, divisions, strifes, and enormous schisms, that will be healed never, until his mitre has rusted in that crowded sepulchre where he has caused to be interred the rights of humanity as the foundations of his throne.

Compare and estimate what this divided and disjointed Protestantism has accomplished, with what the organized unity of Rome has done in the portions of the earth over which they have exerted control. Compare England with Spain, Prussia with Austria, Switzerland with Italy, the United States with Mexico, and to what conclusion must every man of sense come? The real power has been with the Protestant denominations, whose reliance has rested on the sacred Word.

The unity of the Church, then, must be confessed to be in its ever-

living Head. This gives its history a divine consistency, and its life a divine and therefore indestructible energy, against which the gates of hell cannot prevail. This is a unity which neither invalidates creeds nor forms of administration, but is superior to them all. For neither creed nor rite can be any substitute for that organic spiritual union which subsists between Christ the Head, and all the members of his living body, which is his Church.

The catholicity of the Church is not a *numerical* quantity. Catholicity and universality are not words of the same meaning. The Catholic Church was once in the family of Seth. Then it floated in the ark with Noah. Then it traveled from Mesopotamia, and reposed at night with Abraham beneath the Syrian skies. Then it went down into Egypt and up into the wilderness, and finally until the fulness of time, took up its abode in Canaan.

They who are called of God and are sanctified in Christ, with their children, make up the whole Church numerically. But the test of catholicity cannot be cut down to any one or more characteristic of any one branch of the Church. The Church that is to be will enthrone Jesus Christ as supreme, make his word the whole directory of faith and practice, and fellowship all who believe with the heart and confess with the mouth that Jesus is the Christ, the Son of the living God.

Having thus spoken of Christianity and the Church, it remains to say a few words respecting religion.

It is the subjection of the whole man, body and soul, to the authority of the one Lord and Master. All true religion is education. But education, whether secular or religious, is a very complex affair. It will be graduated by the capacities of pupils, qualifications of teachers and the general theory of its use. Carry over these simple maxims into the sphere of religion, and we shall find :

1. That to large masses religion is an intellectual conception of a dogma or creed, with whom Orthodoxy is a right way of thinking in technical terms. Two persons believing the same thing, but using different words to express it, the one long and the other short, accenting syllables with unequal degrees of force, become heretics in each other's eyes. For each is willing to suspend the problem of salvation upon the form of a word or the stress of a syllable. This much and no more, has divided parties and plunged nations into fearful wars.

2. With other masses religion is feeling, a mystic impulse, a wild rapture, or a frenzied agony of indefinable bliss, that groans or mutters or shouts while the ecstacy lasts. To such the meets and bounds of a creed are hateful and evil.

3. Another class regards religion as a devout performance on the Lord's day. It is a social decency, that is as well in one house of wor-

ship as another. It is indifferentism without understanding, conscience, or purpose.

These three kinds of religion much in vogue, are one and all anti-Christian, and antagonists of the Church, although found within its pale. They are devisive, quarrelsome, and stand in the way of that fraternal union which ought to include all who confess Christ as their Lord.

4. The fourth kind of religion in our classification is the *evangelical*, because it holds the faith once delivered to the saints, cultivates holiness in the fear of God, and accepts with a willing mind the whole system of salvation by grace.

Any discussion of the strength, glory and perpetuity of the Church, would be utterly worthless, were it to fail in showing that evangelical religion, as above defined, is the true exponent of Christianity, and that all who possess it are joined together now in the "unity of the Spirit."

Romanism as a Policy.

REV. WM. H. GOODRICH, D. D.

It is a *policy* as well as a religion. It has from the outset meddled with governments and with institutions. The head of the Church of Rome, as Vicar of Christ, claims to represent not merely the Redeemer of mankind, but also the King of kings and Lord of lords. It is true, indeed, that in an age and country where the assumption of political power would only rouse public indignation, Romanism is too wise to pretend to any civil authority. Nevertheless, the system is not changed. From the very structure of the Church of Rome, its claims must bear directly on the civil and political rights of men; and its influence must work to affect legislation and control political results. The Papacy by its instincts and tendencies must operate against free institutions. It does not act fitfully or in haste. It works by system stretching through years and generations. It shows the utmost patience and sagacity in the effort to gain power over public men, and affect public measures. It does not fuse with any party. But it gathers its followers as a compact force whose weight can be thrown on any side which will subserve its ends. The late Cardinal Wiseman avows this as the policy of Romanism in England, and attributes to it the degree of success which it has there of late years attained. He says, going back a few years when there were few Catholics in England, "The principal object of our efforts has been to secure the necessary support of parliament. But how was this to be obtained, since all England sent but one Catholic member to the House of Commons? Yet we did not despair. We observed that the voters were divided between two parties, and that by combining our

strength and bringing it to bear in favor of one side or the other, we could cause that side to succeed which appeared more disposed to do us justice. Thus we taught the State to count the power of Catholics as something." This is the Cardinal's explanation of Roman Catholic policy, and of the secret of their growing power in England. Rome makes her vote a unit, and gives it to the party that will do the most for her—*i. e.*, she sells her vote to the highest bidder. The result is, that in place of that one Catholic member there are now thirty-eight in the House of Commons—a number sufficient on a close vote to sustain or overthrow a ministry. It is by precisely the same policy that Romanism has gained control in the municipal government of the city of New-York, and has placed men in its principal offices who subserve its own interests, and freely appropriate the public money to its sectarian institutions. In every city where this ascendency of influence can be hoped for, it will be pressed, and that party which will subserve Romanism will obtain its support at the polls.

Closely allied with this political intermeddling, is the spirit of propagandism which belongs to the system and is incessantly at work. There are no forms of social life, no circumstances of age, of youth, of wealth or want, of culture or ignorance, which Rome is not prepared to touch and influence if possible for its own advantage. It always has an agent ready and adapted to a special service. The practice of celibacy and virginity which it so exalts, in contradiction both to nature and to God's word, furnishes to its hand a vast army of subordinates trained to every variety of work. These men and women who have bound themselves by vows of strict obedience to their superiors, have thenceforth no aim or hope but in the aggrandizement of the Church of Rome. Many of them, doubtless, enter into those bonds in the early fervor of a true consecration, and discover only too late the desperate wrong which they have done their own souls. Some simple or enthusiastic creatures toil through in a happy credulity, ignorant of a truer Christian life. Others pass through tremendous conflicts of feeling, in the silence of their cells, but yield at last, helpless and overawed, to the lot they have chosen.—Here and there an individual breaks away even from these superstitious bonds, and takes his place among free souls, at the pain of excommunication. I found such a priest of Rome once, standing in desolation of spirit on the steps of my own church, and became the confident of the trials and struggles through which he found his way out of the power which he had long served in spiritual agony and dread. The mass, however, who come under this bondage live under it and die under it. To many it is a religion. Life at last is absorbed in it. They are severed from their race. They are cut off from ordinary human enjoyments.—They have no individual, no family life. They are without a country. They can take no oaths of allegiance without inward reservations. Every

Bishop of Rome, every abbot, and by consequence every priest or member of religious orders, who owes these orders obedience, solemnly swears that his loyalty and devotion are due first and supremely to the Pope. This vast organized body, dispersed everywhere, is laboring, each member according to his several talent, to add to the numbers and increase the power of the Church of Rome. Through schools, through hospitals, through reformatories, which they often build in large part with money begged from Protestants, under distinct pledges that no sectarian influence shall be used in them, they are in fact presenting the Roman Catholic faith to all minds which they can reach. They would be false to their church if they did not. The English or American traveler who has wealth, who is regarded as at all open to their influence, will be met in Rome, visited, conciliated by men of the utmost grace and attractiveness, and no effort will be spared to bring these strangers by pleasing paths into a submission to the Church of Rome. The best ability of the Church in this country is employed in the preparation of adroit tracts, magazine articles, and lectures, which conceal the deformities of Romanism and assail the Protestant faith. All these influences and operations are part of that organized system whose head and heart is in Rome, and which is now prophesying that it will ultimately prevail in these United States. Such an outline is the system of Romanism as a religion and a policy. What place or prospects such a system can have in this country may deserve future consideration.

Spanish Revolution not a Reformation.

Religious freedom has been granted, not from any value of the boon, but from a contemptuous indifference to the question. Of the majority who voted for the toleration of a system of national dissent, many unblushingly declared their aversion to any form of religion whatever.—Some of the speakers proceeded so far in their blasphemous scoffing at names and things which Christians of all denominations hold to be sacred and divine, that the President was constrained to call them to order, on which a large body of their adherents rose and left the hall. Others, who were more moderate, took care to avow that they had no sympathy with the dissentient creeds whose cause they were advocating. Olozaga, the most liberal of all the leaders who took part in the revolution, hinted that while the toleration they were about to enact would look well upon paper, they need not fear that it would ever be brought into practical exercise. Spain, he hinted, would never become Protestant. The reason he gave was a curious one, and unconsciously reveals the melancholy depth of religious ignorance into which

his countrymen have sunk. "Protestantism," he said, "is a religion only fit for a highly civilized, free, and prosperous people. For his own countrymen, the idea of God the Father was almost incomprehensible ; that of God the Son was also vague and misty. The real object of the Spaniard's worship, and even idolatry, was the Virgin Mary, and she not as an abstract being, but as typefied in the various images which were looked upon as endowed with miraculous powers in different localities." A more open confession of national idolatry was never made in a professedly Christian land ; and it is profoundly sad that it should be true, in this nineteenth century of the Christian era, of a people that calls itself the most Christian nation in the world. Another speaker, an orator of great power and weight in the Cortes, Senor Castelar, while advocating the right of the Protestants to the free exercise of their religion, took care to repudiate for himself in the most emphatic manner all suspicion of a liking for the alien faith. Protestantism was too icy for his temperament, he said ; and he not only was not, but never would become a Protestant. Another eloquent and effective orator, Senor Echegaray, dwelt on the same topics. This young orator, however, had the merit of giving a practical turn to the discussion, which was worth more than the most sublime flights of rhetoric, and is likely to produce more effect upon Spaniards in favor of religious liberty than the most logical arguments. It is thus reported by the correspondent of the leading journal : "By a strange coincidence, while levelling the ground for the new square of the Dos de Mayor, the laborers have hit upon the vestiges of the old Quemadero de la Cruz, the place where the bodies of heretics and other public enemies, by hundreds, were burnt in olden times, by the tribunals of the Inquisition. Layers of black dust, with remnants of bones and other relics, turned up at every stroke of the spade, and the whole scroll of that darkest record in human history stood unfolded and broadly revealed before the astonished gaze of the present generation. People repaired to the spot as in a pilgrimage, and the grim Quemadero, with its ghastly 'diggings,' became the theme of the world's talk. Senor Echegaray, a young man of genius, whose voice was heard for the first time in the Chamber on Tuesday last, took hold of the fearful topic, and dwelt upon it with a vividness and minuteness which brought the very crackling of the grilled bones and the smell of the singed hair to the senses of his startled audience. The discovery of that heretical dust has struck a heavier and more decisive blow upon intolerance in Spain than could come from any argument founded on mere reason. No man, woman, or child in this country could, of course, have been ignorant of the fact that misbelievers used to be burnt alive at Madrid, as at Seville, Valladolid, and everywhere else. But one thing it is to know ; another to see and to feel. The Spaniards have been made for one day actually, as it were, to live over again the worst times

of Philip II, III, and IV. What better security could we have against the reproduction of those horrible times for the future?"

It will thus be seen that the friends of pure and spiritual religion owe little thanks to those who advocated their cause in the Cortes. Religious freedom was pleaded for in the name of religious indifferentism. It was not because religion was a high and a holy thing that human laws were not to interfere with it, but rather because it was a folly, an imbecility, which none but weak-minded persons would regard, and with which it was not befitting the dignity of men engaged in the serious business of life to concern themselves. It bodes ill for a land when its most enlightened men can address themselves to the settlement of important questions in a temper like this; yet there is nothing in it to excite our wonder. How can we expect men who have so long been left in the most degrading superstition to appreciate all at once the majesty and the beauty of pure and undefiled religion? The extravagance and blasphemy of Spanish legislators now is the gauge of the ignorance in which the nation has so long been left. Her priests have taken away the key of knowledge; and the consequence is, that those whom they kept in ignorance now blindly smite down all before them. It is curious, indeed, to remark the contrast between the movement in the human mind that is taking place now with the only parallel that can be suggested—the upheaval of the intellect that took place at the time of the Reformation. Then the movement was essentially religious; now it is altogether infidel. Three hundred years ago an old and worn-out faith was thrown off, in order to make way for a new, fresh, and living belief, which the nations embraced with a passionate ardor. In the present day, to the ordinary eye, religion seems to be the least and the lowest of the forces that are at work in changing the objects of society: and where it is in force at all, it appears to range itself on the Conservative side. On the Continent, at least, the clergy are in league with the rulers of the world. The Church has been driven more and more to make common cause with the State, that by their united strength they may, perhaps, be able to stem that fierce current of political democracy, mingled with blank atheism, that seethes and boils all around, and threatens to engulf all the old landmarks of society. There are many and weighty reasons why it should be so; but, dealing singly with the facts of the case, we cannot fail to be struck with the change that has taken place in the aspect of the world since the time when religion led the van in the forces of upheaval, and the foremost men of Europe were those that were most thoroughly imbued with the Christian spirit. We are far from saying that their places now are occupied by men totally opposed to them in spirit and in feeling; but if the foremost men of our time are not sceptics and atheists, it is not for want of clamor and unscrupulous elbowing on the part of those Destructives to push their way forward to the place of honor.—

And yet the contrast between the two epochs may not in the end be so startling as it now appears. One important cause of the difference between them lies in this—that we survey the Reformation from the past; we can only contemplate the movement of our own time in the light of the future. The work of the men of the sixteenth century lies before us in its completion, and we can survey it from all sides and in all its proportions. The revolution of the present time is but beginning. We know now how many disintegrating forces were at work, and to what extent they had sapped the old superstitions, before the fabric fell at a blast of Luther's trumpet. We are as yet but in the midst of the disintegrating process of our own time. What Galileo's discoveries, and Columbus's voyages, and the fall of the Eastern Empire, and the discovery of printing, and the diffusion of letters, with all their attendant consequences, did for the Reformation, the excessive importance given to physical science and the diffusion of a false system of metaphysics and morals are doing for us now. This consolation remains, that not at the Reformation only, but on the occasion of every great movement of the human mind—whatever might be the cause which first set the revolution in motion—religion was certain in the end to reap the advantage. It was so at the time of the Reformation; it was so at the time of the first French Revolution; it has been so, to a greater or less degree, with all the subsequent shocks that Europe has experienced. The great institutions which embrace the world as their field of religious influence, took their rise in the midst of those convulsions that were first set in motion by an infidel philosophy, that boasted of its power and will to sweep Christianity from the face of the earth. And as it has been in times past, we have every reason to anticipate it will be in the future.—The sceptics and atheists of our day rave lustily against the spirit of Christianity, but Christianity does not appear to be much the worse for their attacks. Threatened with total annihilation, it quietly meditates new conquests; and while treated as unworthy of serious regard, it thankfully accepts the doors contemptuously flung open to its progress, and sees in them openings for future usefulness, through which the light and life of a pure Gospel may be poured into the veins and invigorate the frame of an entire nation.—*Evang. Christendom.*

Of the proposals of the Presbyterians to send a respectful reply to the Pope's invitation which they received, the 'Freeman's Journal' says:

"These poor people have 'resolved' to answer the Pope! The ridicule of the thing does not strike them. Their little bundle of insult and falsehood—for they have not the ability to do anything more—will be bunched up with that of some dozens of German infidels, gathered in a lager beer saloon in the Bowery. The Pope will never have time to read so frivolous a paper. It may be noted as number sixteen, among insults and outrages from infidels offered to him as Vicar of Christ. And he, perhaps, may offer up a *memento* at the holy Mass for them, all together, saying: 'Father, forgive them! they know not what they do.'"

Of the Joy of the Elect.

A HYMN OF THE ELEVENTH CENTURY.

TRANSLATED BY REV. T. G. CRIPPEN.

When I call to recollection
What a joyful resurrection
After death the just awaiteth,
Wondrous bliss my soul elateth.

For the day of rest is nearing,
When the righteous cease from fearing;
When shall end oppression's story,
And the sufferers reign in glory.

O that day of life's renewing!
Day of light, all sense subduing,
Day when death itself is dying,
Night destroyed, and ended sighing!

Lo, the King, whom seers affected,
Long by faithful souls expected,
Mindful of their supplication,
Now makes haste to bring salvation.

Heaven's high Monarch, swift descending,
Faithful Witness, Judge unbending,
Soon to all men shall reveal Him,
From whose face none may conceal Him.

He shall come, not long delaying,
Come, their glorious prize displaying,
Who through faith endured oppression,
Witnessing a good confession.

O how gladly, O how sweetly,
How serene, how blest completely,
They shall gaze when He appeareth,
Whom His love, though absent, cheereth!

Labor for Christ.

Come, labor on!
Who dares stand idle on the harvest plain,
While all around him waves the golden grain!
And to each servant does the Master say,
"Go, work to-day!"

Come, labor on!
High office which the angels cannot share—
To young and old the Gospel message bear:
Redeem the day, its hours too swiftly fly,
The night draws nigh.

Come, labor on!
Away with gloomy doubts and faithless fear;
No arm so weak but may do service here:
By feeblest agents can our God fulfil
His righteous will!

Come, labor on!
The toil is pleasant, the reward is sure;
Blessed are those who to the end endure;
How full their joy, how deep their rest shall be,
O Lord, with Thee!

SPECIAL MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Chili.

VALPARAISO.—MR. MERWIN & DR. TRUMBULL.

Owing to the temporary illness of Mr. Merwin, Dr. Trumbull has preached four or five times. On one occasion Mr. Ibanez, a candidate for the ministry, spoke well to many of his countrymen. The service was very interesting, it being the first time that a Protestant Chileno had been heard to speak under such circumstances.

Several cases of interest have occurred. A lady mentioned in the letter of April last, has had the courage to attend our Protestant service regularly, evincing an increasing interest. She has called repeatedly for conversation, and only yesterday was with Mrs. Trumbull more than an hour. She stated that she had begun to pray, and mourned that her mind wandered so easily from religious thought. Her eyes filled up as she said this, and the tokens are that she may ere long come to an intelligent reception of that Gospel which, through deforming human additions, she has been led to reject.

A few days since, a lady informed Mrs. T. that another lady, a relative, had attended our Spanish service, and her impressions were so favorable, that her husband had resolved to come.

A lady has just said that a Spanish Testament which twenty years ago I gave a sister of hers, since deceased, is her own daily companion ; and that every day her husband, when with her, asks her with him to read in it. He informs me that he is a Catholic, but has no sympathy with the abuses of the Roman Church.

A young man writes me that he has found great benefit in attending our Spanish preaching. "Since I reached Valparaiso, I have only attended at the Union Hall ; I have listened with marked attention to your words, and thus my soul has been solaced in receiving the doctrine of Golgotha."

Another lady asks if it is permitted her to attend our worship. Another has just informed me of her desire to attend ; of her hesitation about doing so, and now of her resolution to come. Persons at a distance may not be able to comprehend the obstacles—social—in the way of those whose friends all imagine becoming a Protestant to be synonymous with ruin, infidelity, and perdition. There are scores of persons who would read a sermon in print, who would not consent to take the step of coming to hear one preached.

In printing, we have striven to do all that our means at command would allow of. A series of two religious tracts has already been printed, of from a thousand to three thousand copies each. These have been circulated here in the capital and at Talcahuano. They have been welcomed, and though a small effort, yet we hope may be useful. They have comprised brief discourses on Image and Saint Worship ; on Repentance, Toleration, Reading the Word of God. One contains Hymns for use in our Spanish congregations ; and one is a reprint of the Life of Andrew Dunn, which has led to the sale of several copies of the Spanish Scriptures. Excepting the Hymns, the expense of printing has been defrayed by a donation received from Mr. Champion, of Rochester, New York.

TALCA.—MR. SAYRE.

We are not without evidence of the special presence of the Holy Spirit in our midst. Several have become more thoughtful in regard to their own salvation, and two have publicly professed their faith in Christ. A fellow-countryman came to me a few weeks since in great distress of mind, stating that while in the hospital in Valparaiso he was

brought to see his guilt before God, and that he was now anxious to become a Christian. I have met him several times since then, and while he mourns over a long misspent and sinful life, he rejoices in the great mercy of God to him, and in the possession of that peace which the world can neither give nor take away.

The necessity of establishing a Mission day school here is very pressing. This would not only enable us to gain an influence over the children of many who are nominally Protestants, but also of the natives. We must reach the *children;* this is our great hope, if not our only hope. To do this we must establish day schools, and from these the children will easily be induced to attend the Sunday-school, and may eventually become members of the Church. A young lady who has had considerable experience as a teacher in Spanish, has expressed her willingness to take charge of the school. Mrs. Sayre and I will do all in our power to forward this important branch of the work.

There is a movement now on foot for purchasing ground for a Protestant cemetery in Talca. If successful, the effect will be most favorable.

I am happy to state that the parish priest, on learning that some members of his flock had threatened to take my life, said from the pulpit that although the Protestant minister differed from them in religious matters, it would be wrong to do him violence, for he was a *brother*.

SANTIAGO.—DR. TRUMBULL.

DEDICATION OF THE NEW CHURCH.—I have just returned from Santiago, and from the dedication of the new church. Everything has passed off pleasantly. At an early hour the church was filled to overflowing. The pews, gallery, and aisles were all occupied, and even the vestibule and stairways were crowded. Excellent order was maintained throughout. The Rev. Mr. Merwin opened the services with invocation and reading from the Word of God in the twenty-fourth Psalm. A hymn in Spanish was sung, accompanied by the harmonium. Rev. Mr. Gilbert gave a historic statement. Rev. Mr. Merwin then offered prayer, and I followed with a sermon on Acts iv. 19. Afterwards came the prayer of dedication; another hymn was sung, and then a Chilian gentleman, Mr. J. M. Ibanez, delivered an address.

Marked attention was given to all these proceedings. Some were inclined to applaud, and others hushed down this, as a demonstration unsuited to the place, however well meant. Everything terminated in a manner highly creditable to our Chilian capital, and the culture of its inhabitants. No doubt four hundred persons were present within the audience-room, beside the others in the vestibule, porch, and street; and still others went away, unable to enter by reason of the crowd.

Some of the papers criticized my discourse as having been intolerant. To show that such is not a correct appreciation of it, it will be printed at once. It is now in hands of the printer.

We may feel that we have solved the first of our difficulties in obtaining religious freedom. Now comes the steady and toilsome work of inducing men to examine the truth, and then to obey it.

A person recently said, after having sought instruction, and after seeming to welcome it, that when she heard Mr. Merwin preach that it was necessary to surrender all to Christ, and to give up every wrong thing, she felt she should have gone over the whole matter, and think no more about it. Alas! there is the difficulty, and how is it to be overcome? "Not by might, but by my Spirit, saith the Lord."

The new church is modest in its appearance, but very neat and pleasing to the eye, both within and without. It will seat 300 persons conveniently.

The harmonium was a present from Mr. Alexander Balfour, of Liverpool.

General Kilpatrick, United States Minister, was present, and showed a gratifying interest in all the exercises of the occasion.

Spain.

THE OPENING FIELD.

THE following extract from a letter recently received, indicates the "signs of the times:"

"I have never prayed for health as I have this winter. Never before have I been where the quiet but powerful enginery of God seemed to be doing such signal service. A word dropped by the wayside—a tract judiciously placed—the Word of God read or taught—were lightning strokes, piercing not the hearer or receiver alone, but scores or hundreds. Sometimes one could hear the echoes from every province in Spain. How to be quiet, with fifteen millions of people begging for words of truth, was the question of daily thought and prayer.

"Spanish love for America and Americans is marvellous. A Spaniard, whether monarchist or republican, under fire, or in his mountain valley, will greet and defend an American, as if he were a brother. Not so with citizens of other nationalities. I wish the Christians of America could *know* for just sixty consecutive minutes, what a welcome field for effort they have in Spain. A hundred careful, earnest teachers of the great cardinal principles of the Gospel, should be judiciously placed in Spain, to train promising Spanish young men *how* to preach Christ."

Concerning other Missions.

MISSIONS IN THE EAST.

FROM a resumé contained in the Chronicle of the London Missionary Society:—

In Malta and Athens, in Constantinople and the Turkish dominions, important efforts have been conducted, by both English and American Societies, among Catholics, Jews and Greek Christians; and especially by the American Board among the members of the Armenian Church. Conducted by a large body of missionaries in several of the principal cities of the Turkish Empire, these valued Missions have, by their earnest preaching of the pure Gospel of Christ, brought back to truth and active Christian life, a great number of the followers of the older decayed churches. In numerous localities, especially in flourishing villages, men have embraced the truth and have professed it. Churches once formed have grown strong; a large body of native helpers have been supplied, and in recent years several of the chief evangelists have been ordained as pastors. Persecution of course has followed, rendered more painful by the connivance of corrupt Turkish authorities; but knowledge has spread, and a new spirit has been aroused, far beyond the bounds of the churches actually gathered; while those churches themselves, strengthened by their trials, have begun to fulfil the Christian duty of sustaining the Gospel among themselves, and to enter on a career of usefulness as the salt and light of the earth to the millions of their ignorant fellow-Christians. At the same time, political contact with Europe, the visits of high officials to European capitals, the residence in the Levant and Constantinople of many thousands of Franks, the increase of newspapers and of general knowledge, have all tended to arouse a new spirit in the Mussulman population, and to impart an activity of inquiry and a breadth of ideas, which are in direct antagonism to the narrow and self-satisfied ignorance of the ordinary Mohammedan mind. The Turks, well aware of the religious discussions carried on by the missionaries, have turned in many cases to the Word of God, and not a few instances can be cited of an earnest desire to understand its teachings; while hundreds have learned to see in Christianity a power and a soundness of truth, which they had not suspected before.

Similar efforts have been directed to the Nestorians settled in Persia, near the Caspian, and scattered among the Kurds in Armenia, with like results; though the savage injustice to which these despised Christian communities have been subject from their fanatic neighbors, has proved a barrier in the way of the Gospel of the most formidable kind. Again and again has remonstrance been offered, but it has secured only a trifling respite. All through Syria, in Damascus, in Jerusalem, in Cairo and Alexandria, for many years have Christian missionaries firmly, and amid many difficulties, preached the Gospel to Jews, Mohammedans, and Christians of the fallen Greek and Coptic churches, and have taught their children in their schools.

India now presents a noble picture as a field of missionary enterprise. An enlightened Christian Government, which contains a large number of officers, both civil and military, not only wise and just as governors, but Christian men of large sympathies; which rules by great systems and codes of public law, and by the encouragement of wise enterprises, contributes to the material and social prosperity of its multitudes of people. Under the perfect security which prevails, large investments of capital have been made in railroads and in steam traffic, in factories and tea estates; and the demand for produce and the profit made by it, have produced such a demand on the labor market as greatly to increase the wages of laborers, and to give to that numerous class of the population a command of physical comforts, which they never possessed in any by-gone age. Education—though still lamentably deficient in amount—is steadily increasing; and the educated classes share in spreading it. The regulations of the universities, the character of professors in Government colleges, the raised tone of public opinion and of general society, have all contributed to impart a healthy tone to the secular education which is most in demand. While the efforts of missionaries in their own Christian Schools, in their public lectures, and in the circulation among the educated of a Christian literature, introduce into it a religious element which otherwise would be wanting, and which exerts a most powerful influence for good. In a state of society so advancing in improvement, five hundred and eighty missionaries from Europe and America are preaching the Gospel to old and young, and are contending firmly and steadily against the prevailing system of idolatry, with all its moral evils. In this they are joined by more than two thousand native fellow-helpers; and thus the power of Christ's Gospel is in some small degree brought to bear upon the household life, the individual vices, the moral opinion, and the religious beliefs of the nations and peoples which the empire contains. These efforts are of value; they have a manifest blessing; they are bringing forth fruit; but "*what are they among so many?*"

Burmah and Siam, the countries which stand next in order to India, early attracted the notice of the Church, through the severe trial to which Dr. Judson and his heroic wife were subject, in his cruel and painful imprisonment. Joined by other brethren from America, their labor was steadily continued; no longer, however, under the Burman rule, but in those provinces which had been taken by the English Government after the first war. In 1830 and following years, the Karen Mission was commenced, which has since grown so important, and exhibited so wondrous a character. The annexation of Pegu, in 1852, brought the Karens of that province and of Toungoo under the security of English law, and led not only to the increase of the Mission, but to a most wonderful enlargement of the native Church. Of late years, progress has been made among the proud Buddhist Burmans, who in Siam, as well as Burmah, have long stood firm against the Gospel.

The Empire of China has always been an object of peculiar interest to the missionary world; but for a longer time than any other, it refused to open the door either to the residence of foreigners, or to the free preaching of the Gospel. On

that account, it became an object of unusual solicitude to the devout, and its case was pleaded with peculiar earnestness in prayer. Still the door remained shut, and it seems all but incredible that it was opened at all, only five-and-twenty years ago. Meanwhile Morrison lived and died outside its walls; a few American brethren joined him, and missions were commenced among the emigrant families, which, chiefly from the province of Fokien, had peopled Singapore and Penang, and entered the Dutch possessions in Java. In 1842, five ports were opened by treaty, all important, and including the great cities of Shanghai and Amoy; and the island of Hong Kong became an English colony. At once many Societies despatched missionaries to China, who seemed almost to crowd each other out of the five localities opened to their efforts. But they were none too many for the work they could accomplish, and for the still wider work soon to be placed in their hands. Great preparations were needed; new dialects had to be learned; the five treaty ports were bases of operations from which a Christian influence might be carried far into the interior. Native churches were founded, from which valuable agents were drawn, and in which experience was acquired; a wide practical acquaintance was made with the manners and opinions of the Chinese; and their experience of the kindness of foreigners to the sick and suffering in the Mission Hospitals, and of the education of foreign scholars in the many books printed for their use, tended greatly to open the minds of the natives of the empire, and to explain the religious aims which missionaries have in view.

In 1860, the treaty secured twelve ports for residence and for preaching. With a passport, a missionary is permitted to travel everywhere, and the Chinese are allowed to make a public profession of their faith. Peking, Hankow, and Canton have all become centres of missionary effort, having been at once occupied by men who had been training in other stations; and both Societies and missionaries have increased in number during the last five years. One of the most striking features of this enlargement of the field, is the quiet, respectful content with which the population of the opened cities have received foreigners among them. Showing courtesy, missionaries almost everywhere receive courtesy, and find a welcome in inland towns and villages, which they visit in their boats and chairs; and very widely have their books and Scriptures been sold or given in the markets or festivals, both near their residences and far away. Unlike India, with its formidable caste system, China is opened to the profession of the truth, when that truth is once believed. Thus the simple preaching of the Gospel in the vernacular tongue, frequently and systematically carried on, forms the chief feature of China Mission work. Good chapels are erected in the principal thoroughfares; they are speedily filled when a good preacher stands up; and with more than one, a service may continue for several hours. A thorough knowledge, therefore, of the spoken language is of supreme importance to a missionary in China: many have obtained such a knowledge, and with it have secured great usefulness. The Societies laboring in China are *twenty-two* in number, and they employ in *eleven* chief stations, about *one hundred* missionaries. The native catechists who share their labors, are one hundred and eighty in number.

Missionary work does not in the East stop with China. Japan is not yet open, but four missionaries have ventured to reside in one or two of the ports. A mission, supported by English naval officers, has been attempted in its dependency, the Loo Choo Islands; but the official rejection of Christianity by the Japanese, has thoroughly hampered its influence in Loo Choo.

THE KAFIRS OF SOUTH AFRICA.

They knew not God; their language had lost His name. They possessed many ceremonies pointing to ancient beliefs, but they had become soulless forms.

There were sacrifices, but no sacrifice for sin—not a word to express sin, as we understood it; and the sacrifices which were offered were not to God, nor even to heathen deities, but to some malignant influence in the atmosphere, which they failed to comprehend, but which they declared was certainly there. Amongst these people God had upraised those who were pillars in His Church below, and who would be in His temple above. These people were a courteous people, and when you entered into conversation with them, whatever mistakes you might make, if they caught the idea, they would immediately give you the sentence which you wished to give them, and repeat it without scorning or laughing at you. One very hot summer's day a missionary went to visit a man who was once a great chief, but who had become an alien from the land of his fathers, and was living on ground attached to the missionary station. He found him ploughing a small piece of ground in which he might sow his seed corn. He sat down to his noonday meal. He was a man who had possessed despotic power, who could say "Come," and they must come, "Go," and they must go; and no man's life was safe if the chief wished him to be destroyed. He sat down by his side and said, "I am hungry, Umhala; permit me to dip my hand in your dish." The old man, with a courtesy natural to the race, pushed the dish towards him, and they ate together, not as one of the governing race and the governed, but as sons of God Almighty. After they had finished, he said, "Umhala, you have given me today the bread that perisheth; now I wish to impart to you the bread of life." With a thoughtful countenance and an attentive air, the old man listened to him, as he gave him in return for what he had received, the bread of life which cometh down from heaven, and giveth life unto the world. Those people were a most credulous people. The Kafirs had long resisted foreign government, but at length the game of war was played out, and they thought it better to submit to the British yoke. But there still remained in the hands of their chiefs another weapon, which had often been more powerful than the sword—namely, fanaticism. A man and woman were incited to act as prophet and prophetess in the land. The woman, standing in the river, her knees in the water, gave out that she heard certain sounds under ground, and that she had had revelations from the ghosts of their ancestors. When asked what these revelations were, she said, "You are first to obey certain conditions, and then wonderful things will happen to you." These conditions were the hardest in the world for a Kafir to comply with—namely, to destroy all their cattle, and to take up their stores of corn and scatter them abroad or burn them. And when they had done that, she told them that there would arise all the cattle that had been slain in days past, and that their forefathers would rise with them; that they should again possess the heritage of their fathers, and be again lords of their own soil. They listened to her. A fearful panic ensued; the cattle were destroyed, and the corn wasted, notwithstanding every effort made on the part of the English to prevent it. The loss was terrible. From 50,000 to 70,000 persons perished or became alien from that land; but from that day the power of the chief was broken, and in this we might see the hand of God in history.—*Rev. Thos. Brockway.*

SOUTH AMERICA.—SIGNS OF THE TIMES IN BRAZIL.

The first is the assassination of the Delegado of Lorena, who had shown himself the firm friend of our persecuted brethren in that city.

The second is the action of the Bishop of Pernambuco, in forbidding the burial in consecrated ground of the remains of General Abreu e Lima, who was perhaps the most noted historian of Brazil. He was a man of great talents and acquirements, and of high character and position. Some two or three years ago, he published a very able defence of the Bible against the calumnious attacks of

the priesthood. The contest was carried on till the General exposed in a most masterly, though violent, manner, the errors and absurdities of Romanism.

He died a few weeks since, at an advanced age, and immediately the bishop issued an order prohibiting his burial in the Romish cemetery. The community, formerly considered the most bigoted in the empire, was greatly incensed. A large concourse of people carried the body and laid it to rest in the English cemetery.

The bishop, who did no more than his duty, according to the laws of his church, has been roundly abused by the press throughout the country, almost without exception, for his conduct in the case. This is not only an indication of the actual tendency of the public mind in Brazil, but will itself serve as an occasion of loosening still further the already weakened hold of Popery on the people.

A third fact, is the recent formation in Rio de Janeiro, the capital and metropolis of the country, of a political club, for the express purpose of advocating and securing absolute religious freedom and liberty of teaching.

The movement has been inaugurated by some of the ablest and most active politicians and statesmen of the empire. And what is considered especially significant, is that one of the foremost promoters of this movement is the late Prime Minister of the country, who, though distinguished for his ability and energy, was heretofore regarded as a bigoted devotee. Two or three years ago, he did not scruple to utter in his place in the parliament the most intolerant sentiments. The principles announced by this party are consonant with the notions and feelings of a great part of the educated and thinking men of Brazil, and the agitation of the question will soon secure their practical adoption.

God is working mightily and marvellously in that land for the introduction of the kingdom of Christ.—*For. Miss.*

The *Imprensa Evangelica* refers to the actual condition of matters as follows :—

"Again the question of religious liberty is discussed among us. No one who has watched the discussion in our daily papers relative to the denial of *ecclesiastical sepulchre* to the remains of one of our illustrious countrymen ; no one who attended the *Radical Conference* of the 4th inst., or has read the discourse pronounced on that occasion by the Counsellor Dr. Jose Liberato Barroso (ex-Minister of Empire), will persuade himself that this discussion had its origin in the desire to guarantee the rights of the foreigner among us, and not rather in the instinct of self-preservation.

"The present generation has witnessed a fact which gives joy to angels and disgusts the Romans—the free circulation of the Word of God, the Book *por excellencia*, the Bible. To oppose the potent influences of this Book, the Romish Church does not hesitate to accuse it as falsified and truncated. The well-informed and honest spirit of the late Gen. Abreu e Lima resented indignantly this treatment of the Word of God and slur upon the intelligence of our people ; and in a clear and emphatic manner he refuted these accusations, first in articles entitled, "*The Crosier broken by a Little Rod of Truth*," and subsequently in the volume, "*Biblias Falsificadas.*" There can be no doubt that by these writings he put himself outside the pale of the Romish Church, and no one who knows the *animus* of that organization should wonder at its having refused burial to his body. His friends and defenders have no reason to attack the Pernambuco bishop, who is only the instrument and faithful servant of a heartless system. One may wonder that they should still attempt to reconcile the irreconcilable—this system with progress ; this is to serve two masters, which *no one can*, for either he will hate the one and love the other, or else he will cleave to the one and despise the other. This conviction is resulting in radical conferences and clubs of reform, whose aim is to free the Brazilian citizens rom an insupportable yoke."

PAGES FOR THE SUNDAY SCHOOL.

[This is a new department of our Magazine. It is designed to occupy two or three pages with appropriate matter for use by Pastors or Superintendents on Missionary Sundays, or for Missionary meetings. Obviously the addition will be appreciated in the family also.

Will Pastors, and *all readers* of the World, use a little personal effort to bring these pages before S. S. Superintendents, and perhaps see that a copy is regularly placed in their hands?

For the next number we have a Japanese picture of a Japanese Temple, which is justly counted one of the wonders of the world.—Ed.]

CHILDREN'S GIFTS NEEDFUL.

The cause of Christ needs their littles, and the Master has not overlooked these in the advancement of His kingdom. It was a lad that brought the five loaves and the two small fishes with which Jesus wrought such a miracle; but greater wonders has He wrought, by the gifts of children, in heathen lands. These no man can compute.

The devil employs children to do evil. Heathenism has ever used them. "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven," etc. (Jer. vii. 17, 18.) Says a missionary in India: "I scarcely ever remember meeting a procession for idolatrous worship, that there was not a number of children bearing some part in it. On one occasion I met a man and a woman with three children, on their way to Amoor's temple. I asked them where they were going. They said 'To make pooja, or worship.' I asked, 'Why?' They said, 'One child had been sick; they did make vow, and were going to pay.' I said, 'Why, for such a *little* child?' They smiled and said, 'Why not?' The man carried in one hand a fowl, for sacrifice; and with the other led a little boy about six years old, who had in his hand three sweet potatoes. On his shoulder the man carried a little girl, about three years old, who had in her hand a cocoa-nut. The woman carried a brass plate with a little rice, some saffron, a little sugar, and some flour. She had an infant about twelve months old; and, O ye Christian mothers and children, think with compassion on this little one, who also had its sacrifice for the devil. In its little hand it carried a plantain. I asked, 'What is this for?' They replied, 'It is for sacrifice!' Shall not Christian children do something for the Lord, and for the perishing?"—*For. Miss.*

A CONVERT AND HIS TEACHER.

Tam-ching, a Christian Chinese, at present studying for the ministry at Canton, thus comforts the missionary who, in California, had been the instrument of his conversion, and who was in deep affliction, having lost his wife:—

"Wishing the illustrious teacher from the most high Jehovah, which is the true God in three persons, may receive grace and peace.

"I remember that formerly in God's house I heard the doctrine: it pointed me to heaven. With the deepest thankfulness I received those distinguished favors.

"The report is, that the lady has bid adieu and departed from this dusty world, and relying on the grace of the Lord, has ascended up to heaven's mansion, there face to face to chant the praises of the one true God in three persons.

"According to man's reasoning, this is the sundering and separating of one body; and truly it is a cause for grief and weeping. But according to the teachings of the book of glad tidings, Paul says, 'For me to live is Christ, and to die is gain;' also he says, 'To depart and be with

Christ is far better.' Jesus says, 'I will cause that where I am, there shall ye be also.' The soul while in the body is a lamp covered by an earthen vessel; if suddenly the vessel is broken, its light shines out bright as the sun and the moon. Now say whether it is a cause for mourning or a cause for rejoicing?

"While in this world, there is not one thing we can call our own; but having departed from the world, suddenly we become possessors of all things. Then which is better—to be poor or to be rich? Ah! how blessed is it to go home!"

A BIBLE IN A LOG CABIN.

It was a dark and stormy night. The missionary's horse was tired, and he was wet and weary. For some time he had looked in vain for a cheering light in the lonely woods. At length he saw a faint glimmer through the trees. It came from a small log cottage. It did not promise much, but the missionary was glad of any shelter.

But when he had fastened his horse, and gone into the cabin, he thought he had never seen so wretched a place. It was cold and dirty, and almost without furniture of any sort. In a corner of the room was a ragged bed, on which lay a pale little girl. The missionary pitied her, and drew near to the bed. He saw that the little girl's face was pale and her hands thin. She was ill, and a great sufferer, yet the poor little thing was not impatient. She smiled with a smile that showed peace was in her heart, while her body was suffering with disease. From under her pillow peeped a little book. It was the New Testament. Some agent from the Bible Society had dropped it in that desolate place.

The missionary asked the little girl, "Can you read?" "Yes, sir." "Can you understand it?" "A great deal of it, sir. I see there how Jesus Christ came into the world to save sinners. He said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' And when I think of that I am happy. And in the dark night, when I lie here, and cannot sleep for pain, I think of my Saviour and heaven, and he seems to be saying, 'Suffer that little child to come up to me, and forbid her not.' I am soon going to be with him for ever."

Thus that gift brought peace to the heart of the poor little sick girl—that peace which Jesus promised to his disciples when he said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."—*Bible Society Record.*

THE YOUNG CHINESE CHRISTIAN IN THE SANDWICH ISLANDS.

Our Hawaiian Board has engaged the services of Mr. S. P. Aheong, a young Chinese merchant, as a travelling agent among his countrymen at the Islands. On a recent Sabbath he preached to an overflowing house, in the Hawaiian tongue. In the afternoon he preached in two Chinese dialects, to all the Chinese in and around our town. He understands six of the Chinese dialects; he can speak English tolerably, and he is ready in the Hawaiian. He is lucid, eloquent, and impressive. His person is scrupulously neat, and in manners he is a Christian gentleman, acceptable in the best society, and respected by all. He says that his father was an officer in China; that he was well educated in Chinese literature and in business; that in the war his father was shot, and he shut out of a beleagured city, and under these circumstances he was enticed to ship as scribe, or overseer, in a coolie vessel. He states that he shipped for two years only, and that the captain told him that our years consisted of only eight months, and these months of only twenty days each, giving only a hundred and sixty days to the year! At these Islands he was sold or hired for a steward, but on his remonstrance, his services were changed, and at length he went free and independent, married, and established himself as a successful merchant. Thus the Lord led him.—*Miss. Chron.*

CURRENT EVENTS OF NOTE.

Changes in Italian Sentiment.—On the 16th of June the Pope commenced the twenty-fourth year of his reign. Three and twenty years ago he was regarded by many of his countrymen as the regenerator of his land, and the introducer of liberty and prosperity to the Italians. How wonderful the change in the opinion of the Italians concerning the character and intentions of this Pontiff! He is now spoken of as the obstructor of Italian unity and progress, as he is obliged to obtain the assistance of foreign troops to keep his subjects in subjection, and maintain himself on his throne. Few could have imagined on the day when Pius IX. ascended the Papal throne, that in less than a quarter of a century so much true liberty would be enjoyed in Italy; that the Gospel could be preached without hindrance in every city of Italy—except Rome—from Venice to the South of Sicily; that the Bible and religious books could be printed and circulated freely.

The "Œcumenical Council" displeases many of the Priests. They do not like the proposition to discuss subjects of a civil and political character as well as those merely theological. Four hundred bishops have written to the Pope that unless they are absolutely obliged to attend the Council, they would prefer to remain in their sees. As he does not insist, it is not probable that the number present will exceed five hundred. The Priests are dissatisfied, too, with the result of the elections in France, and the stability of affairs connected with the Italian government.

M. E. Church.—The question of Lay Delegation in our Church is virtually decided. This acceptance of Lay Delegation by the people, virtually makes it an accomplished fact. As far as the General Conference can pledge the ministry, the ministry are pledged to make the concession upon the clear exhibition of the desire of the people for it. What remains to be done, is the formal completion of the measure initiated in Chicago, May, 1868. We may, therefore, look forward to the admission of lay delegates into the Conference of 1872.—*Methodist.*

Episcopal Conference at Chicago.—The following resolutions were adopted:—

Resolved, as the opinion of this Conference, that a careful revision of the "Book of Common Prayer," is needful to the best interests of the Protestant Episcopal Church.

Resolved, That all words or phrases seeming to teach that the Christian ministry is a priesthood, or the Lord's Supper a sacrifice, or that regeneration is inseparable from Baptism, should be removed from the Prayer Book.

Resolved, That in the opinion of this Conference, it is the duty of evangelical men in the different dioceses, to take measures to inform the laity of our Church, by means of the pulpit and the press, respecting the vital questions which now agitate the Church.

Resolved, That in the opinion of this Conference, either the American Church Missionary Society should extend its work to foreign fields, or another association be formed, on the voluntary principle, to conduct that work.

Resolved, That this Conference recommend the evangelical clergy of our Church to avail themselves of all such measures as they may deem best, to promote fraternal and Christian relations with the ministers of other Churches, especially by uniting with them in such great national institutions as the Am. Bible Society.

International Convention of Y. M. C. A.—The fourteenth anniversary of the International Convention of Young Men's Christian Associations, met in Portland, Me., on the 15th July. Seven hundred and seventy-three delegates were in attendance, representing about four hundred associations. The Executive Committee states that "there are now known to be six hundred and fifty-nine associa-

tions in existence on this continent." Mr. Wm. E. Dodge, Jr., was elected President. The evangelical character of the associations was re-affirmed by the renewed adoption of the following paper :—

Resolved, That, as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, it is clearly their duty to maintain the control and management of all their affairs, in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be evangelical.

"And we hold those churches to be evangelical, which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, believe in the Lord Jesus Christ, the only begotten Son of the Father, King of kings and Lord of lords, (in whom dwelleth the fulness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment.

Two other resolutions of great importance, we are happy to record :—

Resolved, That we consider it to be the bounden duty of the members of all Young Men's Christian Associations, calling themselves Christians, to hold their duties and obligations to their respective churches, and to the services of the same, as having a prior claim upon their sympathy and efforts.

Resolved, That in the prosecution of the work for the Saviour among men, which they have assumed, they should heartily and zealously co-operate with the divinely-appointed ministry, and with all evangelical bodies of Christians.

The Evangelical Alliance.—Letters have been received from Rev. Dr. Schaff, giving the most gratifying accounts of his progress in behalf of the Evangelical Alliance. In London, Edinburgh, and Paris, the most eminent and excellent men have expressed the deepest interest in the proposed Conference of Christians from all parts of the world, to be held in New York, in the autumn of 1870. A delegation of distinguished laymen and clergy, representing the whole Church, will attend from England, Scotland, and Ireland. From Holland and Germany, too, we hear similar favorable accounts.

The Rev. Dr. Cumming, of London, it is stated, has written a letter to Archbishop Manning, inquiring what freedom of speech or action would be accorded to him, if he should attend the Œcumenical Council. The Archbishop referred the questioner to the Pope himself. And so Dr. Cumming has written to Rome; and he declares that if free speech shall be granted, he will go.

Germany.—A Protestant Conference has assembled at Worms, at which there are about one thousand delegates present. The following declaration has been adopted as the expression of its views and determined position :—

"The Conference rejects the supposition expressed in the Papal letter of the 13th of September, 1858, that Protestants would return to unity with the Catholic Church. It protests especially against the principles enunciated in the Encyclical letter and the syllabus, which are opposed to civilization, and pernicious in their bearing upon political institutions. The conference expects that all opponents of the common enemy of religious peace, national unity, and the free development of civilization, will closely unite at the present juncture. It declares hierarchical errors, and particularly the action of the Jesuits, to be the chief cause of the present deplorable religious differences. Only by the determined rejection of the hierarchical pretensions which have been renewed, and have been constantly on the increase since 1815—only by a return to pure Scripture, and by the recognition of the conquests of civilization, can divided Christianity regain the peace which it has lost. Finally, the conference declares that all efforts made within the Protestant Church to found a hierarchical power, or the supremacy of dogma, are a flat denial of the principles of Protestantism, and are simply so many bridges to Rome. All co-religionists are, therefore, exhorted to oppose with energy every tendency that may be dangerous to the freedom of the mind or conscience."

LITERARY NOTICES.

HYMNS OF THE CHURCH, WITH TUNES.—600 pp. With more than a thousand Hymns and Chants. A. S. Barnes & Co. New York.

A new collection, prepared with careful and grateful labor, by clergymen of acknowledged judgment and taste in the Reformed (Dutch) Church. The volume is beautifully gotten up, with clear music and letter type.

VIRGIL'S ÆNEID. First Six Books, with Notes, a Lexicon, Map, Questions, and a Metrical Index. Edited by Prof. Edward Searing. A. S. Barnes & Co. New York and Chicago.

A pleasure to look upon so fair a page, with type so clear and bold. The plan suggested by the Editor's experience has the cordial endorsement of many distinguished instructors. The Notes, both in quality and quantity, are discriminating and judicious.

SCOTTISH UNIVERSITY ADDRESSES. *Mill, Froude,* and *Carlyle.* (190 pp. In paper, 20c.) J. W. Schermerhorn & Co., 14 Bond St., N. Y.

No. IV. of a designed series, under the title of "Library of Education," for teachers and all interested in this vital subject. Each little volume is complete, and contains matter selected from standard writers of all ages and countries. In this, as in his other publications, especially the *Am. Ed. Monthly,* Mr. Schermerhorn is wisely and efficiently prosecuting a work second in value to no other, as related to the true prosperity and progress of American Institutions.

NEW ENGLANDER, for July—W. L. Kingsley, New Haven—opens with a timely and admirable article on the Religion of the Future, by Pres. Woolsey. Prof. Porter follows with a practical paper on American Colleges, and Dr. Harwood with a Lecture on Romanism. Then succeed two articles by Rev. L. W. Bacon —one on the authenticity of the "Secret Instructions," etc.; the other a reply to an attempt of the *Catholic World* to set aside the force of Mr. Seymour's damaging statistics respecting the morals of Roman Catholic peoples. This rejoinder, for which Mr. Seymour furnishes in part the material, will possibly disturb the complacency of Mr. Bacon's friendly reviewer in the *Catholic World.* It will certainly trouble him if he is bent on saying a "last word."

As to the famous Secreta Monita, we can't help thinking it a pity that Mr. Bacon had not made this investigation *before* printing his sweeping assertions and unseemly epithets in *Putnam;* and a particular pity that he had not expended the industry of *this* summer's research a year ago. He would then have been able to furnish his fellow-Directors in the Christian Union with something more than Isaac Taylor's ambiguous statement in support of his own demand for summary execution upon the poor little book. However, as no great damage has been wrought by Mr. B.'s multiform communications with the public, which shew his gentleness and courtesy to have been exhausted upon his *Romish* opponents, as since he has now taken the natural and logical course of seeking and setting forth his evidence, it is safe to infer that whatever matter is here given will be fairly considered by the gentlemen of the Board.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th July, 1869.

MAINE.

Orono. Cong. and Meth. Chs. Union collection	$4 00	
Bangor. 1st Parish Cong. Ch. and Society	23 27	
Mill Town. Mrs. S. D. Stickney	5 00	
		32 27

NEW HAMPSHIRE.

Windham. Cong. Ch. and Society	9 00	
Milton. " " " add.	0 50	
West Lebanon. Cong. Ch. and Soc'y	35 15	
Gilsum. Cong. Ch. and Soc'y	11 00	
		55 65

VERMONT.

Ludlow. Cong. Church and Soc'y	8 00	
" Baptist " "	14 66	

VERMONT—*Continued.*

Norwich. Con. Ch. and Soc'y	19 00	
Brattleboro. A. Van Dorn, for Italy	5 00	
		46 66

MASSACHUSETTS.

Lynn. Boston st. M. E Ch.	48 51	
" Common st. M. E Ch	61 19	
" St. Paul's M. E Ch.	14 40	
Chelsea. Walnut st. M. E. Ch.	67 12	
Charlestown. Union st. " "	42 75	
Pittsfield. Cong. Ch	88 41	
Jamaica Plains. Central Cong. Ch. and Soc'y	123 00	
Beverly. Dane st. Ch. and Soc'y	55 60	
Amesbury and Salisbury Mill. Cong. Ch. and Soc'y for L. M. of Rev. W. F. Bacon	16 20	
Royalston. 1st Cong. Ch. and Soc'y.	55 25	

MASSACHUSETTS—*Continued.*

Groveland. Cong. Ch. and Soc'y--- 10 00
Cambridgeport. Ladies Ben. Soc'y of Prospect st. Ch., for Miss Rankin's field ---------- 25 00
Attleboro. 1st Cong. Ch and Soc'y, for L. M. of Rev. J. Whitehill, 15 20
" 2d. Cong. Ch. and Soc'y--- 51 25
Waltham. " " --- 35 45
Cambridge. E. D. Goodrich, for Hungary ---------- 500 00
——— 1,209 33

RHODE ISLAND.

E. Greenwich. Rev. G. Robbins--- 1 00
Barrington. Con. Ch. and Soc'y--- 40 00
Providence. Beneficent Church and Soc'y---------- 119 25
——— 160 25

CONNECTICUT.

Stratford. Gen'l G. Loomis, U.S.A. 5 00
East Haven. Eliza Dodd legacy by D. W. Havens, Ex., less for Gov tax ---------- 94 00
West Winsted. Gratitude for Italy. 5 00
Lakeville. Mrs. Mary A. Holley --- 20 00
Woodstock. 1st Cong. Ch---------- 14 50
West Woodstock. Cong.Ch., in part. 6 08
Farmington. Mrs. Thora Bion----- 25 00
Stratford Cong. Ch., of which $30 by Mrs. D. P. Judson for Miss Rankin's field, and to make Miss Lizzy S Judson L M., the balance to constitute Rev. W. K. Hall and Miss Susan Beach L. M.'s---------- 114 49
New Haven. 1st Cong Ch---------- 175 76
Hartford. Ladies of CentreCh. $350; Pearl st. Ch. $256; Park Ch. $154; Asylum Hill Ch. $105; South Ch. $66; Fourth Ch. $55; North Bapt Ch. $7; Pres. Ch. $6; Miss C. C. Cone of East Haddam, $1,—by Miss Daniel Phillips for Miss Rankin's mission in Mexico, 1,000 00
Plantsville. Con Ch---------- 22 85
Bridgeport. North Cong. Ch------ 59 24
East Bridgeport. C. M. Minor ----- 2 00
Trumbull. Cong. Ch. and Soc'y---- 17 00
NewHaven. 1st Cong.Ch., add. Prof. E. E. Salisbury---------- 100 00
Colebrook. J. C. Stillman ---------- 5 00
——— 2,165 92

NEW YORK.

Amsterdam. Pres. Church ---------- 40 00
Astoria. E. J. Woolsey, Esq.------ 100 00
N. Y. City. Mrs. A. C S., for Rev. H C. Riley's Mis'n in Mexico- 25 00
Gouverneur. Pres. Ch., per J. H. Rutherford ---------- 58 50
New York. Mrs. A. C Brown, for Miss Rankin's Mission------ 38 70
" 13th st. Pres. Church--------136 51
" St Paul's M. E. Ch, 4th Av.180 95
" Jos. Ripley for L. M. $30; Jas. Talcott for L. M. $30; Wm. Walker $30; H. N. Terbell, to make Rev. E. S. Murphy L M. $50; Geo. S. Coe, Esq, $50; A. S. Hatch, to make himself L. D, $100; Mrs. Caroline D. Roberts, to make herself L. D., $100; Jas C. Holden, to make himself a L. M., $30; W. E. Dodge, Jr, for Rev. H. C. Riley's Mission in Mexico, $500 ---------- 920 00

NEW YORK—*Continued.*

NewYork. Broadway Tab., Rev. Dr. Thompson, for Spain------296 70
Brooklyn 3d Pres. Church, per W. W. Hurlbut---------- 71 96
" F. A. Lovell, to make himself a L M---------- 30 00
Johnstown. M E Sab. School, by Rev. H. L Starks---------- 1 50
Port Richmond. Ref'd Church, A. W. Sexton, Tr., quarterly collections ---------- 30 00
Astoria. Josiah Blackwell---------- 50 00
Homer. J. M Schermerhorn, in full of L. M. for son, $10; Mrs. S. Rood, M. S. Hobert, N. Hitchcock, J. T. Stebbins, P. Barber, $5 each; Albert Rice, $5 on son's L.M.; others, $61 29—makes Laomi Kinney, W. T. Hickok and W. Brown, L.M.'s 151 29
Westfield. Pres. Ch., T. B. Brower, M. D., $10; E. A. Skinner, Mrs. M. Hungerford, $5 ea; J H. Hall, J. Cochrane, Mrs. T. S. Burger, $3 ea; G. E. Burger, $4; others, $26 70---- 59 70
Oswego. Pres. Church, to make Rev. J. A. Worden, L. M---129 70
N. Y. City. An Aged Friend------ 50 00
Albany. U. Pres. Church $20; Dr. Eddy $10, to make Rev. S. F. Morrow L. M.; G. Campbell $5 ---------- 35 00
N. Y. City. Ref'd Church, Wash'n Square, Dr. Hutton---------- 81 00
" 11th Pres. Ch., Rev. Dr. Kittredge ---------- 179 20
" J. D. Vermilyea, Esq---------- 10 00
——— 2,625 51

NEW JERSEY.

Rahway. 2d Pres Church, in full of Rev. J. Liggett's L.M------- 9 00
Newark. Mrs. R. McKenzie, for Spain ---------- 10 00
New Durham. Ref'd Church, Rev. Dr. Mabon, in part---------- 19 12
New Brunswick. "K," in 2d Ref'd Church ---------- 5 00
Newark. Central Pres. Church, to make Rev. W. T. Findley a L D---------- 100 00
" "K," New Jersey---------- 10 00
Melville. Pres. Church, in full of L. M. for E. W. Malin------- 15 00
Washington. Mansfield Pres. Ch--- 25 46
New Brunswick. 1st Pres. Sabbath School, for Sab School in Spain, and to make Mrs. E. S. Howell L. M---------- 30 00
——— 223 58

PENNSYLVANIA.

Girard. T. J. Kellogg, for Rev. H. C. Riley's Mission in Mexico. 5 00
Philadelphia. 3d U. Pres. Church, Rev. Dr. Cooper---------- 20 00
Coatsville. Baptist Church, in part, Rev. C. M. Dietz---------- 11 20
" Pres. Ch., which constitutes Rev. Jas. Roberts L. M------ 30 00
Octoraro. Pres. Ch., which constitutes Rev. J J. Pomeroy, L.M. 33 64
Downingtown. Pres. Church, Rev. T. Rea, in part---------- 19 13
" M. E Church ... ---------- 7 30
Media. Pres. Church, S. Field, $25; R. H. Stewart, $10; others, $18 ---------- 53 00
" M. E. Church---------- 3 50
Philadelphia. Mrs. Taylor---------- 5 00
Pittston. A Friend---------- 16 00

PENNSYLVANIA—*Continued.*

Tunkhannock. M. E. Church..... 11 70
" Pres. Church, which makes Rev. C. R. Laine L. M..... 30 50
" Bapt. Church, which makes Rev. A. J. Furman L. M..... 30 00
Wyalusing Mrs. E. J. Wells, to make Rev. D. Craft L. D....100 00
Great Bend. Pres. Church, in part of L. M. for Rev. Mr Rankin 14 25
New Milford. Pres. Sab. School.... 1 53
" Pres. Church, in part..... 3 05
Carbondale. Pres. Sab. School, $20; Pres. Church, in part; $29 38—to make Henry F. Torrey L. M. 49 38
Huntingdon Valley. Pres. Church.. 12 25
York. C. A. Morris 20 00
Philadelphia. North Broad st. Pres. Church 113 38
Catasauqua. N. S. Pres. Church .. 57 36
Hokendauqua. Pres. Church..... 10 54

656 71

MARYLAND.

Baltimore. Ladies Aid Soc'y add..... 8 00

DISTRICT OF COLUMBIA.

Washington. Octavius Knight, to make himself L. M..... 30 00

ILLINOIS.

Lexington. Rev. J. S. Millsop 1 00
Pekin. Rev. J. C. Hartzell..... 1 00
Peoria. J. L. Griswold on L. M.... 25 00
" Fulton st. N. S. Pres. Church, Rev. H. C. Hovey, Messrs. Truesdale, Wood, Calligan, Emery, Farr, $5 ea.; Robinson, $3; Mrs. V. N., Henderson, McClure, Higbie, Hovey, $2 ea; Gilbert, Hamilton, Wooley, West, Noyes, Fisher, McKinney, $1 ea.; J. L. Robinson of 1st Pres. Ch., $5—to constitute Wm. Truesdale and W. H. Robinson L. M.'s..... 69 00
" 1st Pres. Ch., W. Weis $5; J. Walker $2 50; J. W. Cooper, $2, 9 50
" Cong. Church, H Clark..... 1 00
" Calvery Mission School, per W. Reynolds, for Sab. School in Spain..... 5 00
Chicago. 1st Am. Ref. Church, to constitute Rev. J. Demarest L. M..... 38 03
" Ellis Av. Pres. Church, Mr. and Mrs. Rumsey..... 6 00
Geneva. Cong. Church, per Rev. Wm. Carter..... 16 00

154 53

INDIANA.

Crawfordsville. Prof C. Mills, for Miss Rankin's field..... 15 00
Terre Haute. 1st Cong. Church.... 3 40
Rockville. N. S. Pres. Church..... 5 50
Evansville. Walnut st. Pres. Ch., S. M. M. $10; S. Orr, T. Scantlin, T. Garvin, $5 ea.; Miss Robb and sisters $2 50; C. Chubb $2 50—to constitute Rev. H. S. Little L. M.; Messrs. Shanklin, Foster, Start, Sellman, Mark, Granson, Wymond, Hielman, Gilbert, $5 ea; Drew, Babcock, $2 50 ea.; H. Wells $3; Ashley, Broom, McPherson Kellogg, Orr, Dalzell, Keene, Cutler, Robb, Baker, Miss H., Mrs. Shanklen, $2 ea.; Gorse, Smith, Hibbard, Sawyer, Coolidge, Grissler, Lamphear, Bitroff, Kellogg, Patterson, Davidson, Jordan, Bitroff, Parsons, Powers, Turner, Scantlin, Wood, Philan, McPherson, Green, W. H. M, $1 ea.; Utterage, Woodbury, 50 cts. each—to constitute Hon. Conrad Baker L. D..... 130 00

153 90

OHIO.

Cincinnati. 1st. Ortho. Cong. Ch, in part for Miss Rankin's field..... 48 80
" Wm. Sumer, in part for Rev. Mr. Clark's Seminary, $75; 2d Pres. Sabbath School, for same, $50..... 125 00
Walnut Hills. Lane Sem'y Pres. Sab. Schl., for Miss Rankin's field, $50; Mrs. Norton's Bible Class for same $30..... 80 00
Columbus. Ladies' Christian Union. 200 00
Cumminsville. 1st Pres. Ch, which makes Rev. A. J Renolds L. M. 30 32
Piqua 2d Pres. Church..... 20 00
Cincinnati. Individuals $100; Messrs. Sumner & Co, to constitute Rev. H D. Moore L M; J. W. Webb, Jr. to constitute Mrs M. Webb L. M.; Chamberhain & Co., Lane & Bodley, $30 ea; 2d Pres. Sab. Schl., for Home field; Warren & Co., Wynne & Co, Shilleto, Anderson, $25 ea..... 345 00
" Armel & Co, Miller Bros., Morrison & Co., $20 ea; Loudon, Hawley, McBirney, Baldwin, Minor, Horn, Van Duersen, Mrs. Swift, McAlpin, $10 ea.; J. C. Davy $15..... 165 00
" Maddox, Sayre, Wilson, Rigge, McGuffy, Simpkinson, Morton, Kinney, Alden, Forbes, Smith, Lawe, DeCamp, Jouvet Herron, Smith, Woodruff, Carson, Johnson, Hollister, Spence, Peebles, Home, MacNeale, Wilshire, Moffat, Pritchard, Richards, Gordon, Breed, Gibson, Webber, Riddle, Clark, Mrs. Rule, Wiggins, Burt, Miss Wood, $5 ea 190 00
" J. Hancock $3; Griffith, Isham, Leslie, Anderson, Ferguson, Mrs. Wright, Shultz, $2 ea.; Newhall, Wells. Sage. Walker, Skinner, Bird, Mitchell, Marthens, Bonsale, Shepherd, Ralston, Smith, Evans, Tudor, Bruner, Miss Burnet, $1 ea.; J. Elliot 50c.; M. L Fitch 25c. 23 75
Oberlin. H. Hulburd $10 for Italy and $5 for Rev. Mr. Riley's Mission in Mexico..... 25 00
Cleveland. Westminster Ch., per J. I. Hopkins..... 12 44
Oberlin. Mrs Julia Bunker $2; Mrs. L. Hulburd $2 50; Mrs. M J. Hulburd $2 50—per H. Hulburd, for Riley's Mission in Mexico..... 7 00

1,382 31

WISCONSIN.

Delavan. Cong. Church, by Rev. L. Eddy..... 26 83

Total..... $9,993 45

The Christian World.

Vol. XX. OCTOBER, 1869. No. 10.

A Mexican to the Puritans of America.

[This plain-spoken appeal, which we set in the fore-ground of this number, comes spontaneously from a distinguished officer of the Republican army, one who regards the Puritan as the type of the American character. The questions he asks are home thrusts. Would that every Christian Editor might send them around the circle of Christian hearts to whom God permits him, silently but effectually, to minister week by week !]

Why is it that, although Mexico has been independent for sixty years, her sons have not had the pleasure of greeting you in their native land? Why, complying with your undeniable privilege, and the sacred command of Jesus to preach the Gospel in *all* the world, have you not come with the great gift of your precious inheritance, to sow the precious seed of the Gospel in this land? Have you, brave Puritans—of old, faithful, and intrepid upholders of the truth of Jesus—feared the Romanists that still hold sway in our midst? No fear has hindered your seeking the wilder savage of your own remote forests, or crossing the seas to the more distant and perilous regions of Asia and Africa and the islands of all oceans. Some might think that you went in search of riches, or some earthly good. He who writes is far from thinking thus of you, but he does see in your sad neglect of Mexico a great omission. You have perhaps deemed all effort on our behalf hopeless, because many of the natives of this land were idolaters before the Spanish conquest, and have since been Romanists. Or you have believed that we hated and would not welcome you, that we were the worst people on the face of the world, fanatical worshipers of images, ignorant, and uncivilized, continually at war among ourselves. Let us declare to you what, notwithstanding your neglect, has been done for Mexico, by the help of the Lord. The power of Rome in our country, of that Roman church that had grown strong here, has been well nigh annihilated.—Many Roman temples have been demolished ; friars and nuns sent forth

to toil as others ; images and pictures that were believed to have miraculous power have been destroyed ; convents have been converted into private houses and streets opened through their midst ; all the possessions of the clergy in mortmain have been confiscated ; church and state have been declared independent ; the clergy and the nuns are prohibited from forming communities or corporations ; the frequent use of bells has been checked ; public processions of ecclesiastics, the carrying about of the so-called "host" accompanied with the ringing of bells and attendants ; the worship of images and the wearing of ecclesiastical robes—all these have been forbidden in the streets, and entire liberty of worship has been established by law.

Torrents of blood have been shed in the struggle to bring all this about, for we had to strive against an immense power based on the grossest ignorance, as also against the fanaticism of the opulent classes. The laws connected with this reform are now a part of our fundamental code.

These facts, it would seem, cannot be known in the United States—or else it must be that you are so content with your wonderful progress and satisfied with the show and comforts which that progress has gathered about you, that you have disregarded your Puritan mission so far as relates to the sowing the Gospel seed in the New World. Your history, as contrasted with ours, justifies us in having expected great things from you. Your ancestors formed of each congregation of believers an independent church. Each of these was a republic, governed by its elders and administered by its pastor, and formed a focus of independence and equality. Free cities soon gathered around them. The secret of your greatness, of the excellence of your social and political life, may be found in your churches. Your Republic is a union of sovereign churches and cities. The Gospel has in your Republic made man free like itself. It led you to reject the old, absurd idea of a tyrannical authority, sustained and developed by Rome to despoil the human race for her own worldly profit. With us, how different! The conquest of our country, having been achieved A. D. 1522, when Rome's authority was supreme in Spain, that principle of tyranny came to be our supreme law. Its fruits, most precious to Rome, have been ignorance, degradation, and slavish submission. Especially was woman trained to satisfaction with her own ignorance, and to an absolute control by the priesthood. Laws based upon canons were not regarded by the Roman clergy when these opposed their will. In fine, they thought themselves the disposers of the people from the cradle to the grave, and far beyond.—Suffer me now to ask, could you have expected (had it occurred to you to come to this country to sow the precious Gospel seed) to have found that we, with no other light than that which the Lord bestowed upon us, had been enabled to break down, in the period of fifty years, the

dark power of Rome in our midst in the way in which I have informed you? But *you have not come* among us! Wherefore *we* cannot understand. It is not yet too late. You may yet act a Christ-like part. In the name of a people that are now crying aloud for a still greater deliverance, for the very freedom wherewith Christ makes free through the Gospel, I press upon you, Christians of the United States, your responsibility to preach the Gospel in Mexico!

CORONEL J. MENDEZ.

Progress in Mexico.

REV. H. C. RILEY. — HALF YEAR'S WORK AT THE CAPITAL.

IT will soon be half a year since I said 'good bye' to you on board the San Francisco. What is the work connected with this mission to Mexico at the close of this half year? Sixteen evangelical congregations, ministered to by natives, are connected with this mission, or under its influence. Ten more are expected to be soon organized,—and fifty more might be started were the funds at my disposal.

By means of our press an effective tract work has been carried on that has spread Gospel truth in this capital and throughout the nation. A cheap and popularly edited paper, designed to advocate a Christian civilization, has been established, and has already a long list of subscribers. It is published three times a week, and we intend that it shall soon be issued daily, Sundays excepted.

A considerable body of voluntary laborers are working in the Gospel cause. Some of these occupy positions of influence, and are persons of culture. In this band of laborers there are some ladies. A class to prepare young men for evangelists and ministers has been formed, and six young lawyers have joined it. A Bible depot has been started in the leading street, and the Bible cause put on a far more effective footing than before, the Agent of the B. & F. Bible Society having, [as he told me,] determined to advise his Society to abandon Mexico. The little band of Protestants I found six months ago, disheartened and divided, to-day are enthusiastically active and full of hope and courage. The Bible agent says that the progress that the Gospel cause has made here during the last few months is most astonishing.—That cause, by God's blessing, may be deemed to be effectively planted in this capital and neighborhood.

Christian England and Scotland very naturally leave Mexico to the American church as a field of labor. If the American church will strongly sustain these missions in Central and North Mexico, in a few months *one hundred* evangelical congregations can be established in this sister

Republic, and before long it may reasonably be expected that the majority in Mexico will declare in favor of the evangelical church. I think that it will soon be manifest that what Mexico needed was the Gospel, that the American evangelical church could and ought to have taught her. Most beautiful examples are many of these Mexican Christians giving their deluded countrymen—earnest are their efforts to lead souls to Jesus.

Dr. P—— writes from Zacatecas, asking for a minister for the church at Cos. He says: "We need here a minister—one who understands well the *language* and *character* of the nation. Are there no young men, *Spanish Americans by birth*, being educated for this purpose? Are there any provisions in the States, if proper persons should be found *here*, to send them to the Seminaries? To send here missionaries who neither understand the language nor the people, would be almost useless."

What answer has the American & Foreign Christian Union, the great National Society of America, to which the Spanish American field is specially left as a field of labor, to make to these questions?

You desire that this city of Mexico should be made an effective centre for your Spanish American work. I believe that this *is the* point from which the Christian Union can work most successfully for the evangelization of Spanish America. Let the Directors take hold of Mexico strongly, and it may soon count upon results that will awaken a deep interest among the churches, and that may, under God, call forth large funds for Spanish American work. I have organized three societies here in a simple form, viz.: The Spanish American Tract Society—the South American Evangelical Society, and the Spanish American Bible Society. There are connected with this movement men of culture and talent, who are taking hold with an effectiveness that would be impossible for persons ignorant of the Spanish language, character, and manners. Most anxious am I that the Directors and all Christians interested in the Society's work should understand clearly what this centre might be made if properly supported by the American churches.

I inclose a paragraph from the American paper published here. The editor is a Roman Catholic, and I have purposely kept him in the dark about my work: but he has caught a sight of a wing of the army moving against his ranks here.

"Protestantism in Mexico.—Below is a list of Evangelical Congregations organized on the plan of that which meets in this city, in Calle San Jose el Real No. 21: *Miraflores; Amecameca; Zoyaltingo; Ozumba; Ayapango*, and *Cuautla*. All of these congregations have been organized by the exertions and influence of Mr. Sostenes Juarez, who presides specially over that of San Jose el Real.

There are three other Protestant congregations in this Capital. Although quietly and silently at work, under the toleration of this government Protestantism is gaining a rapid foothold."

A Spanish paper answers that it is not under the "toleration of this government," but the *laws* of the country.

About the Pope's Invitation to Protestants.

THE PASTORS OF GENEVA TO THE MEMBERS OF EVANGELICAL CHURCHES.*

You are aware, very dear brethren, that in calling a Council for next year, the Pope, in conclusion, addresses Protestants, exhorting them to return to the Church of which he is the head. It alone, he says, can guarantee repose to their minds, peace to their souls, and order and happiness to all mankind. He is ready, he further adds, to receive them as a father, and to share with them all the spiritual treasures which are at his disposal.

The form of this writing, moderate and charitable, in no way calls up the anathemas with which Rome has so many times loaded us. Unfortunately, however, the anathemas still exist. They have never been revoked ; they serve as a text of what Catholic populations are taught concerning the Reformers, the Reformation, and the Reformed ; they inspire the laws and the measures of which our brethren are the object wherever the Romish Church imposes its will upon the government.

Is it by way of recrimination that we recall these things? By no means. But it is well to prove that nothing is changed, that nothing can be, since the very basis principle of the Romish Church is the absolute immutability of its decrees and dogmas. What we were three and a half centuries ago, we are still, and, even in this address, if it promises us favor, it is only on condition that we commence by submission.

What they ask of us then, is to disown the work of our Fathers, and in view of that, we have a single inquiry to make : Has Rome effaced, has she in the least weakened, the reasons which occasioned the great movement of the sixteenth century? On the contrary, we affirm, she has in many respects strengthened them.

1. As to *doctrine*.—All the errors against which they protested in the beginning, praying the Church to correct them herself—the Church, in its Council of Trent, positively affirmed and formulated. All correction, all amendment is impossible.

One dogma, which that Council had left in the shade, that of the infallible and absolute Papacy, contested then by so many bishops, to-day takes a most prominent place. Every thing indicates that the future Council will sanction it by a vote, or at least by its silence.

Another dogma which the Council of Trent had not dared to proclaim, that of the immaculate conception, has been recently proclaimed by the Pope alone, acting in virtue of that infallibility that an assembly of which he is already certain is about to recognize.

These, dear brethren, are some of the sad advances which our Reformers would have to-day to show, in the teaching of that Church, against

* Translated by R. W. Thayer, Newtonville, Mass.

which, even then, they found in the Bible, in conscience, and in history such formidable arguments.

We are willing to admit on the other side, that there have been some happy changes. Great abuses, great scandals have come to an end, if not everywhere, at least in many countries. We would not ignore, especially, the honorable character of the man seated to-day upon that throne so many times disgracefully occupied.

But if the Pope is better, Papacy, as we have just seen, has advanced towards an absolute despotism. If the Romish Church is, in some respects, better than in the sixteenth century as to any of its practices, we can only repeat what we have said of its dogmas, that since that epoch it has considerably emphasized many things then regarded as erroneous and dangerous.

It was censured for abuse of forms and ceremonies. It has been constantly devising new ones. It was censured for minute and puerile observances in individual piety. It has greatly multiplied them. It was reproached for selling indulgences. They are sold no longer under the strange form of that time, but whether sold or given, the Church has never been so wonderfully lavish of them as at the present day. It was censured for attributing salvation to works, to minute observances.—Salvation by faith, that is to say, by the conversion and renewal of the heart, is less and less preached by their priests, less and less pointed out and recalled, in the midst of that unbridled formalism. It was censured for convents. Never, in any period of the middle ages, did it sustain and multiply these as it does to-day, wherever the laws allow. It was censured for its honoring of saints, often above God. It has to-day more than ever. Never was the Church less disturbed to see God displaced, supplanted even, by the reverence paid to canonized men. Never were so many relics sent from Rome to seek altars elsewhere. It was censured for the worship of the mother of Christ. Never was the mother of Christ so near complete deification as to-day. Never was the Christian system so boldly altered by the substitution of the name of Mary for that "*only name whereby we must be saved.*"

2. Next, as to *discipline.*—In order to establish and consolidate many things contrary to evangelical teaching, it has been necessary to affirm more strongly the rights of the Romish Church as the sole depository and dispenser of the faith. Hence comes this open struggle, this organized war against the Bible—that "*fatal pasture ground,*" as Pope Gregory XVI. has styled it, that "*poisonous reading*" as Pius IX. has said, ranking openly our Bible Societies among the "*pestilential inventions*" of this age, and their founders among the "*enemies of human society.*"

Hence comes, also, a restraint and proscription, not merely confined to the Bible and the examination of questions of faith, but which extends to all manifestations of thought, to all public or private acts of life.—

And, as the grand summary of all that it had in other times taught or dreamed concerning the authority of the Church, hence comes the Encyclical letters, and the Syllabus of 1864. You are familiar with those two famous documents, condemning all the liberties which modern civilization, in harmony with Christianity, has recognized and consecrated.

That there is opposition between Catholicism and all liberty, we were long ago convinced. In the Encyclical of 1832, the principle of liberty of conscience is called *a delirium*. Many, however, both among us and in the Romish Church doubted whether this were the last word of Catholicism in our age. To-day we have more doubts, and many of our Roman Catholic brethren, who hoped for better things, have not concealed their disappointment and grief.

This word "*delirium*" which Gregory XVI. uttered, Pius IX. has solemnly repeated, as the expression of his thought upon liberty of conscience and of worship. Governments, he affirms, are bound to "*suppress by the sanction of penalties, the violators of the Catholic religion.*"—This religion, in all Catholic countries, must be considered "*as the only religion of the State, to the exclusion of all other religions.*" The Church alone is judge of the rights of the Church. All those which she appropriates to herself, she must be free to exercise, untrammelled by any obstacle from the government. All that which has been, or shall be done contrary to her rights, she can declare null and void. And, that there may be no doubt that the whole Syllabus is really the condemnation of all the labors, the gains, and the conquests of the nineteenth century, the last article forbids the belief "*that the Roman Pontiff can, or ought to be reconciled with progress, with liberality of sentiment, and with modern civilization.*"

This, dear brethren, is the Roman system—this the yoke under which you are exhorted to return, and that, too, at the very time when great Catholic peoples have just awakened to break it off. With you who long since did so, it is a question of nothing less than abjuring, as Christians, your faith in the Bible, the only source of true Christianity; as men, relinquishing all free exercise of reason and conscience; as citizens, all the principles of existing society.

If such pretensions did not carry their own condemnation, you would only need to look at those countries long subjected to this system. We will be silent, if you wish, upon the severities that a government now fallen, but dear to the Pope, has displayed against our friends in Spain. But what do we see in those countries where the modern movement has not forced its way? No instruction among the people. Millions cannot even read. No industry, or the least possible material progress.—This would occasion too great risk, by calling for progress in other directions. No public life. If the people were allowed part or privilege in the State, they would desire the same in the Church, and the

Church requires them to be nothing. No life in mind—no science, literature, or art. Every thing moves onward mechanically. The brightest intellects are extinguished by inactivity, or consumed in painful, fruitless effort to secure their proper aliment.

Do not judge of Catholicism by what it is in the freest and most enlightened countries, where public opinion obliges it to conceal or even abandon much that it preaches and practices elsewhere. Look at it where it is Master, and where no opposition, no control restrains the development of its tendencies. There, forms and ceremonies are all of religion, and too often are associated with unbelief or depravity. There, under the protection, too often under the inspiration of the Church, the grossest superstitions are unfolded. There, images play as great a part, sometimes even a greater, than under ancient paganism. There, absurd miracles are openly invoked in support of the unlimited authority which the Church means to hold over those ignorant superstitious populations.

With a grief like our own, all truly eminent Christians, which the Church of Rome has numbered since the Reformation, have seen to what Christianity has been reduced, wherever this Church believed she had nothing to fear, either from the Bible or from the age. A small number of these have resisted and protested. Many have groaned in secret, sighing after better days. But all, knowing it or not, wishing it or not, all, in their heart, took the liberty of serving God according to their conscience, of seeking their faith in his Word, and of going to Jesus as their only Head and Master.

This liberty, dear brethren, the first essential (even in the Romish Church) of all serious and profound faith, this is what our Reformers have bequeathed to you. If they did not always fully comprehend and grant it, the principle laid down by them has, none the less, become the law of the modern world, and to-day those great men of God would confirm our words. They would say to you, who already know it, and to so many Catholics worthy of knowing it, that liberty alone gives dignity to the man, sincerity and earnestness to the Christian. They would tell you that liberty is one of the necessary elements of faith, for faith implies the free reception of revealed truth by the intellect, and its full control over the heart. They would tell you that by liberty alone the Church, the body of Christ, the only universal and really holy Church, is truly recruited with souls which have given themselves to their Saviour and God.

But, dear brethren, while recalling your rights, our Reformers would no less energetically remind you of your duties. They would tell you that while you thankfully point to the great advance of Protestant countries alone, in the elements of civilization and social progress, in reply to what the Pope has said of the temporal benefits of his Church—that after all, the true, the good reply is, that the ideal of three centuries ago,

faith through liberty, an intelligent, spiritual life through liberty, is more and more realized among you, its fruits more seen and felt in your daily walk and conversation.

If we cannot offer to the world that external unity with which Rome covers her wretchedness, we can present the living and powerful unity of a holy, active enthusiasm, for all that which is beneficent, pure, and Christ-like. If we spurn, as did our fathers, that royalty which sits at Rome, let it be to cling more closely to the divine Head, Jesus, King of the Church and of our souls.

Conferences Recommended by Dr. Merle D'Aubigne,

ON THE 8th OF DECEMBER, 1869.

"No General Council of the Romish Church has been held since that of Trent in the sixteenth century. On that occasion the Pope invited Protestants to return to the bosom of the Church of which he is the head. The present crisis, which agitates more or less all Christendom, renders it important that there should be now a great manifestation of Evangelical principles.

Would it not be well that in every place where there may be a certain number of pious and intelligent Christians, this day should be devoted to conferences to which orthodox Christians of different denominations should be invited? Would it not be well that prayers should arise, not only in these conferences, but in the family worship and public services, to entreat the only Head of the Church, Jesus Christ, for the illumination and eternal salvation of those who are placed under the Papal yoke?

What should be the chief aim of these meetings? *The great doctrines of Holy Scripture should be affirmed, and the urgent necessity of carrying on the work of the Reformation should be pressed upon the Christian public.*— Is it not time that the men of earnestness, sincerity, and noble character, now in the Church of Rome, should abandon a religion of exteriors, of forms and rites, to receive that which is 'Spirit and life'?

Ought we not to try to make Roman Catholics understand that the difference between them and us is this: That they cling to a religion the essence of which is submission to the Church, to the commandments of men—a dead form; while we ask them to receive a perfect and free salvation by grace—and to find a living Christ. This is the question to be opened up; but it must be done without pride, without bitterness, without violence; it must be done in love. When we consider the millions of Roman Catholics who have been baptized in the name of the Father, of the Son, and of the Holy Ghost, but who, hindered by the veil of superstition, human tradition, and creature mediation, do not

know, do not possess Christ, our feelings should be those of sorrow, not anger ; and we would beseech them by the meekness and gentleness of Christ to come to Him in simple faith."

At a meeting held in London, to consider the above letter, it was unanimously felt that it would be desirable that the month of December should be specially set apart by Protestant Christians throughout the world, to pray for the members of the Roman Catholic Church in Private, in the Family, and in Social circles, that they may be blessed with deliverance from all human error, and brought unto a full knowledge of Scriptural truth.

Further, it was deemed desirable that, wherever practicable, throughout the week beginning on Sunday, December 5th, UNITED PRAYER MEETINGS of all denominations should be held, and prayer be made without ceasing for the progress of the work of Reformation now proceeding in Spain, France, Austria, Italy, and other long known centres of Romish influence.

It was likewise felt, that among special subjects of prayer, an important place should be given to the removal from ourselves personally, of all faults and sins tending to hinder our testimony to the Gospel—whether want of zeal or meekness, of self-sacrifice or of union—of faith, or of active labors of charity and evangelization—and especially the want of a full and deep knowledge of the Word of God. We should pray for a supply to us, in a far more abundant measure than heretofore, of all the graces of the Spirit, especially of that grace which combines zeal for the salvation of souls with gentleness to all who err.

[The Editor of the "Missing Link" comments upon these suggestions as follows:]

"We need not wait till December to pray, but we can all work till December, to make the want of this 'Prayer-Circle' known. The press can largely help—can every where touch the springs of influence. All Editors of Christian newspapers and magazines—all Ministers of the Gospel in every land—all great evangelizing Societies* already constituted—have but at once to take hold of the idea and act together to disseminate it.

"When we think of the 'week of prayer' which now commences our 'Christian year' in consequence of an appeal from a few missionaries in Lodiana, and remember what spiritual blessing has already come upon the Universal Church of God since *that* concert of prayer began, we may be encouraged to promote another union of hearts in appeal to God ; and so, while the Pope of Rome invites from all lands his hundreds of ecclesiastics to reforge the chains of Christendom, we may send up from millions of hearts the prayers that shall prevail on high to bid Romanists listen to the voice from heaven: 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' —Rev. xviii. 4."

* We add, especially our *Young Men's Christian Associations.* It is full time that these great bodies of earnest praying men make this Romish question a matter of investigation and prayer. In Great Britain, the Christian Young Men are foremost in their interest and effort in behalf of a pure Reformed Christianity.

The Forthcoming Œcumenical Council.

The *Times*, in a recent article on the Œcumenical Council to be held at Rome, thus reasons on the most important subject that will be then discussed: The subject proposed for discussion at the Council is "the regulations of the relation between Church and State." We know only of one country in which these relations are arranged to the Church's entire satisfaction, and that is the State of the Church. There is there not only agreement, but identification between the two Powers. There are an absolutely sovereign clergy and an utterly enslaved laity. In every other country the State has hitherto, in some measure, acted as a representative of the laity; it has, more or less, conscientiously watched over their interests, more or less efficiently protected their liberties.—For the first time in the history of the Church, the priesthood has dared completely to set aside the laity—to set aside the State through which the Church came to terms with the laity. For the first time, the priesthood has dared to call itself the Church. If the Council is to meet agreeably to the form of its convocation, the nine hundred Bishops whom the Pope expects as guests at the Vatican are to constitute the Church. Abstraction is made of every person and every thing without the walls of the Council Chamber. The laity, and the State which embodies it, are of no account whatever. The Bishops will come forth from their meeting as Moses came down from Sinai, with the tables of the law in their hands. It is for the laity to accept or reject that law according as they think fit. But any amendment on their part is out of the question. It seems incredible that the Pope should not have foreseen that the convocation of a Council with complete exclusion of secular representation would be a declaration of war of all the clergy against all the laity. There is no doubt that the gauntlet thus boldly thrown down will be eagerly taken up. The relations between Church and State require revision, we are told, in consequence of the "almost universal transformation of absolute into constitutional Governments." In other words, the Council is called together to take up the cause of the Papal See against those countries which, like Italy and Austria, were sufficiently submissive to Rome so long as they were under despotic influences, but which found the priestly yoke intolerable the moment they developed liberal tendencies. Likely enough the nine hundred Bishops will be of one mind with the Pope against Italy and Austria. But no number of Bishops can supply the Pope with that "secular arm" which, in the good old times, was the *ultima ratio* of the Vatican. The Pope has forgotten that in the good old times the strength of the Holy See against one State was found in the support of another State. But, in his present mood, the Pope sets every State equally at defiance. The challenge will equally be accepted by every State. Combination among

the clergy will promote solidarity among the laity. The cause of Italy and Austria will be the cause of every constitutional State, and Constitutionalism has become "almost universal." The example of Italy and Austria has shown how communion with Rome is incompatible with freedom. Where is there a nation that will hesitate before the alternative between freedom and Rome?

What is Ultramontanism?

So much is now being said about Ultramontanism that it is worth while to understand what it really is. Not a few people, especially in England, use the word as expressing an opinion that the temporal power ought to be upheld as essential to the working of the spiritual power. And when they read that Monsignor Darboy, the Archbishop of Paris, upholds this power, they wonder how he can reconcile his views with his avowed Gallican principles. The fact is, that Ultramontanism has nothing to do with the matter at all, so far as principle is concerned.—Ultramontanism is an arbitrary term for expressing a belief that by divine right the Bishop of Rome is officially infallible, solely as Bishop of Rome, and without any necessity for the co-operation of any general council: and further, that he has a right to rule the Christian Church as an absolute monarch without regard to the jurisdiction of any national body of Bishops whatsoever. The present Pontiff is personally an Ultramontane of the most extreme kind, maintaining that the Papacy, as such, is the root of the Episcopacy, as such; as opposed to the less extravagant theory that the Episcopate is the lineal offspring of the whole Apostolate, including, of course, the primacy of the successor of Peter in the See of Rome. Whether it is desirable that the Bishop of Rome should be a temporal prince is obviously quite another question; and it is only by bearing in mind the real dogmas of the Ultramontane school that we can estimate the unanimity with which the Roman Catholic Bishops are everywhere found defending the temporal power, whatever are their views as to the spiritual relationship of the Pope towards other Bishops. The origin of the term Ultramontane is almost as absurd as the origin of the term "metaphysics," which, as everybody knows, simply records the fact that Aristotle wrote his book on mental science after he wrote his books on physical science. Thus the word Ultramontanism merely states the fact that the chief upholders of the personal infallibility and absolute sovereignty of the Pope were, for the most part, to be found beyond the Alps, in reference to the Bishops and theologians of France and other Cisalpine countries. It is of French or Northern origin, and if used by writers on the Italian side of the Alps would be as geographically false as it is without theological meaning everywhere else.

Pall Mall Gazette.

The Smithfield Pillar Post.

We noticed in November, 1867, that on the actual site of martyrdom, at Smithfield, had been erected a Pillar Post, and here re-transcribe a few of the details.

"There used to be seen there, before this Pillar Post was put up, certain small paving-stones, darker than the rest of the market flags, which some knew were 'tombstones,' in a terrible sense, though ninety-nine in a hundred trod them without a thought. When they were lately taken up, a discovery was made such as those expected who knew the meaning of the small patch of black paving. A little way below the surface were found ashes of burnt wood, bones charred and whitened with flame, a staple or two of a chain which had borne the fire, burnt earth, and all the signs of a conflagration.

"What was it that had thus passed through the flames, and been buried here? Had the Great Fire reached hither, or was the place an old smithery, bakehouse, or furnace?

"No! That which was transacted, we answer, not three hundred and fifty years ago, on this spot, and in the sight of all Londoners, was cruelty as horrible as any deeds of Nero or Caracalla in the forum of Rome. Men, women and little children of our blood—the proud British blood which now brooks no interference with our grand gains of liberty either from prince or priest—were given to the torturing fires, because they chose to worship God after their consciences, and not after the formulas of Rome. This was the torment-ground of Gardiner, Bonner, and Mary, the Papist Queen; and the black ashes, exhumed to plant the foot of a new Pillar Letter-box, *were the relics* of those firm and constant Christians who died by scores, in uttermost anguish, on this very spot, bequeathing to us the possession of our great freedoms, and the memory—not to be effaced—of the sight which London once witnessed in this place—where now the citizen may drop a letter to a friend or kinsman, and pass on, 'none daring to make him afraid.'

"Let such a citizen try for a moment to banish the Pillar Post of the Present, and see the iron stake of the Past, with the faggots piled about it, the chains dangling, and Bonner's pike men keeping the square for the English victims of the priests. Master Rogers, Prebendary of St. Paul's, a 'good and spotless man' by his enemies' confession, has denied the Real Presence, and is to be given to the fire. He has begged to see his wife and ten children, and Gardiner sneers that, 'being a prieste, he should have none suche.' Yet he has rested so well the night before his torment that the keeper's wife in Newgate, coming to rouse him for the flames, finds him asleep and smiling in his dreams, so that she was 'right loth to stir him.' 'May he not speak one word to the mother of

his children?' It is savagely denied, and they hale the Prebendary that morning to the iron stake.

"'Thou art a heretic, and none shall pray for thee,' says the Sheriff of London: but Master Rogers makes reply, 'That shall God judge: yet I at least will pray for you.'

"Then, where the box now stands, they burn him alive, while he sung psalms till the hot tongues of flame seared his lips and scorched his poor mouth dumb; and even then he clasped his chained hands over his head, praying while some one carried away his wife, who shrieked and swooned.

"Another figure rises to the imagination—Master John Bradford's—a modest scholar of Cambridge, to whom, 'when he feared to preach for unworthinesse,' Bucer had once said, 'Give the people barley-bread if thou hast none of wheaten; but feed them as the Lord giveth thee.'—This man, too, whose meekness and learning before the Chancellor's council filled his enemies with surprise, comes from Newgate goal to the horrible spot upon the market-place. When they said to him in prison, 'To-morrow you shall be burned, and, indeed, your chain is now a-buying,' he replied, 'I thank God for that.' And he approaches the pile of oiled and tarred faggot-wood and rushes, and enters the vast crowd of people with his eyes fixed on the sky, and his lips stirring in quiet prayer. The last thing he does is to smile kindly out of the smoke and flames at the young Londoner whom they put to death along with him.

"He dies easier than Master Hooper, given elsewhere to the fire about the same time, whom the green wood only scorches, and to whom, as the narratives of the time recite, 'even when we exploded powder about the stake, it did him no good.' Yet of him, too, they add, 'when he was black in the mouth, and his tongue so big with heat that it lolled out, his lips went a-moving still with prayer.' They placed a joint-stool before Master Hooper, and on it the Queen's pardon, to see if he would confess that the Pope was infallible, and reach for it; but he put it aside very gently, and 'never looked that way, not when his hand fell off; he beating his breast with the other.'

"These are two out of the stalwart, faithful sufferers for Christ, for England, and for Liberty, who came to the mind when it calls back in fancy the old iron stake instead of the modern pillar. And in their train come, too, a mournful but glorious triumphal procession of other great hearts—Sanders, who turned to the stake, and kissed and embraced it; Taylor, whom the pikemen struck upon the mouth as he sang his dying psalm; Ferrar, Bishop of St. David's; and young William Hunter, who gave himself up to Bonner for 'the fire, when he heard that his father was in prison for his sake, and suffering the question.' We have also Thomas Hawkes, who agreed to give a sign from amid the flames if he found his spirit stronger than the anguish, and so stretched out his arms and died in that posture.

"Enough of these memories! It suffices that there died, in S field and elsewhere, at the time we recall, 277 English people ; and that out of these as many as fifty-five were women and four were children.—Oh! that London may take heed to the warnings now doubly marked by Church and Pillar."—*Missing Link Mag.*

THE SMITHFIELD MARTYRS' MEMORIAL CHURCH.

The same year that witnesses the unearthing of the memorials of the martyrs of Spain, sees also laid, by Lord Shaftesbury, in presence of a large concourse of clergy and laity, the foundation-stone of a church dedicated to the memory of the martyrs of our own Smithfield, in the heart of London.

[From the Address of the Earl of Shaftesbury we cite the following :]

"When we talk of Protestant principles, and the doctrines of the Reformation, we are not merely protesting against the Church of Rome and all the abominations she may have perpetrated. The great doctrines of the Reformation are those which, being based upon Scripture, are a protest against every form of tyranny and oppression. They are as much a protest against Infidelity and Rationalism as against Ritualism and the Church of Rome.

The grand leading doctrines of the Reformation are these :—

The right of private judgment, freedom of conscience—that for which the martyrs suffered—and the Bible, and the Bible alone, is the authority from whence we derive our rule of life, as it is the sole basis of the faith. When I use the language of warning against the aggressions of the Church of Rome, and when I say she is an unchanged Church—that she is unchanged in her spiritual and in her social views—I do not speak in any spirit of defiance, but of warning, that we may not shut our eyes to the real character of that Church, and, under the influence of a false charity, believe that she is different altogether from what she really is.

This is not my language only. It is the language of the public press, and that of America. Across the Atlantic they will tell you that there, where there is the greatest amount of liberty, the Church of Rome remains unchanged, and requires to be perpetually watched, lest the religious and civil liberties of the country be brought into jeopardy. This church, the foundation-stone of which we are now laying, is in my opinion a monument of charity. It is a proof that persecution even unto the death is altogether unavailing ; it proves that the blood of the martyrs is the seed of the Church ; and it proves farther, that although we have suffered under a system of persecution, we would not, even as a matter of policy, resort to persecution against those from whom we differ.—With Bishop Hall, I maintain that while we may be on terms of perfect charity, friendly feeling, and complete peace with Roman Catholic people and the Romanists at large, still we never will, under God's blessing, be at peace with Rome."

Statistics of Romanism in the United States--No. 1.

1. The Hierarchy.—The United States is divided into seven Provinces, presided over by as many Archbishops. The names of the Provinces are, Baltimore, Cincinnati, New Orleans, New-York, Oregon, St. Louis, San Francisco. Each of these Provinces contains several Dioceses, with a Bishop at its head, and several of them have Vicarates, with Vicars-Apostolic at their head. The entire ecclesiastical hierarchy in the United States now consists of seven Archbishops, fifty-three Bishops, and eight Vicars-Apostolic. There are about 3,500 priests.

2. Churches.—In 1860, according to the census, there were in the Republic, 54,009 churches, of which only 2,550 were Roman Catholic, or about one in twenty-one. As compared with the five principal denominations respectively they stood as follows :—

Roman Catholics	2,550	
Episcopalians	2,129	nearly equal.
Congregationalists	2,234	nearly equal.
Presbyterians	5,034	or double.
Baptists	11,210	or 4½ to 1.
Methodists	19,816	or 8 to 1.

These five Protestant denominations then owned 74 per cent. of all the churches. The entire gain in the previous ten years was 15,853 churches. Of these, the Catholics gained 1,329, and the Protestants 14,521, or nearly eleven to one. The Roman Catholic Diocesan statements for 1868 report about 3,500 churches, beside several hundred chapels and stations.

3. Educational *or* "*Ecclesiastical*" Institutions.—Sadlier's Catholic Directory for 1869 gives the number of "seminaries, colleges, and literary institutions" at 58. Counting these as colleges, they have of the 465 colleges in the United States, about one in eight. Among the principal colleges are—

St. John's, Fordham, N. Y. ; St. Francis Xavier's, Manhattan, N. Y ; Georgetown College, D. C. ; College of the Holy Cross, Worcester, Mass. ; St. Vincent's, Westmoreland, Penn. ; Christian Brothers, St. Louis, Mo. ; the University of Notre Dame, St. Joseph Co., Ind. ; St. Louis University ; and St. Joseph's, Troy, N. Y.

The "Metropolitan Catholic Almanac" reports 134 'Schools for Girls' in 1861. Among the most noted female seminaries are the

Academy of Mt. St. Vincent, just below Yonkers, on the east bank of the Hudson ; the Academy of the Sisters of Mercy, at Manchester, N. H. ; the Ursuline Academy, near Columbus, S. C. ; St. Mary's, Vigo Co., Ind. ; St. Elizabeth's, Madison, N. J. ; the Academy of the Sisters, etc., near Wheeling, Va. ; St. Agnes', Memphis, Tenn. ; St. Bridget's, Titusville, Penn. ; St. Frances', Emmet Co., Mich. ; and Holy Angel's, Buffalo, N. Y. Beside these, many other collegiate and academic buildings are in process of erection. Of parochial schools the number is very great, and is rapidly increasing.

4. Monasteries and Nunneries, or "*Religious Institutions.*"—Of monasteries, where men live under vows of celibacy and poverty, there are 128 in the United States, and of nunneries 300. The nunneries are of various grades, and some have schools connected with them.

Addition to Grey's Elegy.

The following lines were published many years ago, anonymously, in a Rhode Island paper. The author believed that Grey had not given to the poem enough of religious character to make the charm complete; hence he wrote these verses, to follow the stanza in the Elegy beginning with the words—

"FAR FROM THE MADDENING CROWD'S IGNOBLE STRIFE."

No airy dreams their simple fancies fired,
No thirst for wealth, nor panting after fame;
But truth divine sublimer hopes inspired,
And urged them onward to a nobler aim.

From every cottage, with the day, arose
The hallowed voice of spirit-breathing prayer;
And artless anthems, at the peaceful close,
Like holy incense charmed the evening air.

Though they, each tome of human lore unknown,
The brilliant path of Science never trod,
The sacred Volume claimed their hearts alone,
Which taught the way to glory and to God.

Here they from Truth's eternal fountain drew
The pure and gladdened waters day by day;
Learned, since our days are evil, fleet, and few,
To walk in wisdom's bright and peaceful way.

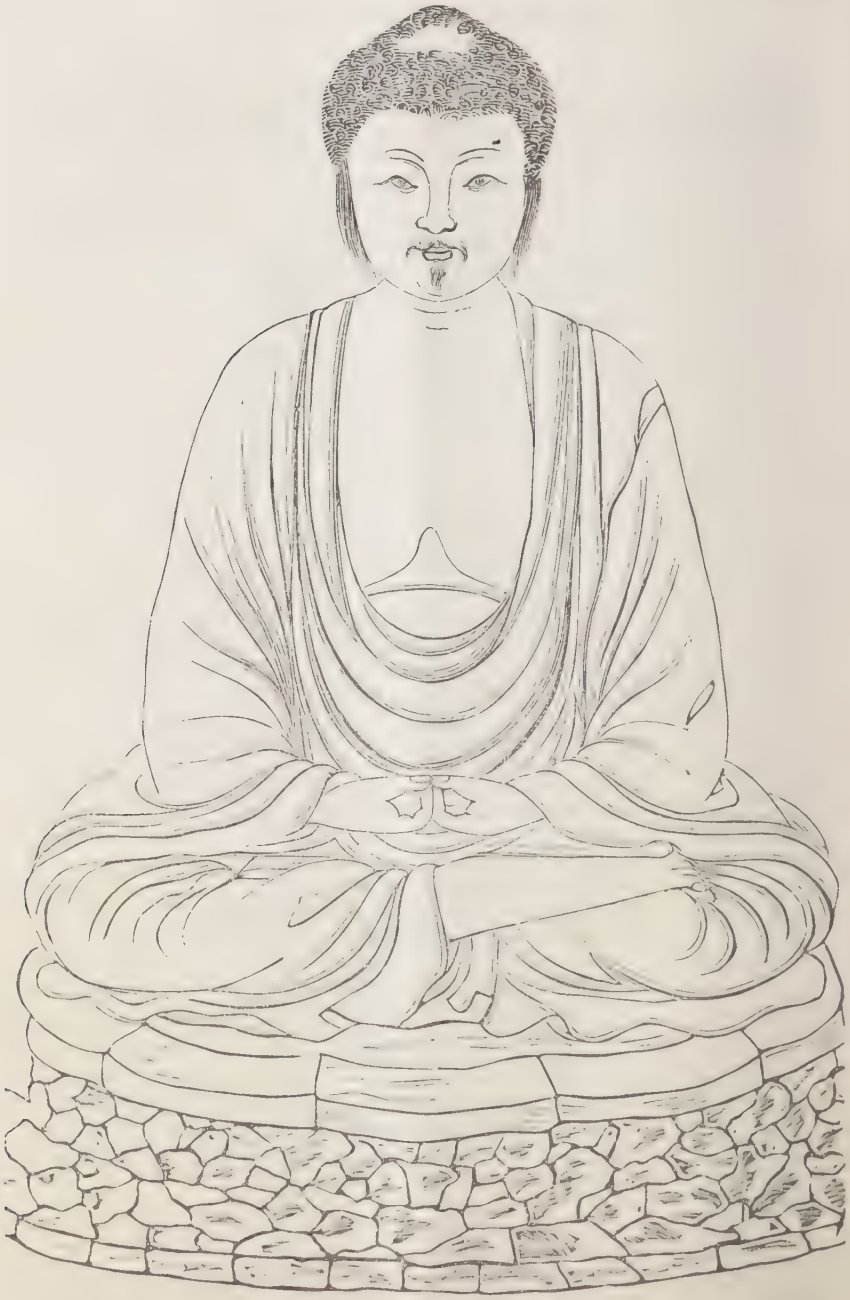
In one lone pile, o'er which hath sternly passed
The heavy hand of all destroying Time,
Through whose low mouldering aisle now sighs the blast,
And 'round whose altars, grass and ivy climb:

They gladly thronged their grateful hymns to raise,
Oft as the calm and holy Sabbath shone;
The mingled tribute of their prayers and praise
In sweet communion rose before the throne.

Here, from those honored lips which sacred fire
From Heaven's high chancery hath touched, they hear
Truths which their zeal inflame, their hopes inspire,
Give wings to faith, and check affliction's tear.

When life flowed by, and like an angel, Death
Came to release them to the worlds on high,
Praise trembled still on each expiring breath,
And holy triumph beamed from every eye.

Then gentle hands their "dust to dust" consign;
With quiet tears the simple rites are said;
And here they sleep, till at the trump divine,
The Earth and Ocean render up their dead.



Temple of Daiboots, Japan—one of the wonders of the world.

PAGES FOR THE SUNDAY SCHOOL.

The Great Temple of Daiboots.

[This picture of the most sacred edifice in Japan we have had accurately copied from a *Japanese original*, which was sent, with the following sketch, by a young naval officer connected with the United States ship Hartford. The Temple itself is a huge bronze figure of a man, sitting upon his feet, with clasped hands. It is forty-three feet high, with an interior diameter of fifty feet. Both exterior and interior are beautifully wrought, all the several parts, as well as the whole, being remarkable for perfect proportion. The interior is highly decorated and filled with images and shrines, having windows in the back for light and ventilation. We will let our friend tell us about its supposed origin, and other matters connected with his brief visit.]

From Yohohama, where our vessel lay, on the 29th of October, I started in a small boat, with three others, for Daiboots.—After rowing about three hours, we reached a beautifully situated Japanese town called *Kanasawa*. Here we put up at a tea house, and made arrangements for spending the night. As it is difficult to get any food in Japan except fish, rice and sweet potatoes, the staple articles of the country, we availed ourselves of our own more suitable supplies. Our accommodations for the night were purely Japanese. A thickly padded quilt laid on the floor served as a mattrass, and for covering we had a sort of large gown, padded three inches thick, sleeves and all. After a comfortable night, about nine the next morning we started to walk to Daiboots, distant seven miles. The country through which we passed was beautiful, with richly wooded hills and valleys under the highest cultivation.—Along the road are many temples, some large and others mere niches in the rock. Half way, at the village of Kamacura, is a very large temple, devoted to the god of war. In a stable connected with the temple there are two horses grotesquely caparisoned, which are never allowed to lie down, being slung from the roof. They are supposed to be ready at a moment's notice for use by the god of war. The approach to the temple at Daiboots is thro' an avenue of lofty trees, and the immense figure of the temple crowns the vista.—Conceive, if you can, its huge dimensions, and you will readily acknowledge the structure to be one of the wonders of the world. I measured around the first joint of the thumb, and found it to be 34 inches. Twelve men could sit in the hollow of the hands. It is said to be 600 or 700 years old, and looks as if it might stand to the end of time. Its origin, as reported, is very curious. It is said to have been erected to the memory of a man who was condemned to death. The method adopted for carrying out the sentence was to shave his head and expose him to the weather until he died; but the legend says that snails crawled up and covered his head, thus affording sufficient protection to defeat the design. These snails are represented in the figure. It was then determined to burn him, but lotus flowers sprang up and protected him, by putting out the fire. There are lotus flowers at the base of the figure, beautifully executed in bronze. They then tried other means of executing the sentence, but finding he could not be killed, they made a saint of him, and erected this stupendous work to his memory. Two windows in the back ventilate the interior, which, with its shrines and images, resembles very much a small Roman Catholic chapel."

[Our design in giving this picture and account—that is, the useful lessons readily suggested by this novel exhibition of human worship where no Gospel has been known—we leave our readers, young and old, to think out for themselves.—Ed.]

A Fearful Picture.

Suppose the worshipers of Buddh—those who burn incense before his image, and bend the knee in adoration in his temples, were placed in procession, and required to pass in review before the Christian world! We would not include the millions who

worship other idols, but only those who have no other or better ground of hope than this monstrous delusion of Satan—worshipers of this once false god. Behold the vast procession as it begins to move, numbering *more than five hundred millions!* From China, Japan, Borneo, Sumatra, Cochin-China, Loo Choo, Siam, Hindostan, and the beautiful islands of the East India Archipelago, Ceylon, Singapore, Penang, they come. Take your stand on some lofty elevation, and count them as they pass! At the head of the column appears an enormous wooden image, dressed in rich silks, with costly jewels glittering on his forehead, breast, and hands. A million of yellow-robed priests appear as his immediate servants, while more than a million trumpets bray his praise in frightful discord, as millions of censers fill the atmosphere with perfume! Heading westward now the grand procession moves, begin the task of counting. Night and day, without rest, or food, or sleep, you continue the weary work, yet eleven days have passed before you have counted the first million. Day after day the moving column advances at the rate of thirty miles for every twenty-four hours. Over mountains, over deserts, oceans, seas, rivers, onward in its solemn march the endless column doubles upon itself, then doubles again, and again, and again, until it girdles the earth twenty-one times! Days and weeks, and months and years, have passed away, and still they come—men, women, and children. Fifty years have rolled over you since you began counting these devotees of a false religion. The little child has become a man, and the generation has removed itself, since the march began. For fifteen hundred years this awful delusion has been leading the hosts of Asia to the region of eternal night!

This picture (suggested by Dr. Culbertson's estimate of the population of China) is not exaggerated. The worshipers of Buddh are increasing with the population of the Eastern world. The Church in Christendom seems asleep! Fifteen thousand ministers of the Gospel in the United States, with a population of 30,000,000, and two hundred in China, with a population of 400,000,000! The Church in the United States gives less than twenty-five cents a member for the conversion of the heathen world, while the native Christian churches of Asia give more than one dollar to each member for the same purpose! The Buddhists in China pay four times as much annually to support their religion, as the Christians of the United States do to support the Gospel! These are not guesses, but facts. When will Christians awake to their responsibilities to the heathen world? No wonder we find it difficult to maintain the conflict with the world around us. We are not doing our duty as a Church. "Go ye into all the world," said the Saviour. But we will not go. Would a military commander dare treat the order of the chief as we do the command of our risen Lord? Would a mercantile agent interpret thus loosely, or thus despise the instruction of his employer? The condition of the heathen world, going to destruction, is scarcely more melancholy than is the Christian Church asleep.—*W. G. Cunningham.*

Are You One of God's Men?

Late in the autumn of 1867 a Mr. T. T. Cooper, an English gentleman of adventurous spirit and excellent education, left Shanghai, with the intention of forcing his way through the mountains and reaching either British Burmah or Upper India. Having reached the border of China, and finding the people of Thibet intensely hostile, he crossed, about the first of May, 1868, over the Salwen, to the headwaters of the eastern branch of the Irrawady, hoping in some way to find a route which would lead him to Prome, nearly eight hundred miles distant. At the first village to which he came on the Irrawady he was brought to the chief, a noble, athletic and almost gigantic specimen of the mountaineers of that region. The chief at once said, "You are a white man. Are you one of God's men?" Mr. Cooper, astonished to hear such a question asked in such a place, replied, a little evasively—he was not, he acknowledged, in any evangelical sense, a Christian. The chief went

on to say, "If you are one of God's men, I want you to tell me and my people about God. Some of my people have heard from white men down the river about the great God, and I want to know about him myself, that I may become one of God's men." Mr. Cooper told him, as well as he could, the general truths of Christianity, though painfully conscious that he was not himself familiar with them; but the chief did not seem fully satisfied, and finding that the traveler was desirous of descending the river, he sent him in a boat with a delegation of his own people, liberally supplying his needs, to Prome, and forwarded an urgent request, both by Mr. Cooper and his own people, to our missionaries there, to send him a teacher who could tell both him and his tribe how they might become "God's men."

An Incidental Lesson.

BY R. G. PARDEE.

THE lesson was Luke 5: 16-26. Jesus withdrawing himself from the multitude for prayer. And Jesus healing the man of the palsy and forgiving his sins. Of course the little girls, in the application, told me that, in imitation of the example of Jesus, we ought to go away and pray—that little girls should leave their playmates and go by themselves and pray—led by the example of Jesus.

They told me that as the men brought the man sick of the palsy to Jesus, so we ought to bring our friends to him, and never mind the difficulties and obstacles, but persevere. But when I came to the question of the Pharisees, "Who can forgive sins but God alone?" I asked the little girls, "Who can forgive sins?" The reply was, correctly, "God alone." "Jesus." "Jesus is God," &c.

"Can any body but God forgive sins?" "Yes," said the girls. "Who?" One of these little girls, Katy, said, calmly, "The Virgin Mary;" while another, Lena, as promptly said, at the same breath, "The blessed Virgin."

All were leaning upon me, looking calmly, inquiringly. Said I, as quietly, "The Bible says, 'All nations shall call her blessed;' but let us look a moment, and see whether the Virgin Mary can forgive sins or not. Please turn to the 1st chapter of Luke, 46th and 47th verses, and read what the blessed Virgin says: 'My spirit hath rejoiced in God my *Saviour*, &c. Who did the Virgin Mary say was *her* Saviour?"

"God." "Is Jesus God?" "Yes." "Who is your Saviour?" "Jesus." "Who was the Virgin Mary's Saviour?" "God." "What does a Saviour save from?" "From our sins." "What did God save the Virgin Mary from?" "From her sins."—"Then the Virgin Mary was a —" "Sinner." "How do you know?" "Because she said she had a Saviour." "Where do we find that she said this?" "In Luke, 1st chapter, 47th verse." "Then, if any body asks you about the Virgin Mary, what would you tell them?" "That she had to have a Saviour as well as we, for she said so." "Where do you prove that?" "From Luke 1: 47."

Many intermediate questions, of course, were put, to arrive at all these results, but the pupils followed it all so closely and consecutively that it amazed me. Thus an incidental lesson was thrown upon us of the greatest importance. Was it not clearly duty to make thorough work of it? Methinks all those six little girls received impressions from God's Word in those few moments that can never be effaced.

INFLUENCE OF CHILDREN'S PRAYERS.

IN one of the darkest periods of the Reformation, when Luther, Melancthon and others, were assembled to consult upon what should be done, Melancthon retired from the council under great dejection of spirit. After a short time, he returned, his countenance beaming with confidence and joy; and when all were surprised at the change, he told them that he had just seen a sight which assured him of success. He had seen some little children engaged in prayer for the Reformation. Their mothers, who were assembled for the same purpose, had brought them together, and he was assured such prayers would be heard of God. Courage in the needful hour for the greatest work ever accomplished by uninspired men was thus breathed into the soul by children's prayers. Such prayers the church need yet. Children, do you pray—not only for father and mother, for brother and sister, but also for the church of God in the world?—*Visitor.*

SPECIAL MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Spain.

SEVILLE.—MR. HALL.

Our work is going forward in Spain. Mr. Alonzo has written you of his chapel work, and of the marvellous power which the simple truth has had and is having on his hearers.

I consider it as not one of the least evidences of the presence of the Spirit, that at a season when the thermometer for weeks ranges 100° and upwards, his little unventilated chapel is nightly crowded with those who are eager to learn, often the street is also filled. The voluntary organization of a Society among his own people to aid the poor, and his provision of *cheap dinners* for the working classes are, a friend writes me, working wonders. Alonzo says—"there is one person who is not satisfied with all this work, and that is the priest of San Bernardo ; he calls us all sorts of names, but the people laugh at him and come to us." His (Alonzo's) people beg him to become their *priest.*

Alonzo is indefatigable in his labors. I have been obliged to check him occasionally, and I do fear he is wearing himself out. A friend writing me from Seville, says—"Alonzo works with all his might, and is most self-denying and earnest in all he does. God is giving him good success."

Mr. Tugwell, our Depository at Seville, for three months has been endeavoring to obtain the Kiosk in Seville. The position is unexceptionable, and the man whom we have in charge is the best Bible salesman in Spain. He has sold more than one hundred thousand copies of Bibles, Testaments and Portions, in Spain since I went there.

Mr. Tugwell has found his school rooms too *straight* for him, and has secured much larger ones. He hopes to be able to report at least five thousand children under his care, taught and singing from our American books, before the end of the year. Mrs. Tugwell has in operation a Normal School for Young Ladies, (Spanish). They are taken into her own family, and thus trained in a Christian household ; the cost is about £30 sterling per annum.

We have opened a Bible Depository at Huelva, near the precise spot whence Columbus set sail for America. It is the centre of a large mining region. The man in charge acts as missionary to the miners and sailors.

The "Eco" is doing finely. Our Scotch friends at Seville, seeing its efficiency, have established a fortnightly religious paper. The Scotch have an agent at Seville, who is well adapted to his work, and have organized congregations there, at Cordova, and Malaga, also at Granada.

The cause of evangelical truth is thriving at Malaga, but a good earnest Christian teacher is almost absolutely needed.

There is not a large town or city in Southern Spain in which a congregation of three hundred to one thousand persons could not be gathered and sustained.

Chili.

DR. TRUMBULL.

You have here in hand agencies that, on the system of grand tactics, will bear forward the Christian banner to more rapid conquests than those achieved in Pagan lands.

I do not urge the abandonment, by any means, of your previous efforts to provide the Gospel for Americans and English people in foreign cities. That would be to ignore the history of our enterprise, which really is yours, in this

very city and land. The effort of the Foreign Evangelical Society, which afterwards was merged into the present "Union," was made to set up preaching here in English. The movement was purely your own, in response to a call from residents here; and the results are, first, a strong, active English congregation, self-sustaining, with Sabbath school, a day school of two hundred and fifty children, grown indirectly out from the congregation; second, full religious liberty, recognized as the law of the land; third, a local society, for the distribution of the Word of God in all languages, sustaining and superintending two colporteurs; and fourth, three distinct Spanish congregations, in two of which churches have been organized containing native converts. The movement has there been successful; though begun in English, and for the benefit of foreigners, it has brought the Gospel at length to the native Roman Catholic population. Your policy, then, in 1845, was correct in regard to this country, and I would not dare say relinquish it. On the contrary, while arguing concentration, I conceive it to be wise at every point in this country where you can to retain a Gospel hold on our own countrymen—meaning all who speak English. It is vain to attempt bringing in the Gospel for natives, if we are leaving foreigners and their children to become Papists.

Now there are three points to which these suggestions apply—1st, to Santiago, where the English congregation has returned to Mr. Gilbert's care. This, however, should only be a temporary arrangement. It will not promote the best prosperity of either congregation, and I urge the Board to send a minister who may preach in English there, entirely relieving Mr. Gilbert of all care except of the Spanish flock which he has gathered, and which will need every grain of his strength and every hour of his time. The English community in Santiago is increasing continually, and would be able, in great measure, to sustain its own ordinances after a little, if a fitting man was sent out.

2d. At the North there are two important fields of labor now entirely unoccupied. There is Copiaps, where now a congregation of thirty persons assemble for worship; from Copiaps, which is inland, there is connection with two ports nearly the entire distance of railway, at each of which ports congregations of from forty to fifty persons, without counting children, could be gathered. One man could hold this circuit; doubtless it would be in a measure self-supporting after a while: it would be so in part perhaps at once.

3d. Then at Coquenibo there is another similar field; a chapel exists there now—an English chaplain has just withdrawn; at Serena, the capital of the Province, nine miles distant by rail, there are a number of foreign families; and at Guayacan, three miles distant, there are a still larger number, where a service and a Sabbath school have been maintained for some years by private Christian men, most of whom are from Wales.

Now, again, let me say that the Lord can inaugurate valuable missions in each of these fields, first in English and then in Spanish, and for such labor the way should be prepared. I believe, further, that in each of these instances more than half the outlay would be borne by the people themselves, or by those who sympathize with them, and to whom I offer to apply.

My judgment would be that the two missions be commenced, each with one missionary. I came here single, and remained so for four years; but that has its disadvantages. Say, then, the amount were to be $15,000 for each; of this sum I believe your outlay would not exceed $2,000 currency for the two efforts.

SANTIAGO.—MR. GILBERT.

The following account I take from the "Valparaiso West Coast Mail:"—

"OPENING OF A PROTESTANT CHURCH IN SANTIAGO.—The dedication of a dissenting church took place in Santiago on the 29th ultimo. This is the first edifice that has ever been erected and set apart

for Protestant worship in the Spanish language, in Chili, or in fact on the west coast of South America. We refer to it with satisfaction, as a gratifying indication of the growth of Christian toleration in this country, so long bound in the fetters of religious exclusiveness imposed in colonial times by old Spain. This new church is designed for preaching, in the Spanish language, to a congregation of native worshipers, gathered by the Rev. Mr. Gilbert. The cost of land and building has been for the greater part borne by individual subscriptions, amounting to seven thousand dollars in all. [The cost thus far, without finishing the basement, has been nearly $11,000, and it will require about $1000 more to complete the basement.] The services of dedication were commenced with invocation by the Rev. Mr. Merwin, and the reading of the 24th Psalm; a Spanish hymn having then been sung, the Rev. Mr. Gilbert gave an historic sketch of the congregation. After singing and prayer, the Rev. Mr. Trumbull preached a discourse on the duty of dissenting from error, held ever by dominant and established churches, and concluded by dedicating the church to the worship of God, according to the doctrine of the reformed churches.

A Chilian gentleman, Mr. J. M. Ibanez, followed in a spirited address to his countrymen composing the congregation.

The attendance was very numerous. Every seat was occupied, the gallery filled to overflowing, the aisles crowded, as were the vestibule, porch, and stairways. The audience gave excellent attention throughout. Once or twice there was a disposition to express applause, but this was hushed by the judiciousness of the people themselves, whose only impatience was manifested when aught occurred to interfere with their hearing what the speakers said.

The singing was sustained by a sweet-toned harmonium (a present from Alexander Balfour, Esq.,) which was played by James Harper, junr., and was listened to with interest by the audience—in fact, not a few joined in it. The services occupied two hours, and were concluded by the Apostolic benediction, pronounced by the preacher."

Six hundred persons were present, and almost as many more went away unable to enter. The church will seat three hundred and fifty. The order which prevailed was truly remarkable. Many predicted trouble on that day, but thanks to the Disposer of events, we were unmolested, and a large and appreciative audience gave undivided attention through all the exercises. When Dr. Trumbull protested against some of the doctrines of the Romish church, I could not discern any manifestation of displeasure on the part of the audience. We are led to praise and magnify the Lord for the preparedness for the Gospel which we witness in Santiago this day.

United States.

CINCINNATI.—MISS L. PURLIER.

I have solicited, obtained, and distributed about three thousand books, tracts, papers, and Scripture cards, with visibly good result in many cases. Thus access can be gained to children, and usually to adults.

Family visiting has been pursued with more hopeful evidence of success. If a family is passed by they feel grieved, and do not fail to remind the missionary that they too have souls to save. How many have reason to complain, "No man careth for our souls!" An unusual number of calls have been made on the sick. After conversing with a poor dying man, and speaking to him of the Lord Jesus, on leaving he asked me to return. His wife said he would at times cry out, "Will she not come again,—why don't she come,—I wish she would come and comfort me." But he soon went down into the deep cold stream. Poor souls! the crucifix, the oil, and the consecrated wafer, are poor substitutes for a living faith in Jesus.

With hesitation I visited a young Catholic man on his death bed, but he was free to converse. He assented to the truth, and when I asked if he would like me to pray with him, he answered "yes, better than anything else." Soon after

the prayer he fell asleep, never to wake in this world.

Near by I found a poor widow with four children, one of them a boy of eleven years, sick. Persevering industry prevented the need of alms. But Christian sympathy was welcome, and I could speak, read and pray amid the tears and sobs of the family.

I have not neglected the prison nor the hospital. In both these places are tokens of good. I have done what I could in distributing to those entirely destitute, knowing that I could not obey Christ and turn from those who solicited a pittance, for how can I commend Christ and disobey his command—"Give to him that asketh." O that Protestants understood the power of charity.

Concerning other Missions.

CHINA.

No Caste.—The Rev. Dr. Mullens, long a missionary in India, recently visited China, and he writes as follows:—"Unlike India, with its formidable caste system, China is open to the profession of the truth, when that truth is once believed. Thus the simple preaching of the Gospel in the vernacular tongue, frequently and systematically carried on, forms the chief feature of China mission work. Good chapels are erected in the principal thoroughfares; they are speedily filled when a good preacher stands up; and with more than one, a service may continue for several hours. A thorough knowledge, therefore, of the spoken language is of supreme importance to a missionary in China. Many have obtained such a knowledge, and with it have secured great usefulness. The Missionaries of the London Missionary Society conduct 7,000 such services in a single year. The Societies laboring in China are twenty-two in number, and they employ in eleven chief stations about a hundred missionaries. The native catechists who share their labors, are one hundred and eighty in number.

SYRIA.

Burning Testaments.—A Romish padre has just been at the old business of burning Testaments and Protestant books, at Mukhtara. One day he summoned the people to the papal church, and exhibited a panorama of hell. In the midst of the picture was a company of children with Protestant books in their hands, being tortured by fiery devils with sharp spears. The effect on the poor mothers was tragical. They at once obeyed the padre's orders, and brought their children's books and he burned them in the midst of the church, exclaiming, "Thus I offer a sacrifice to Christ!" The most bitter enemies of the Gospel in Syria now, are the European priests and nuns.

Modern Miracles.—A Jacobite Syrian priest near Suddud, southeast of Hums, was recently arrested by the Turkish Mudir for performing false miracles. He had thrown the whole region into consternation by the performances in the church. By some occult process, fire would leap forth from his hand and ignite combustible objects, and he would light the church lamp without flint and tinder. Crowds of the Jacobites come to kiss his hand, and even the Bedawin were thronging in to see the wonder-working priest. The Turkish Mudir fearing a tumult, arrested the priest, who confessed that he had been to Hums and brought several boxes of friction matches, with which he wrought the miracle! If justice were executed with equal promptness in Jerusalem, the farce of the *Greek fire* would soon come to an end.—H. H. Jessup.

In Fifty Years.—The Moravians expected, fifty years ago, a single church edifice would have sufficed to convene all the missionaries and all the native converts, in all the mission fields of all the missionary societies in all the world. That little company has now grown to 1,800 missionaries, 8,000 native preachers, 300,000 communicants, and a Christian community of more than a million! The grand work goes on, girdling the earth with its lines of light; diffusing everywhere the blessings of knowledge and civilization.—Dr. Clark.

EDITORIAL NOTES.

Of the discussion between the Catholic World and the New Englander respecting the "Moral Results of Romanism," we are constrained to say, after careful reading, that, thus far, it is incomplete and unsatisfactory. The tone of both writers is too much that of eager disputants, aiming rather at personal triumph than fairness and fulness of discussion and truth of conclusion. On this account, each sometimes uses mere assertion and inconclusive inference, and neglects to notice strong points of the other. And, with respect to the vital matter of the discussion, neither party furnishes enough clearly verified statistics, nor joins issue squarely with the other in respect to the statistics actually presented. The New Englander cites tables from governmental returns, furnished by Mr. Seymour, respecting the *various* graver forms of crime in England and France for the year 1855-6. Of this the Catholic World takes no notice, except in a passing expression, "the statistics of England on illegitimacy are to be kept in the dark." On the other hand, the World gives a table respecting the one crime of illegitimacy in all the chief countries of Europe (Bavaria excepted) taken from the Journals of the Statistical Society (Astor Library) from latest returns, and challenges its opponent to produce from the best governmental returns a table which shall essentially differ from theirs. Concerning this table it claims, and, so far as we can see, justly, that the New Englander writer, though asserting that he will prove these figures outrageously false, does not touch them.

It is refreshing to turn from this somewhat confused discussion to the statistical and other points of Mr. Seymour's clear, graceful, and dispassionate argument in his Introductory chapter. We do not think the Catholic World, in either article, has fairly and fully dealt with these facts and conclusions. As the matter is admitted, on both sides, to be a vital one, we propose, in our next, to give our readers the substance of Mr. Seymour's Chapter and the points of reply by the Catholic World. We hope the New Englander reviewer will try again, and take time enough to do his work thoroughly, as it can and should be done.

Our readers are already familiar with the shocking details of the long imprisoned *nun in Polish Austria.* Of the case, the *Living Church* says: "The civilized world has been shuddering, during the past month, over a story of horror from a convent in Cracow. These institutions must be managed by human beings, with human weaknesses, under circumstances where the restraints of publicity and public opinion are withdrawn. It may be predicted with certainty what the consequences will be, and history tells us plainly enough what the consequences have been.

"This poor woman rises up from her living grave, in the middle of the nineteenth century, and the inventions of the day spread her story before the whole civilized world, to bring home to us a lesson of history, which it would seem that all ought to know well enough already, but which some seem but too ready to forget."

We only add, on the Romish side of this matter, the following statements from the *London Tablet:*

"The nun Barbara Ubryk was suffering from a peculiar and most painful form of madness, which rendered it very unadvisable to consign her to seculars, and the nuns therefore kept her in the convent, and, it is to be feared, found her case beyond their control. The medical man had visited her several times, and found no fault with her treatment. The poor woman's delusion ran on her having broken her vows, and this and other circumstances of her form of madness raised the calumnious reports against the nuns. Negligence and ignorance of the proper mode of treatment may be urged against the nuns, but neither cruelty nor immorality."

A STRANGE SCHEME, to amalgamate or rather consolidate the Romish with the Public Schools, has been undertaken in Cincinnati. By the plan, the former are to be brought under the direction of the Board of Education and local trustees—their teachers being examined, commissioned as others. Certain school houses are to be taken by the Board at a valuation, and interest paid upon the amount for a certain time, with privilege of purchase. They shall be used only for educational purposes. The text books shall be the same used in the public schools. The plan, though approved by one or two "Catholic representatives," is not endorsed by the Bishop, and is repudiated by twenty-four priests over their own names. Though coming to nought, the effort is worth noting by those interested in the School question.

FROM Mr. James Nichol, of Edinburgh, the publisher of the *Bulwark*, we desire to acknowledge a generous donation of electrotype copies of three wood cuts published in that magazine. These engravings we design to reproduce hereafter.

There seems to be a forward movement in religious Journalism. *The Advance* appears in a new dress of type, publishes a weekly sermon of Mr. Beecher, and adds several new names to its list of contributors. It can be ordered of the *Advance Company, Chicago.*

The *Church Union* is now issued in sixteen page form, by J. B. Ford & Co. Mr. Beecher is now a regular editorial contributor, and will become in the near future its editor-in-chief.

Beside these and other competitors for the reading of the religious public, another weekly makes its appearance, under the title of "*The Evangelical Times,*" which promises to be an energetic rival. May all the goodly fellowship of Christian newspapers, of every name and form, be succeeded, as their aim is single and their work is true and good.

Romanism in Europe seems coming to grief in various quarters and ways. It is said that the German Catholics, including the laity and the great body of the lower clergy, formally deprecate the proposed new articles of faith, and vigorously oppose the main spirit of the Syllabus, while they present certain problems respecting the harmonizing of the relations between Church and State, and the bringing the priesthood and people into a more natural union, and the necessity of a liberal system of education, in order to the removal of existing social evils. In the strongest language they protest against the theocracy of the Middle Ages. In Prague a great demonstration has taken place in honor of John Huss, the martyr of the fourteenth century. Political or national rather than religious motives originated the festival; still it is a most significant movement against the Church of Rome, that a Roman Catholic country and city thus honors the heretic condemned by a Romish Council and bound at the stake.

The Rev. Lewis R. Dunn, pastor of St. Paul's M. E. Church, Jersey City, preached (May 23d) on *Protestantism and Popery in this Country* in review of Mr. Hecker's widely delivered lecture on the same topic. The sermon, kindly sent us by Mr. Dunn, in a popular and effective way, sets the main facts of the case in sharp contrast. He states clearly the points of the issue now upon us in the single sentence: "Our Romanist friends may as well understand that the American people will never give up the Bible, the Common School, a free press, the ballot box, and freedom of religious worship."

The publication of this sermon by request, as well as the crowded congregation to which it was spoken, afford still further evidence of that awakened interest in this subject which is the chief thing to be desired. Let our Methodist brethren circulate this good sermon.

We have received from our Missionary in the City of Mexico, the Rev. H. C. Riley, copies of the following Tracts: "La Fe Christiana," 37 pp. "La Verdadera Libertad," 48 pp.; "Estae's Convertido," 24 pp.; and "La Verdadera Alegria," 19 pp. Also several numbers of a weekly newspaper, entitled "El Ferro-Carril," designed and admirably adapted to aid in spreading among that people a pure Christianity and a Christian civilization. These tracts and newspaper are prepared by Mr. Riley and printed in the city of Mexico, upon the press sent out by the Directors. They are widely circulated and gladly read in that city and the surrounding country, and are producing a powerful effect as they go. To a Christian heart, there comes from no quarter a stronger appeal than this, to send these tracts among the thousands there ready and eager to read.

The Reply of the Genevan Pastors to the Pope's Address to Protestants we print this month, is conceived in good spirit and expressed with natural point. A committee of the Presbyterian General Assemblies has also prepared a succinct but comprehensive response "To Pius the Ninth, Bishop of Rome." On the part of five thousand ministers and a large number of Christian congregations,

1st. It affirms positive belief in every article of the Catholic faith—in the doctrines contained in the Apostle's Creed—in the doctrinal decisions of the first six Œcumenical Councils—and in those doctrines concerning sin, grace and predestination, known in history as Augustinian, and also "in true Catholic unity." "We are not heretics. Neither are we schismatics."

2d. It declares "we cannot accept your invitation, because we still hold the principles for which our fathers were pronounced accursed by the Council of Trent, representing the Church over which you preside." "The most important of these are:

(1) That the word of God is the only infallible rule of faith and practice.

(2) The right of private judgment.

(3) The universal priesthood of believers.

(4) A denial of the perpetuity of the apostleship.

We cannot, therefore, recognize modern prelates as successors to the Apostles. "Much less can we acknowledge the Bishop of Rome to be Christ's vicar upon earth, possessing supreme rule." The only Head of the Church is the Lord Jesus Christ.

"As the Church of Rome excommunicates all who hold these principles, while God appears to have given His seal and sanction to them, the barrier between us and you is, at present, insurmountable."

The document further refers to the leading doctrines and usages of the Romish Church, "which Protestants believe to be not only unscriptural, but contrary to the faith and practice of the early Church," and closes with these plain but kindly words:

"While loyalty to Christ, obedience to the Holy Scriptures, consistent respect for the early Councils of the Church, and the firm belief that pure 'religion is the foundation of all human society,' compel us to withdraw from fellowship with the Church of Rome; we, nevertheless, desire to live in charity with all men. We love all who love our Lord Jesus Christ in sincerity. We cordially recognize as Christian brethren all who worship, trust and serve Him as their God and Saviour according to the inspired Word. And we hope to be united in heaven with all who unite with us on earth, in saying, 'Unto Him who loved us, and washed us from our sins in His blood, and hath made us kings and priests unto God; to Him be glory and dominion forever and ever. Amen.'"

One of the most useful volumes for the many who are now searching out the facts of Romanism, is Dr. Berg's "Synopsis of the Moral Theology of Peter Dens, prefaced for Romish Seminaries and Students of Theology." Mr. S. E. Parker, whom Bishop Hughes selected as an umpire in a dispute concerning a Latin quotation, certifies to Dr. B.'s "faithful literal rendering" or fair and just sense in abbreviation of the extracts given. Dr. Berg appends his own comments upon the text. The book contains five hundred pages, and is clearly printed, by J. B. Lippincott & Co., Philadelphia. It can be ordered from this office, and will be mailed to any address on receipt of the price, $1.50.

A very few copies remain of the CHRISTIAN WORLD [July, 1865] containing the full text of the Pope's Encyclical of December, 1864. We shall be glad to send these to Editors or Pastors, who desire them for actual and present use.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 20th August, 1869.

NEW HAMPSHIRE.

New Boston. S. D. Atwood $3; Rev. R. G. Farley $1 ..... $4 00
Exeter. 1st Cong Ch. and Soc'y... 17 21
Hopkinton. Cong. Church 10 00
— 31 21

VERMONT.

Pittsford. Cong. Ch., which constitutes Dea. Asa Nourse L.M.. 44 61
Manchester. Cong. Ch. and Soc'y, which constitutes Rev. R. S. Cushman L.M. 34 79
Dorset. Cong. Church in part 12 50
Bridgeport. Cong. Church 41 27
Barnet. Cong. Church 25 55
McIndoes Falls. Cong. Church.... 5 10
Ludlow. A. Miller 1 00
— 164 82

MASSACHUSETTS.

Amherst. Amherst College Ch., add. per E. P. Crowell 10 00
Northampton. Mary Butler, for Spain 10 00
Boston. Mrs. Hubbard, for Miss Rankin's field 10 00
Cambridgeport. Mrs. Bridge, for Miss Rankin's field 1 00
Monson. A. W. Porter, for Miss Rankin's field 25 00
Northampton. Mrs. Lyman $50; Mrs. Williston $50—for Miss Rankin's field 100 00
Charlestown. A friend, for Miss Rankin's field 5 00
Pittsfield. M. E. Ch. $123 72; Prof. J. Tatlock $1 ..... 124 72
Housatonic. Mrs. Sophia Perry.... 5 00
Oakham. Cong. Ch. and Soc'y..... 24 66
Oxford. Cong. Ch and Soc'y, which constitutes Rev. W. W. Belden a L. M. 33 30
Boston. Mt. Vernon Ch. add..... 60 00
North Weymouth. Pilgrim Ch. and Society 12 25
" 1st Cong. Ch and Soc'y 18 00
Wilmington. L. F. Manning on L.M. 10 00
Braintree 1st Church and Soc'y... 31 00
Hyde Park. Cong. Ch. and Soc'y, which constitutes Enoch E. Blake a L. M 31 42
Barre. Evan. Cong Ch. and Soc'y, which constitutes Rev. Edwin Smith a L. M. 56 85
West Medway. 2d Cong. Ch. and Society 35 30
West Brookfield. Cong. Ch. and Society 17 22
Franklin. 1st Cong. Ch. and Soc'y. 58 00
West Amesbury. Cong. Church and Soc'y, which constitutes Rev. Lewis Gregory a L. M.....101 30

MASSACHUSETTS—*Continued.*

Medford. 1st Trin. Cong. Ch. and Soc'y, which constitutes Mrs. Abby S. Morrill, Dea. Daniel W. Wilcox, Saml. R. Chadbourne, Francis H. Kidder, L. M.'s, and completes L. M. for Rev. James T. McCollom..133 25
Stoughton Cong. Ch. and Socy.... 15 00
Williamsburgh. John W. Hyde.... 1 00
Monson. A. W. Porter 200 00
Deerfield. A friend 50
— 1,129 77

CONNECTICUT.

Stratford. Gen. G. Loomis, U.S.A. 3 00
Hartford. Miss L. Root 50 00
" Asylum Hill Cong. Ch., R. Mather for Riley's, Mexico..100 00
Bridgeport. North Cong. Ch., add.. 76
Cromwell. Cong. Ch., which constitutes Rev. T. M. Miles a L.M. 35 00
Windsor. Mrs. G. C. Wilson's Sab. Schl. class, for Miss Rankin's field 50 00
Waterbury. 1st Cong. Ch, of which $30 by Dea. Aaron Benedict for L. M., the remainder to constitute S. B. Terry, Jr., F. B. Hoadley, and G. W. Beach L. M.'s 113 45
Hartford. Mrs. Warburton's legacy in part per C. N. Shipman, Ex 3,000 00
" Mrs Harriet Hosmer's legacy, less Gov. tax 1,880 00
West Haven. S. L. Smith..... 10 00
Wilton Cong. Ch., per B. Gilbert.. 40 17
Salem. Rev. N. Miner $1, Mrs. E. S. Miner $1 ..... 2 00
— 5,284 33

RHODE ISLAND.

Newport. Wm. Guild..... 5 00
Little Compton. United Cong. Ch. and Soc'y, per J. B. Richmond, Tr. 20 00
— 25 00

NEW YORK.

Harlem. Ref'd Church..... 59 36
Sayville. Rev. E. D Kinney..... 2 00
Greenwich. Cong. Church, per E. Wilmarth 18 61
N. Y. City. W. W. Stone, Esq.... 30 00
" H. I., for Riley's Mexico.... 25 00
Frewsburg. Con. Ch. at Kiantone, Rev. W. A. Hallock, in part for L. M. of W. A. H..... 23 00
Brooklyn. Pilgrim Church, S. F. Phelps, Tr., A. Baxter, $50; A. C. Brower $5; S. F. Phelps $10; Miss Thurston $25; others $164 05 ..... 254 05

NEW YORK—*Continued.*

N. Y. City. Willet st M. E. Ch..... 30 00
" M Atterbury $20; Mrs. C. Atterbury $10; H. I. $20—for Miss Rankin's work..... 50 00
Clavarak. Ref'd Church, Rev. F. N. Zabriskie..... 18 18
Carlisle. Jas. Boughton..... 5 00
Ithaca. Pres. Ch., per G. R. Williams..... 27 66
N. Y. City. Collegiate Ref'd Ch., per Calvin E. Knox, Tr..... 110 03
Coila. U. Pres. Church..... 29 08
Cambridge. U. P. Church..... 17 15
" Pres. Church..... 12 40
Albany. North Ref'd Church 61 11
N. Y. City. J. D. Clute, to constitute Mrs Maria T. Dart a L. M. 30 00
" Ambrose K. Ely, to constitute Rev. Jas. A. Ferguson a L.D..... 100 00
Brooklyn. Lewis Tapan $10; Mrs. L. Tapan $5—for Miss Rankin's field..... 15 00
N. Y. City. 18th st. M. E. Church. 19 38
Saratoga Springs. M. E. Church..131 50
Kinderhook. Ref'd Ch., Wm. H. Rainey, Tr..... 80 75
Yonkers. 1st Pres. Church. Rev. Dr. Seward, per W. C. Foote, Tr.102 21
N.Y. City. Wm. E Dodge, Jr., Esq., for Riley's Mexico..... 500 00
Poughkeepsie. 2d Ref'd Ch., per J. P. Heath..... 11 44

1,762 91

NEW JERSEY.

Jersey City. Trinity M. E. Ch.....100 00
Long Branch. Centenary M. E. Ch. 57 67
Paterson. 1st Pres. Church, per H. Clark, Tr..... 70 00
Flemington. Pres Ch., Rev. G. S. Mott, for Spain..... 21 00
Pluckamin. Pres. Ch., which constitutes Rev. Thos. Carter a L. M..... 35 00
Newark. R. B. C, to make Miss M. Rankin a L. M. and for her field..... 30 00
Paterson. Market st. M. E. Church, Rev. J. L. Hurlbut..... 58 00
Elizabethport. Union meeting in M. E. Church, which constitutes Rev. Jas. Boswell a L. M. and Rev. S. Rossiter part L. M..... 42 23
Trenton. 3d Church $10; Richey $10; Fisher, Norris, Hutchinson $5 ea.; cash $3 ..... 38 00
Bergen. Mrs. Dougherty 2 00
Bloomfield. Luther Clark..... 15 00
Elizabeth. A friend, for Spain..... 50 00

518 90

PENNSYLVANIA.

Mercersburgh. U. Pres. Ch., per R. G. Ferguson..... 12 28
Parksburgh. Additional..... 1 00
Great Valley. Pres. Ch. add..... 8 00
Blairsville. U Pres. Ch. add..... 10 00
" Pres. Ch, towards L. D..... 46 55
Ebenezer. Pres. Church, Rev. D. J. Irvin L. D., in part..... 66 00
Latrobe. Pres. Church, to constitute Rev. S. M. Davis L. M. in part. 18 10
Great Bend. Pres. Ch., in full of L. M. for Rev. D. M. Rankin. 17 00
New Milford. Pres. Church, add.. 11 25
Philadelphia. J. S. Martin $10; cash $5; collected by Miss Gano $59..... 74 00
Kittanning. 1st Pres. Ch.....200 00
Norristown. 2d Pres. Ch..... 7 71

PENNSYLVANIA—*Continued.*

West Chester. Pres. Ch..... 15 00
Philadelphia. David R. Griffith, for Riley's Mexico..... 6 00

492 89

MARYLAND.

Baltimore. Board of Beneficence of St. John's Independent Meth. Prot. Church, per Chas. W. Ridgeley, Cor. Sec'y.....250 00
" A Friend to the Waldenses.. 50 00

300 00

MISSOURI.

St. Louis. S. M. Edgill $120; N. D. Noyes $60; S. M. Dodd $25; G. D. Hall $15; S. Copp $10; Fisk, Knight & Co. $30—for support of Bible woman in Italy.....270 00
" Mrs. Sarah Collier, for Italy. 50 00
" S. M. Kellogg, per Jones..... 35 00
" 2d Bap. Ch., per Dr. Burlingham..... 16 15
" J. S. McCune, L. Grarret, G. S. Drake, J Richardson, $20 ea.; J. A. Allen, Wm Downing, J. G. Copelin, D. B. Gale, H. Hitchcock, H. C. Yeager, J. W. Goddard, G. P. Plant, D. Catlin, C. S. Greeley, A. S. Pelligrew, E. H. Smith, C. H. Bailey, D. C. Jaccard, A. S. Mermod, E. Jaccard, $10 ea.; R Dickey, J. A. Beck, O. W. Buxton, C. Sage, M. D. Dodd, E. J. Yeatman, D. Rankin, Wm. A. Souther, G. T. Hulse, Wm. Stobie, W. E Sell, S. Blood, H. B. Graham, J. Kennedy, J. A. Merry, M. A. Gardner, E. J. Beard, S. M. Breckenridge, S. H. Barnard, S. B. Kellogg, A. Sproul, E. H Semple, R. Scarritt, C. C. Fuller, G. F. Tower, H. D. Waterman, J. M. Bauner, W. F. O. Bear, G. K. Budd, J. P. Collier, Jas. Patrick, R. H. Chute, Copperthwait, Geo. Matlock, J. G. Godfrey, C. Holmes, $5 ea.....420 00
" G. D. Humphrey $25; E. Illsley $5..... 30 00
" I. H. Chidester, E. McNeil, D. B. Clark, T. and E. Catlin, $3 ea..... 12 00
" S. Spencer, J. H. Hawley, T. Sage, Mary H. Chidester, Miss A. Chapin, W. M. Blossom, John Wahl, A. S. Stoddard, Dameron Bros., W. S. Jeff, W. Bouton, J. R. Finley, Wm. Thurston, H. F. Zider, H. P. Wyman, T. W. Trusdale, C. Boswell, J. R. Sayres, R. D. Lee, H. Menown, J. E. Love, $2 ea..... 42 00
" W. S. King, M. Drew, L. J. Kent, W. C. Trusdale, E. Barnard, M. Sawyer, $1 ea.. 6 00

881 15

ILLINOIS.

Centralia. N. S. Pres. Ch. $8 52; Union meeting in Meth. Chs. $12 63, of which Capt. Willard gave $5..... 21 15
Olney. 1st Pres. Ch., bal of L. M.. 9 75
Pittsfield. Rev. Wm Carter..... 5 00
Danville. N. S. Pres. Ch., to constitute Rev. W. R. Powers L.M 54 75
" 1st Meth. Church..... 29 25

ILLINOIS—*Continued.*

Champaign. 1st Con. Ch., to constitute their pastor L. M.	30 00	
" O. S. Pres. Church	19 40	
Galesburgh. E. Post, Prof. H. E. Hitchcock, $5 ea.; other members of N. S. Pres. Ch., $7	17 00	
" O. S. Pres. Ch. $7; A. Reed, E. C. Davidson, $5 ea.	17 00	
Augusta. J. H. Catlin $5; others in N. S. Pres. Ch. $9 50	14 50	
Knoxville. O. S. Pres. Church	14 05	
Pekin. Ref'd Church, per Rev. Mr. Gulick	6 56	
		238 41

INDIANA.

Evansville. 1st Cumb. Pres. Ch.	11 75	
Lafayette. Mary A. D. Crane	3 00	
Evansville. Mrs C. C. Garvin	5 00	
Logansport. 1st Pres. Church, per W. Greenough	5 00	
		24 75

OHIO.

Cleveland. Elizabeth E. Taylor	300 00	
Pequa. St. James Prot. Epis. Ch., in part, for Miss Rankin's field	17 00	
Cincinnati. 1st Pres. Sab. Schl., for Miss Rankin's field	50 00	
" Welch Cong. Church	20 00	
" For Ger. Sewing Schls., Mrs. Ruffin $2; Mrs. Rasch $1; Mr. Dunholter, 75c.; Mr. Hasbrouck 50c.; Little Girls 25c.	4 50	
" Messrs. Strader and C. Davis & Co., $25 ea.; Hinkle, White, Wayne, Sellew, Gilmore & Co., Hitchcock, McKeehan, Shafer, $20 ea.	210 00	
" Emerson, West, Ogden, Kessler, Collins, Esta, Mitchell, Equitable Ins. Co., Gray, Gordon, Mendelhall, Torrence, Betts, Davis, Marsh & Co., Mrs. Harrison, $10 ea.	160 00	
" Evans & Co. $9; Harvey, Davenport, Proctor, Kohl, Harrison, Gooch, Sprague, Taylor, Powell, Short, Betts, Harbaugh, $5 ea.; J. Burnet $4; A. Reaves $3; Leavitt, Wilson $2 ea.; Starr, Johnson, Buhler, Kimball, Spinning, Sloan, Babb, Mrs. Mitchell, Foster, Gove, Shultz, $1 ea.; Mr Bell 25c.	91 25	
Marietta. 1st Cong. Ch., Mrs. Mills $15; Mrs. Bosworth $10; S. Shipman $5; Fisher, Clines, Putnam, Cadwallader, Andrews, Nye $3 ea.; Fay, Rosseter, Woodruff, Follett, Miss Woodbridge, Whittlesey, $2 ea; Adams, Leonard, Hildreth, Wells, Stanley, Ward, Hart, Ells, McLaren, Mrs. Goddard, Peddenhaus, Slack, Gilman, $1 ea; Mrs. Judd 66c.; Mrs. Westgate, Holden 50c — which constitutes Rev. Theron Hawkes a L. M.	74 66	
" 1st Pres. Church, Prof. Andrews $3; Coulter, Porter, Newton, Slocum, Miss Tenney $1 ea	8 00	
" Prot. Epis. Ch., Buel & Bros. $3; two Messrs. Wells $2 ea.; D. P. Bosworth $1; Mr Jenney 50c.	8 50	
Harmar. 1st Cong. Ch., Mrs. Hart $7; others $10 80	17 80	

OHIO—*Continued.*

Collamer. Jos. Ayer, annuity	5 00	
Massillon. Rev. Jos. Kimball	5 00	
Putnam. A. Kingsbury	1 91	
		973 62

MICHIGAN.

Albion. C. Hancock	5 00	
Detroit. 1st Pres. Church	124 27	
		129 27

WISCONSIN.

Beloit. Rev. Benj. Brown, in part of L. M. for Mrs. Brown	10 00	
Janesville. 1st Cong. Church, per Josiah Wright, Tr.	8 97	
		18 97

IOWA.

Danville. Mrs. M. Ward and R. Perkins, 25c. ea.	50	
Columbia. Jaggar 5 c.; Pheby Cady $1; H. & S. Sawtell $1; Mrs. H. Huntington on L M. $5; W. B Owen $1; Ezra Higley $1; Mrs. S. Turner 30c; Mrs. W. E. Smith 50c; W. B. Shepherd $1; Jas. Denny 50c.; J. A. Davis $1; W. H. Alspach $1; Elizur Porter $4	17 80	
Antioch. E. L. Obert 25c.; A. C. Sutliff $1; H. S. Sutliff 50c.; H. Breckenridge 50c.; Wm. Mitchell $1; Dr. G. Bock $1; F. Graver $1; D. N. Langdon 50c.; F. Bartlett 50c.; J. Livermore $1	7 25	
Solon. M. E Church $5 35; Pres. Church $3 25	8 60	
U. S. House, United Brethren Ch.	9 02	
Coon House $1 25; Mr. Drury 50c.	1 75	
Davenport. Christian Church	8 50	
" Union Collection	11 20	
Delaware. M. Pierce 25c.; Mr. Graham 25c.; A Friend 15c.	0 65	
Hopkinton. Pres. Ch $9; M. E. Ch. $3 75; E. Clark 25c	13 00	
Grave Creek. J. T. Place, J. S. Keith, J. Lyon, I. Sweezey, J. H. King, R. Hogg, $1 ea.; A. S. Winch 25c.; R. Winch 15c.; A Friend 25c	6 65	
Rome. A Barker 10c.; E. Shop 50c.	0 60	
Cass. W. Walbridge, M. Sexton, 50c. ea.	1 00	
Newport. M. Byerty J. Byerly, 50c. ea.; C. Lieberg $1	2 00	
New York. M. E. Church	4 30	
Inland. M. E. Church	3 75	
Farmington. W. Perry $1; J. Westrick 50c.; Mrs. M. Leesey, Mrs. W. Kopp, W. C. Kleppinger, 25c. ea.; Free Will Bapt. Ch. $3 75	6 00	
Centre Grove. J. Brown $1; J. J. Statton 50c.; J. George 55c.	2 05	
Wilton. Union collect'n $6 63; A. J. Hartman, D. Lake, J. Eaveland, H. Long, N. Long, H. Long, Senr., 50c. ea.; Rev. J. Burris $1; M. Pope, T. Bradford, 25c. ea.; Mrs. A. M. Parr 50c.	11 63	
Sweetland. Alice Gilbreth. D. W. Roberts, 25c. ea.; Little Willie 6c.; Mrs. Russell $1; J. Huntsburger 30c.	1 86	
Lake Township. C. Spangler $1; D. Stewart, Mrs. Dickerson, 50c. ea.	2 60	
West Liberty. S. McMillan	1 00	
Springdale. Friends' Meeting	5 67	
Westbranch. " "	6 40	
Downey. J. Singleton	25	
Big Grove Circuit. United Breth. $6.139 43		
Total		$12,105 97

THE CHRISTIAN WORLD.

Vol. XX. NOVEMBER, 1869. No. 11.

Will the Religion and Policy of Rome become Dominant in these United States?

WILLIAM H. GOODRICH, D.D.

THIS is the question which is occupying Christian thought in this land as never before, and filling not this magazine only, but many columns in our newspapers, secular and religious, with pertinent and useful discussion. It is a vital question to our history and our liberties, what place and influence this system of religion and of policy shall obtain among our institutions? Is it destined to enter with any power, or control, into the life of the American people? I do not share the anxious alarm so often expressed as to the probable growth of Romanism here. It is a power by no means to be despised. It is an organization of immense breadth, sagacity, and persistence. The very blending in it of truth with error, of forms of charity with schemes of self-aggrandizement, makes it dangerous to superficial and politic minds. If not met by the energy of a genuine Christianity, and its falseness exposed, it might draw after it many among the neglected classes; many politicians, usually the most ignorant and neglected in religious concerns; many freedmen, whose susceptible natures can doubtless be won by personal benefits and by appeals to the senses. But I am slow to believe that this ancient perversion of Christianity is ever to gain any firm hold on the brain and heart of this free nation.

As a religion, it has hitherto subsisted here upon a foreign population. The immense and constant inflow of Catholic Irish and German immigrants has created the Roman Catholic Church in this country. Romanism has not gained, outside of this foreign portion of our community, as much as it has lost from within that portion. One Reformed Church in Philadelphia has, during ten years past, received to its communion more converts from Romanism than all the Roman Catholic Churches of that

city have received, in the same time, of Protestants converted to Rome.* There are indeed notable instances of perversion to this corrupt church on the part of cultivated men, especially from the advanced ranks of the Episcopal Church. But these defections are usually accounted for by peculiarities of temperament or training. I remember, about twenty years ago, to have heard a young licentiate from a Congregational Seminary preach one of his maiden sermons. It was upon the "intermediate state," and contained in it at least the germ and suggestion of purgatory. The bent of his imagination was so evident that I ventured the prophesy on the spot, that he would not rest till he found himself reposing among the traditions of Rome. And there he is to-day and has been for years, a zealous priest, having made his transit through the Episcopal Church, scarce pausing by the way. It would be profitable if there were space to trace some of the causes and influences through which individuals here and there, of real character, intelligence and piety, are thus, occasionally, attracted into the Church of Rome. The inquiry would show that such causes and influences are exceptional as regards the body of our people.

As to the children, chiefly girls, sent by heedless parents to convent schools, and there wrought on by a shrewd fanaticism in their most sensitive and plastic age, it is no wonder and signifies nothing in itself, that they are easily estranged from the truth as it is in Jesus. It happens also in some communities, and with a class of superficial and unfortified thinkers, that the charitable institutions of Romanism make a favorable impression. And where that charity is genuine and does not seek its own, we all join heartily in its praise.

When, however, you search for indications that the Roman Catholic religion is gaining any hold on the average American people, you will search, it seems to me, in vain. There are three things which bar Romanism from the mind and heart of this English-speaking nation.

First, *the Bible is here a recognized authority in religion*, and *where an open Bible is, Romanism cannot prosper.* Before that church could have wide power or influence as a religion in this country, one of two things must happen: either the Word of God must be renounced, or the Church

* The *Western Catholic*, speaking of the boast of Father Hecker and others, that the Catholic religion is gaining ground in this country, says:—"There never was a greater error. True, millions of Catholics, flying from misery in the Old World, have taken homes in the New, and their millions of offspring now cover all the land. But this is a loss to the Church, and not a gain; for two-thirds of them have lost their faith. There are ten millions, at least, of persons in these United States, born of Catholic parents, who are now heathens: and will, in all human probability, die heathens. Many of them fill the jails and prisons all over the land. Many others of them are on their way thither. There are said to be five millions still faithful to the faith of their fathers. The natural increase of Catholic population in this country is more than 100 per cent. in a generation. If the same causes which are at work now continue, that 100 per cent. will be lost to the Church as sure as it will come."

of Rome must abandon the traditions and untruths which that Word contradicts. It is precisely at this point that the leading agents of Papal propagandism feel themselves estopped in their endeavors. Attention has heretofore been called in these pages to a noted tract of the Catholic Publication Society, in which it is asserted that Rome does not deny the Scriptures to its people, but "encourages them to read them, and that not only in the United States, but in the whole world besides." Does the history of Jesuitism furnish a bolder declaration, in the very face of facts patent to every intelligent man? A leading pastor from the West by personal inquiry found fourteen Bibles on hand in the three Catholic book-stores of Cleveland, to meet the possible wants of a Catholic population of 35,000, and one of these fourteen had just been returned because the owner had no further use for it. How many of these thousands had ever been urged by their father confessors to make the Scriptures their study? And lest it be alleged that this dearth of supply in the book-stores was occasioned by the rapidity of previous sales, it may be stated that a careful canvass of the city by the Bible Society showed there, as it does in all our cities, that the Catholic population as a body rarely possess and do not read the Bible. As for "the whole world besides," let a priest of Rome post that declaration on any church door in the Holy City, how long would he walk the streets a free man? Spain has been the most Catholic country of Europe, and the Bible has for centuries been the rarest book in that land. The reading of it, the possession of it has, till within a year, been the sufficient ground of persecution. The truth is, that the enactment of the Council of Trent has never been repealed, and has never been neglected, save where its enforcement would have proved glaringly inexpedient. That forbids any man to have even the Catholic version of the Scriptures in possession without a written permit of his priest. If he transgress, he is denied absolution till the book is surrendered. The book-seller who sells the Scriptures to such a man forfeits the value of the book and may be further punished. Members of religious orders, even, shall neither read nor purchase the Scriptures without leave of their superiors.

How does this suit American ideas? The question is not whether such a regulation could be enforced in our day. It represents the spirit of Romanism, its total antagonism to an open Bible; and that, if I understand my countrymen, is antagonism to them. This nation was based and built on the right to a free conscience—a right taught in the Word of God. We hold, as a people, to the liberty of private judgment in religion, to the doctrine of each man's personal accountability for his faith. And while we revere the wisdom of the past, and avail ourselves of the teachings and experience of great and good Christians of all names, we own no authority between the soul and the Word of God.—This free thought, and this individual accountability are our birthright.

Are we likely to resign them,—to hand back these Scriptures to any priesthood, or make any man the keeper of our conscience?

Furthermore, on this point, how many Americans, with the Bible in their hands, could be made to accept the additions of Romanism to the faith which it contains? Take one example, not ancient but modern, even the latest and freshest requisition, the adoration of the immaculate Virgin. I quote from the "Glories of Mary," a practical book of devotion, recommended by all bishops of the Church of Rome, and of which a thousand copies are sold in every Catholic book-store for one copy of the Scriptures. "Mary so loved the world that she gave her only begotten son." How is that parody of the most precious text of Scripture likely to suit any man who ever read the Gospels? Again: "Go to Mary—our salvation is in her hands. He who is protected by Mary will be saved. He who is not will be lost." Again Christ is represented as saying, "No one comes to me except my Mother draw him by her prayers." Again: "Modern heretics cannot endure that we should call Mary our Hope. They say that God alone is our hope, and that He curses those who put their trust in creatures. This is what the heretics say: but in spite of it, the Holy Church obliges all ecclesiastics and religions each day to invoke and call Mary by the sweet name of our Hope, the Hope of all." "Thou, Mary, art the Hope of sinners." (Rom. Brev.) Can insult to the Saviour go further than this? Can words more squarely contradict the Gospel? And can a religion which imposes such a falsehood in faith and practice gain a domicile among a people who have the Bible and believe in its divine authority?

A *second* obstacle to the Roman Catholic religion in this country lies *in its inherent dishonesties, concealments and prevarications.* I emphasize the word inherent, because these traits of Romanism belong to the system, and have so come down with it that they cannot be eradicated.—Now it is instinctive in the American conscience to demand perfect openness and ingenuousness in all that relates to religion. Intrigue and finesse are not popular among us even in the high places of political influence. And of our religious teachers, at all events, we require that they believe what they say. Certainly the Christianity which is to prevail in this land must be open, direct, free from artifice, and addressed to common sense; and these are tests and demands which Romanism cannot meet. It is embarrassed as a system from the start, by the internal self-contradiction of centuries. Its claims to uniformity and infallibility compel it to use prevarication. The real fact is that the differences of faith and practice within the Church of Rome have been as many and as great as any which distinguish Protestant denominations. The Dominicans and Franciscans, the Jansenists and Jesuits, and many orders beside, were as directly opposed to each other as any Protestant sects can possibly be. The decisions of Councils claiming to be universal

have often hung upon a narrow majority of votes, and have been long disputed by large portions of the church. At this day the Maronite clergy in Syria are permitted to marry, while in every other region celibacy is stringently enforced. So, in many respects, the tone and practice of Romanism is marvellously softened and modified in this country and in England, as compared with Italy, Austria, and Spain. This may be the highest evidence of worldly wisdom. But a religion of expedients is not the religion which commends itself to the American mind.

The variations made in the rendering of the Scriptures, to suit the usages of Romanism, do not strike the American understanding favorably. The omission, for instance, of the second commandment from catechisms which assume to give the ten, and which divide the last into two in order to make out the number. The substitution of "do penance" for "repent" and similar deflections from the genuine Scripture.

Take again the doctrine of indulgences. If you go to an intelligent priest or a cultivated Romanist, or search for yourself the authorities on this subject, you will find that indulgence in the Roman Catholic Church is always conditioned on contrition, confession and reparation. But this is not the way in which the doctrine is understood by the mass of the people. The crowds of common believers who see posted all about the churches of Rome, printed notices, prescribing the prayers and performances which secure plenary indulgence, never understand these offers in any other way than that the simple observance exempts them from so many days or years of pain in purgatory. The theory of Papal indulgence is, that all the good works of the saints, over and above what is necessary toward a satisfaction for their own sins, are deposited, so to speak, together with the infinite merits of Christ, in one treasury, the keys of which are committed to the Pope. In granting an indulgence, the Pope transfers a part of this superabundant merit to particular persons, who satisfy with it the Divine justice. He bestows it in forms most various, and for divers fees and considerations. He makes it a prerogative of certain churches. To worship in them or at certain altars is to gain indulgence.* A short prayer at the crucifix which stands in the centre of the Coliseum obtains large indulgence. A vast revenue has been derived from this single source. Much time of those who inhabit monasteries and other devotees in Italy is spent in fulfilling these con-

* In a Circular Letter, read in the Romanist churches in New York, Sept. 19th, the Pope supplicates the united prayers of all the faithful in behalf of the coming Council, and adds: — "As prayers are more agreeable to God when they ascend from a soul purified from all stain, he opens with Apostolic liberality the celestial treasury of indulgences plenary and remission of all sins to all the faithful of both sexes who shall, between the 1st of June and the close of the Council, visit certain churches, (in New York, the Cathedral in Mulberry street, St. Anne's in Eighth street, and the Nativity in Second avenue,) or at least one of them twice, who, in addition to the accustomed fast of the Ember Days, shall fast for three days even not consecutively, and confess their sins and receive the Eucharist. This indulgence is applicable to the souls in Purgatory."

ditions by which the horrors of purgatory can be abridged. Indeed it is calculated that, by extraordinary diligence through a course of years, a monk can pray himself and about five other of his friends clean out of purgatory. Now the contradiction between the abstract doctrine of indulgence and the common belief and hope of the people in it, has existed for centuries, and never has been corrected. The reason was naively given by an eminent Catholic theologian thus: "If," he says, "we should state these explanations in preaching the doctrine of indulgences, they would not find so many purchasers." In other words, the Church conceals the truth for the sake of the gain brought to her coffers by popular ignorance. The brigand who turns from his course of outrage to kneel at the shrine of the immaculate Virgin, and recite the Hail Mary so many times, believes that he thereby averts the retribution of his crimes. And he, and all like ignorant souls, are left to that deception untaught and undelivered. To them the whole doctrine of indulgences is a strong delusion, for which the Church of Rome is responsible.

Turn to another illustration of the pervading dishonesty of the system. Nothing, in many regions and to many minds under the control of Romanism, is more impressive than the adoration of relics. This superstitious reverence for the bones of the saints has come down from an age of ignorance, and as it is convenient and advantageous to the Church, it is retained. But do you imagine that these relics are believed in by the intelligent and ruling orders of Romanism? When making the circuit of the Cathedral of Cologne, I was admitted to the chamber of relics by a comfortable-looking priest, who named, in an off-hand way, the three kings, whose jewelled skulls peered horridly out of their shrine, then the bone of this saint, the tooth of that one—and, when I called his attention to some fragment he had overlooked, "Oh," he said, "that belonged to Saint Etcetera." The faith of that man in his relics was invisible to the naked eye. So, lately, I happened upon a marble slab in the extreme end of the grand Cathedral in Milan, on which was graven a list of the relics treasured in that depository. Here is the record:

"A piece of the cradle of Christ and of his swaddling clothes.
A piece of the towel with which he washed his disciples' feet.
A fragment of the pillar at which he was scourged.
Four thorns from the crown of thorns.
A piece of the reed with which he was struck.
Pieces of the cross and of the spear.
A nail with which he was crucified.
A piece of the cloth in which he was wrapped.
Relics of Abraham, Daniel, Jonas, and Zachariah!
Two teeth of Elisha!
The rod of Moses!
Some of the beard of Zachariah, the father of John.
Bones and ashes of Peter and Andrew.
Mouth bones and ashes of St. Paul.
Relics of Luke and Ananias.
Two teeth of St. Stephen.
Eleven bodies of the innocents at the great altar."

Did the courtly-looking priest, who, while I was copying these items, issued from the confessional adjoining and scowled impatiently at me as he brushed by, *believe* that these treasures of his cathedral were what they claimed to be?

Take still another instance of the unsoundness of Romanism in morals. A great plea of Papists in this country is that children are educated here without religion. They wish to train their own young, and as many as possible of ours, in order to preserve them from infidelity and immorality. The same cry was recently raised in France, and the Bishop of Orleans was especially urgent that the young of France should be brought up "on the knees of the Church." A sweet image, certainly: but what does it mean? What instruction does the Roman Catholic Church in France give the young? I have before me the Catechism approved by French Bishops. There are questions in it which it would shock any American mother to have read in her children's hearing. I quote one question of another sort: "Is one always guilty of robbery when he takes the property of another? No. It may happen that he whose goods he takes has no right to object. For instance, when he who takes the property of another is in extreme necessity, and must avail himself of what he needs for deliverance; or," and this is the most remarkable point in casuistry, "when he *takes in secret of his neighbor by way of compensation*, not being able otherwise to recover that which his neighbor justly owes him." That certainly is a fine specimen of a higher law.* It is easy to see how independent and versatile a style of morality would arise out of such catechetical instruction. Is the education of the young "upon the knees of the Church" in French fashion likely to meet the moral sense of the American people? Do you say that such instruction is not found in the English Catechisms of Romanism? But, why not? Because Romanism teaches one morality in France, and another in this country; and that style of Christianity is not what we want.

The third obstacle to the establishment of Romanism among Americans is *its inherent despotism*. Despite its wondrous flexibility and amenity and outward air of meekness, it is, back of all, an autocracy administered by an aristocracy. It has no concord with our free institutions. It has no fellowship with public liberty. The entire system, as a religion and as a policy, stands athwart the ideas, the principles,

* A writer in a recent number of the "Evangelist" recounts a conversation with a very candid Roman Catholic priest on the command, "Thou shalt not steal." The priest's view was "that the taking of small amounts, no matter how stealthily, was not within the scope of the command. Such were but 'venal,' not mortal." Being asked how small the amounts should be, he replied, "so small that the one from whom it should be taken would not feel it." "Where then is the limit beyond which the command comes into force?" "Oh, experienced priests are left each to his own discretion; but the young men without experience, are taught in our schools that the matter of a pound in England, or five dollars in this country, is not worth minding—is only venal."

the institutions, and the hopes of this nation. Rome may use some politicians for its purposes. It may in thronged communities subsidize parties. It may sometimes cajole the press. It may avail itself of political crises for its advantage. But it can never be other than a despotism, and it never can engraft that quality on our stock. It never can dominate over Americans. Already the foreign born, who breathe our free air, begin to be restive under a spiritual rule so absolute. The spirit of Protestant liberty penetrates through all the defenses of this ancient organization. The time will come when it will have enough to do to hold its own body together. Like the ship of story, whose iron bolts and spikes were gradually drawn by the great loadstone of the Northern sea, till it fell apart a shapeless wreck; so, if this nation is true to its own inheritance, will its liberties and the free Word of God on which they rest, disorganize Romanism. What is true in it, will be saved. What is untrue, effete, Christless, will fall away.

What then are we, as Protestants and Americans, called on to do under the increasing and aggressive diligence of Romanism? Are we to settle down in our easy self-confidence, and repose ourselves on Providence and on our destiny, while a vast, disciplined, vigilant power is covertly assailing our national life? If we do thus take our ease, as Protestant Christians in this day, we shall learn as a people, for the second time, that it is a costlier thing to redeem liberty than to protect it. We know that the system of Romanism is utterly incongruous with our institutions. We firmly believe that ultimately the free conscience, free thought, and free speech of this country will destroy the hopes and schemes of that ancient hierarchy. And in that assurance we sit still and see the Papal forces marshalled. We see the enemies of the Gospel of Christ accumulating the material of the conflict. We see the Romish Bishops appropriating the best sites in our cities. We see them multiplying churches on our frontiers. We see them claiming to administer our charities, and securing large benefactions from Protestants for their own use. We allow them to educate hundreds of our children; and, if we do not soon come to our senses, we shall thus, in our indolence, play into their hands, till some sudden revelation of their true spirit and enmity stirs this nation, and we rouse at last to do, in our indignation, what it would be far wiser to do now, with a dignity becoming the citizens of such a land. It is easier to keep Romanism to its place as a corrupt religion sure to perish before the light of a surrounding Christianity, than it is to cast it down from some vantage ground of political influence where it has climbed as a balance of power. It is easier to hold it on an equality of privilege with all Christian denominations, than to wrest from it special prerogatives gained by political intrigue. Already there is an occasional note of arrogance in Catholic newspapers which may well stir a healthy indignation in American

readers. A spirit such as that which lately threatened mob violence in the city of New-York, in case a certain act of the Legislature was enforced, which appropriated to public uses the site of a certain Roman Catholic Church, must sooner or later receive its check. Nor is there much likelihood of any conflict of arms in the matter. The real struggle will be one of fact, of arguments, of justice, of votes, of legislation. But let no man think that, with such a system of ecclesiastical despotism in the land, we are to maintain a pure and free Christianity, and hand down our institutions unmarred to our children, until first there has been a conflict of faith, of influence, and of political ascendancy, which will make this age memorable.

What then are we to do? Consecrate yourself as an American anew to the defense of Protestant liberty. Till this land; fill this generation of its people with principles of freedom and the knowledge of a pure Christianity, the faith once delivered to the saints. Truth is our strongest weapon. The truth of revelation. The truth of history. The Word preached with living and loving power. Replenish the treasury of God. Reinforce the Colleges and Seminaries of Christian instruction. Raise up and maintain, wherever our population spreads, an able ministry of the Gospel. Diffuse widely as possible a pure Christian literature. Give your right hand, and give it full to that Society which alone devotes its energy to counteract Papal influences in this land, and to plant centres of Christian light in Papal countries. Elevate the public intelligence so that it shall be useless to falsify history. Guard institutions of public education. Resist with vigilance any attempt to tamper with the Common School, or to divide its resources with any sectarian system of instruction. Meet the Catholic population as individuals with Christian kindness and an American welcome; even while you oppose the system of untruth under which they have been bred. To multitudes of that people, yes, to many of the priesthood, it is far more their misfortune than their fault that they are devoted to the faith and practices of Rome. Some of them are evidently hoping for the creation on these shores of Catholicism that shall not be Roman. Let every good man, every good work, every right thought be recognized and valued, even while we expose the corruption of the system. Let the truth be spoke in love only, and for the Master's sake. Above all, labor to bring individual men to Christ. Not Romanists alone, but the next man, be he who he may, win to the Saviour. Take the spirit of Him in whom only is your hope, and make Him known and loved by as many as you can reach. The man who has found Christ, and has knowledge of Him as a personal Saviour, will rarely be deceived by the teachings or the shows of Romanism.

The Mission and Glory of the English Race.

REV. ROLLIN A. SAWYER.

The mission of the English speaking race is comprehended in this single line from the apostolic letter to Rome, "unto them are committed the oracles of God." To the Hebrew people it was given to wait in the seclusion of Palestine, (a land of promise and blessing, guarded by mountain and desert, and an equally inhospitable sea,) until the coming of Messiah. To that people was committed the keeping of the oracles which preceded and predicted the advent of Jesus. While their national life clustered around their sacred trust, it flourished, like the cedars of their own Lebanon. When it grew impatient and turned to the schemes of the Phenecian explorer, or lent its ear to the seductive voices of Egyptian wealth, Assyrian luxury and Roman intrigue, its death began. Though it lived just long enough to fulfil its historic mission, in bringing in the Christ, it perished at His birth, ignorant of the splendors He brought into the world. An elect people, instead of kneeling before their long-expected King to receive His benedictions, gathered around His cross and invited the guilt of His blood to blast them and their children forever. And so over the Jews, the words of the Apostle's tribute sound to-day their glory and their shame, "Unto them were committed the oracles of God."

The new era fairly began when the Scriptures of the Old and New Testaments were translated into the language of the Greeks. Its mission, however, was not mainly to the Roman empire. It came too late to save it. But when the old glory of the Roman had well nigh perished, and the enfeebled State was reeling before the fierce onset of the terrible peoples that broke through the mountains from the North, when the sword and shield of the Roman soldier failed to protect the throne or the city of Cæsar, then, like some oriental dervish, Rome bound the sacred oracles upon her forehead, and went out to meet the Vandal and the Goth. And when she perished, she committed the sacred trust unwittingly, and yet most impressively, to the keeping of her rude and hardy assassins. This was the birth of the Papacy. Rome, driven to the wall at last, attempted to rule the world by stratagem. Her theory, based upon the Hebrew culture, is that the keeper of the oracles of God must dominate the world. For a thousand years she hid the Bible, and it was night all over Europe. For another thousand, almost, she struggled to suppress it, or, as to-day, to keep it out of the hands of the people, that her empire might remain undivided. Vain hope! The English Bible has gone out to sweep the last trace of this Roman claim to supremacy from the face of the earth, and that mission it will surely perform.

We are familiar with the agonies of martyrdom through which the English Bible came out into our history, and have not overlooked the singular connection between the birth of that first Bible and the discovery and settlement of this Western continent. We have followed the history of our English Bible while the rude speech of Tyndale was being polished and made flexible, until each word in the Bible of to-day is like the rounded pebble on the sea shore—a very epic poem of changes—and now the whole Bible stands equipped for its errand to every nation whither our ships and our commerce go.

Here then we see the providence of God plainly setting its prophetic indications upon us and our brethren of the English tongue, saying, in the most impressive syllables, pronounced by every throb of the printing press and echoed over all the world, "Unto them are committed the oracles of God."

The whole matter is thus simple in the light of history. The Hebrew was appointed to receive and preserve the Old Testament Scriptures until the advent of Christ. That was the divine warrant—the charter of the Jewish nation. Had they been content to preserve their charter and wait the issues of history, the richer blessings of the Gospel would have glorified them in the proclamation of that which they had been so long made simply to preserve. But they failed to accept the privilege which was offered. The New Testament, given to the church of the Apostles, was rejected by the Jew. By the church of Christ it has been joined to the several Books, of which the Gospel is the fulfillment and completion, and is now proclaimed as the good news to all the world—a treasure for all men without cost, dispensed by a nation of whom Abraham was ignorant, and by peoples whom Israel cannot acknowledge. And yet in the word of inspired wisdom, instructed both by our faith and by history, we say as we go to our glorious task of preaching and scattering the Gospel—"Doubtless thou art our Father"—and unto *us* "are committed the oracles of God."

And that we make here no unwarranted assumption, the history of two thousand years, confirming the policy of the true church of Christ to be obedience to the Saviour's command, "Go preach to all the world," stands here to-day to energize and to inspire our convictions. And the same history of two thousand years sets its hand upon the hidings of God's word, or the withholding of the Gospel, as an impious assumption of authority, and a defiance of the commands of Jesus!

Now to go back from our preaching of the free Gospel, to the old Papal heresy, is to fly in the face of history and of the New Testament together. It is to renounce our place in the ranks of Christ's disciples, and invite Him to take from us all our hopes and to bestow them upon others. It is not to prove Protestantism a failure, but to prove those who deny its cardinal doctrines a lamentable failure in their own per-

sons, and to condemn them to the execrations which have justly fallen upon the Jew.

The grandeur of our English-speaking race this day is simply this, that it carries the Bible a free gift to all the world. The splendor of our civilization streams from this open Book. The rays which penetrate to the dark places of the earth are those of eternal truth. Our liberties are built upon its doctrines of salvation. Our confidence in man stands by reason of our trust in Jesus—and the liberty which the oppressed and sorrowing learn from us, is either all a dream, or else it springs from the freedom of the truth wherewith Christ makes all free indeed.

Let us then recognize this simple yet majestic truth that the glory and the hope of our national life is the free, untrammelled Bible, and that this one glory shall not pass away or be given to another so long as faithful to this sacred trust "committed unto us," we honor the Word in our own homes, and seek to send its life-giving power into the homes of the world!

The Problem of our Future Population.

REV. B. B. HOTCHKIN.

Does God's disposing purpose embrace the speedy closing up of the skirmishing campaign that seemed to be giving interminable length to the conflict between Christianity and false religions? And if so, is this to be the process, that the latter shall be brought into the immediate face of Christianity, and shall crowd upon it until peril of existence shall be added to the ordinary motives to evangelizing zeal, and thus the dormant energy of the Church, which (prayer, personal effort, benefactions, and all other things considered,) is now almost ninety-nine per cent. of its whole available energy, be brought into the field? In this strife we have wrought at arm's length, and the very distance of the scenes of conflict has prevented us from feeling the emergency. In companies too few and feeble for impression on any grand scale, we have gone to the darkened nations. Who knows but God, weary of our indolence, means that a hand-to-hand conflict in the very homes of the evangelical faith, shall put a swift end to our vacillating, irresolute, and indecisive manner of effort, and crowd us into the crisis where we must evangelize the Papist, and the Buddhist, and people of still other faith who may yet come, or they will destroy our faith? And so for a time, the question may be a fearful one whether the Bible, the Breviary, or the Confucian code is to prevail in the guiding of our people through time to eternity; whether our land is to be one of Christian churches, or Popish mass-houses, or heathen temples; and whether our people are to pray to God, or to Mary, or to Joss. To force us deeper and deeper into the peril, may be God's way of bringing us out of it, and finally filling this land with a vast and earnest Christian population,

who, through various sympathies of origin, may quickly, and through Divine co-working, effectually preach the Gospel to every creature.

But how with the question which, with less occasion, excites at present more uneasiness of feeling, that of the dominion of race? Here, more than anywhere else, we find no clue to the plan of God. Whether the strength of character and administrative ability which now unconfessedly predominates in our republic, is to continue the controlling power through all the ethnological changes to come, or whether God through all the old ages of the world, kept this broad and fair land hid away in the solitude of the seas, that in the fulness of time, and on a scale of grandeur which shall impress the world, He may afford living illustration of the susceptibility of working all races into harmony of life and interests and action in Christ Jesus, and so make plain that phrase so familiar on our lips, but so imperfect to our idea, *the brotherhood of man*—these are the things which we know not now, but we shall know hereafter.—*Evangelist.*

Buddhism.—Its Literature, Origin and Doctrine.

M. Berghaus is quoted by Professor Max Muller as estimating the Buddhists at 31·2 per cent. of the human race, the Christians at 30·7, the Mohametans at 15·7, the Brahminists at 13·4.

Nepaul, Burmah and Siam, Ceylon, Thibet, Mongolia, and China, are the countries where Buddhism is in the ascendant, and from whence the information has been derived which Oriental scholars, after years of toil, are now presenting to the cognizance of European readers. Of these sources, the monasteries of Nepaul have yielded the most valuable materials; for while the other countries named possess only translations of the Buddhistic documents, those of Nepaul are written in the original Sanscrit, from which the rest were derived. In 1824, Mr. Hodgson, political resident of the Company in Nepaul, procured a catalogue of all the works still in existence which form the Buddhist canon, and copies of a considerable number, written, not in the spoken language of the country, but, as said before, in Sanscrit. Some of these documents had existed in the monasteries of Nepaul since the second century of our era, while the whole collection, some centuries later, was translated into the language of Tibet. Curiously enough, about the time of Mr. Hodgson's discovery, a Hungarian, Alexander Csoma de Koros, was engaged in exploring the Tibetan books of the Buddhists. It gives one some conception of the vastness of this literature when we read that one collection consists of 100 or 108 folio volumes, another of 225 such volumes. To translate the whole of this "jungle of religious literature," was too much even for Csoma, but he gave a most valuable analysis of its con-

tents (published in the 20th volume of the Asiatic Researches), and translated enough to show that it was derived from the Sanscrit originals of Nepaul.

The letter sent by Mr. Hodgson to Calcutta, to London, and to Paris, fell into the hands of M. Burnouf at Paris, who, after seven years of careful study, published in 1844 his introduction to the history of Buddhism. By his astonishing industry he had learned not only Sanscrit, but the Tibitan, Pali, Singhalese, and Burmese languages, in order to equip himself for his task. His death in 1852 left no one of equal knowledge in the field : but he had prepared materials for a successor, M. Barthelemy Saint Hilaire, who was familiar with Sanscrit, and famous as a philosopher. He has become the first historian of Buddhism, and to his conclusions Professor Muller refers as his main authority.

Of the other Buddhist countries before mentioned, Burmah and Siam may be expected to yield a rich supply of materials for the scholar. The immense difficulty of grappling with the Chinese language when used as a medium of translation seems not yet to have been mastered. But Ceylon became, through the labors of Mr. Turnour, continued by Mr. Gogerly, and the Rev. Spence Hardy, another main source of information concerning Buddhism, Mr. Turnour having discovered the Pali translation of the Buddhist books, existing in that ancient sacred language of Ceylon from an early period of our era. When we add that a Russian scholar, Schmidt, has translated part of the Mongolian canon, we must leave this part of our subject with Professor Muller's remark that, after centuries in which no single original Buddhistic document had been accessible to European scholars, the short space of ten years witnessed the recovery of four complete literatures of that system. But to gain any idea of the labors which this entailed, the reader must consult the Professor's papers in the book, *Chips from a German Workshop.*

It is impossible to present, in a few lines, any condensed account of the nature of Buddhism, as these documents have partly revealed it.—Following, in the main, the guidance of St. Hilaire, Professor Muller teaches us that Buddha was probably the son of a Nepaulese King, and lived in the early part of the fifth century before Christ. Renouncing the world, he gave himself up to a life of meditation, traveling through various parts of India, in order to learn from the Brahmanic teachers.—Neither their speculative doctrines nor their ascetic precepts satisfied him, while he broke, and encouraged others to break, their laws of caste. His own system may be regarded from two different aspects. As it exists in the philosophical writings of himself or his immediate followers, it is a system of subtle, metaphysical speculation, ending in absolute Atheism, indeed, in Nihilism, or the negation of all Being. Professor Muller controverts the statement that Buddha's Nirvana—the absorption of the soul—is consistent with a belief in its continued existence,

and regards this portion of his speculations as resulting in complete Atheism, and in the doctrine of annihilation. But, side by side with these dreary metaphysics, Buddha maintained the purest system of morality that has been ever promulgated among mankind, apart from the revelation made to the Hebrews and completed by Christ. To this practical teaching, and no doubt to the sincerity with which it has been exemplified, the wonderful influence of Buddhism is probably due.—Mankind, as a mass, are little affected by speculation, but much by a genuine attempt at holiness. And though it is often truly said that heathen systems are deficient in the motive power supplied by the Gospel, it must not be forgotten that, in the very exhibition of a high ordeal of purity and charity, there is an attractive power which appeals to the best and deepest principles of human nature. In another point, the disciples of Buddha have strayed far from his precepts. So far from being atheists, they worship Buddha himself. Here, too, nature has been stronger than speculation.—*Dr. Mullens.*

Canon Melvill on Popery.

The Roman Catholic Church is not suicidal enough to give up her claim to infallibility; but she is sagacious enough to perceive that men are willing to be deceived, that an *excess of false charity is blinding them to facts, and that there is abroad among them such an idolatry of what they call liberal, that they make it a point of honor to believe good of all evil, and perhaps evil of all good.* Of this temper of the times is the Roman Church, marvellously wise in her generation, adroitly availing herself: and so well has she plied men with the specious statement that she is not what she was, that they are rather covering her with apologies for their inconsiderate bigotry than thinking of measures to resist her advances.—But there is no change in Popery. The system is the same—intrinsically, inherently the same. It may assume different aspects to carry different purposes, but this is itself a part of Popery—there is the variable appearance of the chameleon, and the invariable venom of the serpent. Thus in Ireland, where the theology of Dens is the recognized text-book of the Roman Catholic clergy, they will tell you, when any end is to be gained, that Popery is an improved, and modified, and humanized thing; whereas, all the while, there is not a monstrous doctrine, broached in the most barbarous of past times, which this very text-book does not uphold as necessary to be believed, and not a foul practice, devised in the midnight of the world, which it does not enjoin as necessary to be done. Make peace, if you will, with Popery, receive it into your senate, shrine it in your churches, plant it in your hearts; but be ye certain, certain as that there is a heaven above you and a God over

you, that the Popery thus honored and embraced is the very Popery that was degraded and loathed by the holiest of your fathers, the very Popery—the same in haughtiness, the same in intolerance—which lorded it over kings, assumed the prerogatives of Deity, crushed human liberty, and slew the saints of God. O, that England may be convinced of this, before taught it by fatal experience. It may not yet be too late. She has tampered with Popery; in many respects she has patronized Popery, giving it by her compromises and concessions a vantage-ground which its best wishers could hardly have dared to expect; but nevertheless it may not yet be too late. Let Protestants only awaken to a sense of the worth of their privileges, privileges so long enjoyed that they are practically forgotten, and this land may remain what for three centuries it hath been—the great witness for Scriptural truth, the great centre of Scriptural light.—*Melvill's Sermons*, vol. ii. (London, 1838.)

Rome a Show City.—Its Paintings.

BY DR. HOLLAND.

If I had found a prosperous, free, contented people associated with all these objects of interest—a people well educated, intelligent, and enterprising—with a respectable present and a hopeful future—my stay in Rome would have been one of great delight; but I did not find such a people. In the midst of the grand memorials of a grand age, and with all the stimulus of a great history at its back; touched at every point by the influences which came from the finest creations of art; brought into contact every year with the refined and the learned of all Christendom; living at the very centre of those tremendous influences which have done so much to shape the destiny of the world—living indeed in what I heard Archbishop Manning call "the city of The Incarnation," with wealth enough in their churches to make all Italy rich, I found this people poor, discontented, ignorant, and hopeless. Rome is nothing but a show. Its antiquities are a show. The Pope and the various pageantries in which he takes a part are a show. The public museums do not assume to be anything but a show. The churches are a show, and are visited ten times as much in consequence of their character as show-places as they are for the purposes of worship. The private palaces and villas are a show. Almost the entire income of Rome is drawn from the pockets of those who come to Rome to see its shows. The Rome of to-day is indeed nothing but a great museum of curiosities, papal and pagan, living and dead. The lovers of light and liberty are pining in her political prisons; her multitudinous beggars are licensed

like porters, and go around the streets with brass tickets hung to their necks. The Jews are still confined mainly to their dirty quarters, by him who assumes to represent the love of God in the Jew Jesus. There is no such thing as liberty in Rome—civil or religious. The people groan under a despotism more intensely hated than those who are unacquainted with its spirit and operations can possibly conceive. There, where, if anywhere on the face of the earth, the Lord's vicegerent should be loved and revered, he is bitterly hated and despised—despised because he is not so liberal as he would like to be. When he dies—and he is an old man—look out for the deluge!

There are thousands of my countrymen and countrywomen who think that Rome is the most delightful place in the world—who would even like to live and die there. It is true that there is much there to amuse and interest all idlers ; and Americans constitute by themselves an exceedingly pleasant society. But these people pretending to be Protestant, patronize all the papal shows, and some of them are deeply impressed by them. The eyes of these people are necessarily shut to the fact that this rich and magnificent church establishment is maintained only at the expense of the people whom it sucks dry of comfort, competence, and intelligence ; that there have been brought into the churches of the city, and then expended in marbles, mosaics, pictures, gold and precious stones, millions of treasure which ought still to remain in the hands of the people, and that in the name of religion, these people are the subject of constant wrong I did not enjoy Rome because the whole life of Rome was in direct contravention of every Christian principle that has a place in my convictions. Christianity was made for the people, and not the people for Christianity—much less for a church. He who was rich and for our sakes became poor ; He who came into the world to serve and not be served ; He who went about doing good, having not where to lay His head ; He who declared that His kingdom was not of this world, would hardly feel at home with a body guard of Roman nobles, in gilded caskets and white tights, followed by a string of cardinals in scarlet petticoats. The genius of Christianity is to elevate the million through the service of a few, not to elevate the few through the slavery of the million. The kingdom of Christ is in the hearts of His people, not in the will of a pontiff.

The great, irredeemable fault of the religious paintings of Rome, is their profane assumption of the power to represent spiritual existences to the senses. I do not know how many times I have seen in Rome representations of "God the Father Almighty, Maker of Heaven and Earth," in the form of an old man, partly bald, and in a position where he certainly had no visible means of support. The number of cherubim, both with and without the necessary appointments for taking a position,

that can be counted in Rome runs up among the thousands. Angels, with the bodies of women or of men, and the wings of birds, are as plenty as pigeons. Now we are permitted to think of Jesus Christ as a human being—as in every respect the most orthodox of us believe him to have been—and so, of course, the painters have the right to paint him as such. But the attempt to put Deity into a form—and to represent in shapes and tints of human flesh those spiritual existences which inhabit the presence-chamber of the Most High, is in all respects an abomination. The effect of pictures of this character—if they have any effect beyond that of disgusting the beholder—is to limit the power of the imagination, or grievously to mislead it. The attempt, in picture or sculpture, to express an inexpressible thought, is to dwarf the dimensions of that thought in the mind of every beholder. It becomes a barrier beyond which his imagination finds it difficult to push. Paint is so clumsy a material—it is bound so closely to the necessities of configuration—it finds it so essential to state its fancies in definite terms—it is compelled to be so liberal, that it cannot be used legitimately to embody conceptions of beings of another and a heavenly essence. There is nothing but the impalpable power of words, employed in poetical combination, that can lead out the imagination toward the spiritual without limiting its apprehensions.

The Moral Results of the Romish System.

From the Rev. Hobart Seymour's book, entitled "Evenings with the Romanists," written in 1856, we transcribe the substance—in his own words—of part of the Introductory Chapter, bearing the above title.—The comparison instituted respects *crime* and *immorality*. Under the first division he selects the crime of murder. Under the second division he takes one form of immorality, viz. illegitimacy. We condense in these pages the comparison of statistics respecting the crime of murder:

"It is argued, that convents, and nunneries, and confessionals, so long banished from among us, should again be introduced, at least in some modified form, on the principle that as the restraints and motives, which our Protestant Christianity imposes upon crime and immorality, have confessedly failed, there ought now to be trial made of the restraints and motives which are supplied by the institutions of the Church of Rome.

The most natural mode of dealing with this suggestion is an inquiry, as to whether the motives and restraints supplied by the Church of Rome have succeeded so well, or whether they have succeeded at all, in those countries where they have been tried —whether convents, nunneries, and confessionals, have succeeded in suppressing crime, and lessening immorality in those countries where Romanism is the established religion, as well as the popular belief—where all the laws and institutions of the land assist in giving them efficiency, and where therefore they are tried under circumstances the most favorable for their efficient development; in short, whether they have succeeded in such countries, as well as the principles of our Protestant Christianity have succeeded in England.

It is evident that a problem of this kind should be worked, not on the guesses or opinions of travelers, who seldom see beneath the surface; nor on the statements of

public journals, which are generally the organs of a party, but on evidence of the clearest kind—evidence removed from party, and free from prejudice. This evidence is in existence; almost every government in Europe receives regular returns of the amount of crime and immorality in their respective States every year. These returns form a mass of statistical tables, compiled without political partizanship or religious prejudice. The taint of suspicion can not approach them.

To this evidence I invite the attention of calm and thinking men. It would be a needless waste of time, and an unnecessary complication of figures to touch on every class of crime. I select one, the highest of all crimes—MURDER.

I shall commence with the criminal calendar of Protestant England, and then proceed in order to the several Roman Catholic countries of Europe.

By the tables laid before Parliament, it appears that the total number of persons committed in 1851 for the crime of murder was 74. And this number is above the average of the last ten years. The total of committals during that period was 718, and of these the number of convictions was 179, giving for the average each year:—Committals for murder, less than 72—Convictions 18.

Taking, then, the average of committals as the amount of crime, namely 72, and taking the population of England and Wales, according to the census of 1851, at 17,927,609, the proportion of murder is FOUR to every million of the population.

The transition from Protestant England, to Roman Catholic Ireland, is intensely painful, as exhibiting the character of a population, under the same sovereign, the same laws, the same institutions, and governed by the same persons. A return has been laid before Parliament in 1851, containing the amount of committals for murder during a period of seven years. The total is 914, being a yearly average of 130.—This figure, compared with the last census, gives about NINETEEN murders to each million of the population.

The country that comes next in order, is Roman Catholic Belgium. There is no nation in Europe more fitted to exhibit the power of those restraints Romanism imposes upon crime; for none is so characterized, by all that is best and purest in the piety of the Church of Rome. In the last returns laid before the king by the Minister of Justice, and published in 1852, we find the number of accused, that is, the number of committals for murder, in each year for a period of ten years:—

Cases prosecuted, 537—Cases unknown, 307—Total 844.

They amount to the yearly average of 84. And this figure compared with 4,337,673, the amount of the population at the last census in 1846, gives EIGHTEEN murders in each million of the population.

The state of France at present as concerns this class of crime is contained in the "*Compte general de l'Administration de la Justice criminelle en France*, 1851, and presented, by command, to the Emperor by the Minister of Justice, and printed by him in 1853. The record of committals for that year gives a total of 872 persons charged with murder for the year, exclusive of those tried before the military tribunals. The number may very fairly be reckoned as the same as already given from Guerry, as the average of ten years, namely 217, which, added to the 872 before the civil tribunals, makes a total of 1089, as the amount of this class of crime in one year in France. This figure, compared with the amount of the population according to the last census in 1846, viz. 35,400,486, gives THIRTY-ONE murders to each million of the population.

We next turn to the empire of Austria, essentially Roman Catholic, where all the restraints which Romanism imposes upon crime, all her convents and monasteries, all her monks and nuns, all her confessionals and penances are established, sanctioned and enforced by the laws of the land.

The criminal statistics of this empire are carefully compiled. There is established on imperial authority, an "Imperial Commission for Statistics," and their duty is to collect these every year. The Secretary of this commission has published last year the results in two volumes, entitled, "Die Statistik des Oesterreichischen Kaiserstaates." These volumes contain the official or governmental returns as to the number of murders perpetrated during the last twenty years, and they also give the average numbers of each quinquennial period, so that there is every facility for ascertaining the yearly averages. They are as follows:—Murders tried before the Civil Tribunals, 770; Infanticide, 124; Murders tried before the Military Tribunals, 431. Total 1325.

Notwithstanding all the restraints which Romanism supplies against crime, this Roman Catholic empire exhibits an amount of this highest class of crime, which, compared with the population at the last census, namely, 36,514,466, is nearly THIRTY-SIX murders to each million of the population!

Attention must now be directed to Roman Catholic Bavaria. The official and governmental returns are regularly published, giving the amount of crime of every kind as perpetrated in the kingdom. The returns of five years are now before me. They give 311 as the yearly average of this class of crime, and this figure, when compared with the amount of the population, which by the last census in 1849, was 4,520,751, or four millions and a half, gives as a result about SIXTY-EIGHT murders to each million of the population!

And next we turn to Italy. Sardinia returns of crime are given from the police in Alfieri, and cited from him in Mittermaier; they embrace a period of seven years, all preceding the troubles of the late Revolution, and therefore unaffected by them.—The number of actual murders being 101, when compared with the population which in 1848 was 4,916,084, gives about TWENTY to each million of the population.

The next province of Italy is the two Lombardies, where the amount of this class of crime ascends still higher. The details of these will be found in Mittermaier, and the result is a yearly average of 225, a figure which, when compared with the population according to the last census, namely 5,047,472, gives about FORTY-FIVE murders to each million of the population!

The Grand Ducal states of Tuscany come next in order. The returns of all crimes in Tuscany for nine consecutive years, namely, from 1830 to 1838 will be found in Mittermaier. The number, distributed through nine years, gives no less than 84 as the yearly average. The amount of the population of Tuscany in 1841 was 1,489,000, so that the amount of this class of crime is about FIFTY-SIX to each million of the population!

And next we arrive at the Papal States—Rome. It is far from easy to obtain accurate and precise information upon any subject in these States of the Church. Happily, however, as concerns our present inquiry, the British government deputed Dr. Bowring to proceed to Rome, and to procure for them statistical information respecting central Italy, for commercial purposes. The report was laid by Lord Palmerston on the table of the House of Commons, and has been printed by order of Parliament.—In that report is a return of the number of persons imprisoned for murder in the Papal States, at the period of Dr. Bowring's visit. The amount was 580. These were persons, some incarcerated after trial, undergoing their sentences, and some awaiting their trial. And of these it may be probably said, that one-third were perpetrated during the year; this would give for the Roman States 193 as the murders of one year, and to these are to be added the murders in the provinces of Macerata and Ferrara, as detailed in the returns, namely, 146. This gives us the proximate number 339. This is the figure with which we are to deal, and comparing this figure with the population of the Papal States, which, in 1846. was 2,908,115, the result gives above ONE HUNDRED AND THIRTEEN to each million of the population!

The island of Sicily comes next in review. In the returns for murder of various kinds, it is stated by Mittermaier that they ranged from 160 as the lowest, to 188 as the highest, that is, that 174 may be taken as the yearly average. The population in the year 1834 was 1,936,033, or less than two millions, so that the yearly average of murders is about NINETY to each million of the population!

But the last and darkest picture of crime is Naples. A vail might well be drawn over so terrible and revolting a record, but the revelations of Mr. Gladstone respecting that country have prepared the mind of England for the truth. The following is the criminal calendar for one year, as given in Mittermaier, and that too in 1832, long before the scenes of the last Revolution:—

Parricide, 5—Murder of wives by husbands, and *vice versa*, 37—Infanticide*, 15—Murder of relations, 21—Poisoning, 5—Premeditated murder, 134—Intentional homicide, 663—Assassination, 89—Murder combined with robbery, 75—Murder combined with adultery, 1—Total 1045.

Such seems the ordinary list of crime in Naples. The amount of population exclusive of Sicily is about 6,066,900; at that period it was little more than five millions. But, taking it at the highest figure, it will give about ONE HUNDRED AND SEVENTY-FOUR murders to each million of the population!

The yearly average of murders in all Italy—in that land where the Church of Rome is supreme and without a rival, is 1,968, so that every year there are left murdered in cold blood more men and women and children than often fall in our most blood-stained battle-fields. And this in the land of convents and nunneries and confessionals—in the land where, of all else on the wide surface of God's creation, we might expect the full and happy development of all the restraints which the Church of

* The actual number of cases of infanticide was 84. The preceding figure gives the convictions, but 84 children were murdered.

Rome imposes upon crime—in the land where priests and monks and nuns exceed an hundred and twenty thousand!

The following are the results in all the several Roman Catholic countries, as contrasted with Protestant England:—

Roman Catholic	Ireland,	19	to the million		Roman Cath.	Lombardy,	45	to the million	
" "	Belgium,	18	" "		" "	Tuscany,	56	" "	
" "	France,	31	" "		The Papal States,	- -	113	" "	
" "	Austria,	36	" "		Roman Catholic	Sicily,	90	" "	
" "	Bavaria,	68	" "		" "	Naples,	174	" "	
" "	Sardinia,	20	" "		Protestant England,		4	" "	

I ask—are not these figures eloquent? One thing at least is certain, as derived from these figures, official and governmental as they are, namely, that convents and nunneries, and confessionals, and all such institutions of Romanism have failed, in those countries, where they have been tried under the circumstances most favorable for their development—have failed wretchedly and signally. And the argument, that we ought to introduce into this country the institutions of Romanism even in a modified form, as more efficient in repressing crime than the principles and motives of Protestant Christianity, is not only answered, but annihilated.

It may, however, be argued that these disastrous and horrifying results in Roman Catholic countries are not to be attributed to the religion of Rome, but to bad laws, evil institutions, and unwise legislation. This is just and true in a measure. The free and noble institutions of Protestant England—her wise and equitable laws—her civil freedom and her religious liberty—pervaded as they are by the moral principles of her Protestant Christianity, all tend to the suppression of crime, while in Roman Catholic lands, the despotism of absolute power—the military government that with gauntleted hand dashes the printing-press in pieces, or holds it in chains—the sacerdotal system, which forges the Procrustean bed of a State religion, on which every man must lie, whatever be his stature, and have his head and feet chopped to fit it—all these combine to engender crime; and while the people are left without justice against oppression—without redress in their wrongs, it is not wonderful that they take redress into their own hands, and in a spirit of wild justice vindicate their own wrongs, and avenge themselves. But still it may well be asked, and it is a cogent and awkward question, how it comes to pass that pure and eternal justice has thus taken wing and fled from every Roman Catholic country in Europe, as from some ungenial clime, and has made her home in Protestant England as in her native place.

Although laws and governments may explain in some degree the causes of so marked a difference in criminality, yet it is impossible to conceal or stifle the conviction that there may be some element of difference between Protestantism and Romanism, which contains the secret. The practice of priestly absolution, as rife among the members of the Church of Rome—the practice of commuting penance or repentance for money, so general among them—the belief of an amount of merit in attending masses in privileged places, as a set-off against the demerit of sins—and above all, the belief that masses can relieve the souls suffering for their sins in Purgatory, combined with the practice of buying and selling those masses, all tend to diminish the religious fear and awe associated with crime against God. The prevalence of such belief and such practices in any land tends necessarily to the multiplication of crime; and while this accounts for the higher criminality of the Roman Catholic countries of Europe, their total exclusion from Protestant England is one great element toward the diminution of such crimes within her borders.

But eternal and sacred truth demands a further statement. There is an element of difference between the two religions of immense importance. It is this—

Both Romanism and Protestantism are agreed as to the deep, black, awful sinfulness of the murderer. They are in accord as far as the murderer himself is concerned, as to his conscience, as to his soul, as to his eternal destinies if he die unrepentant. They may differ indeed as to the mode of getting rid of his guilt, but they are in accord so far as the murderer himself is concerned, while they are as wide as the poles respecting the murdered victim.

This difference is wide and important in its results. That which gives a double-dyed guilt and shivering horror to the crime of murder in the eyes of a Protestant is that it is suddenly sending an immortal being unbidden before his final Judge,—unprepared, and perhaps unthinking, before the last judgment, then and there, "with all his imperfections on his head," to receive his eternal destinies. There is no change in the grave; as he lived and died, so he rises and is judged. It is this that gives such unspeakable awe to this crime, and makes a good man shudder at its very name. But in the Church of Rome all this feeling, so cogent in restraining this

crime, is annihilated. In her it is held, that the moral condition of a man may undergo a change in the grave—that he may be purified and bettered in his after state by purgatorian sufferings; and that after a time he may even stand spotless and blameless before his Judge. In connection with this doctrine it is held that the friends of the dead can relieve his sufferings, and secure his release, by getting masses said for his soul. And these masses are to be bought and sold as any other merchandize in the market. The result is, that the murderer looks on his bleeding victim, as he lies stark and ghastly, and he comforts himself with the thought that the surviving friends of the victim have it in their power to save him, by having masses offered for his soul: and that if they indeed fail—if they withhold the money from the priest, he himself has to pay but a trifling sum for the required number of masses: and he thus relieves himself—he disburdens his conscience of all that which gives the highest awe—the darkest and dreariest color to this crime in the eyes of a Protestant Christian.

In reference to thus much of Mr. Seymour's Chapter, the reply of the Catholic World (April, 1869) is, *in full*, as follows:

"We cannot lay our hands upon the statistics of this particular crime, which seem to be every where very loosely given; but we can show shortly, that his conclusions are utterly false. He gives the number of persons *imprisoned* on this charge of homicide in England and Wales, during 1852, as 74, and the actual mean for three years as 72. This will strike every one as simply ridiculous. Luckily, the *Statistical Journal* of 1867 gives the following tables of this crime for 1865, as follows:

VERDICTS OF CORONERS' JURIES.

Wilful murder,	227	Manslaughter	282 ..... Total 509

POLICE RETURNS.

Wilful murder,	135	Manslaughter,	279
Concealment of birth,	232		..... Total 646

CRIMINAL TABLES.

Wilful murder cases tried,	60	Manslaughter cases tried,	316
Concealment of birth, tried	143		..... Total 519

If 519 were tried, we may judge of the number *imprisoned*. The author of the article in the *Journal* says: "The police returns do not correspond with the coroners', and the discrepancy is so great that I can only account for it on the supposition that, according to the police view of it, infanticide is not murder." The number of coroners' inquests held in 1865, in England and Wales, was

Total, 25,011 ..... Verdict of accidental deaths, 11,397

He continues, "Open verdicts, as they are termed, such as 'found dead,' or 'found drowned,' are rendered in many cases when a more accurate knowledge would have led to the verdict of 'wilful murder.'"

It is just as easy to compare the total of first-class criminals of all sorts, as to select homicide.

There are no less than 846 deaths of children under one year old, in 1857, in England and Wales from violent causes, from which we may form some little idea of the extent of only one sort of homicide.

Only 74 incarcerations for homicide in all England and Wales for the year 1852! Why, it is stated in the *New-York Herald* of February 4th, that 78 persons were arrested last year for murder in New-York alone. We can easily imagine what the grand total for the United States must be, and how much better is England, with its pauperism and crime, than the United States?"

The interest awakened by the present discussion of this subject leads us to print the foregoing. There is much of force in Mr. Seymour's statements and reasonings respecting the matter of homicide, even though a double or treble per centage is allowed for Protestant England. But we are constrained to say, in the interest of fair dealing, that the remaining statistics of Mr. S. respecting illegitimacy seem to lack the precision and discrimination essential to a conclusive argument in that direction. Moreover, the force of these statistics is, to say the least, greatly counteracted by the admitted facts respecting feticide charged against certain Protestant communities. In conducting the issue with Romanism, it is wiser to avoid every *questionable* position.

The Peace of God.

"And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever."

"And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places."—ISAIAH xxxii. 17, 18.

O, loving Lord! Thy voice hath hope imparted,
Through all the weary way Thy Church hath passed,
And still 'tis music to the broken-hearted,
Telling of love, and joy, and peace at last.

Of wanderings o'er—of calm and sure abiding
In quiet pastures, far from all earth's strife—
Of streams of living water gently gliding
Beneath the shadow of the Tree of Life.

Of God's own home, where "glory that excelleth,"
The temple fills, whose praises never cease;
The heavenly Salem, where Immanuel dwelleth,
And His redeemed ones enter into peace.

The peace of God! oh, how our hearts are yearning,
Amid earth's changes, for our Father's home;
To its dear light our eyes are ever turning,
To its dear voice that gently whispers, "Come!"

Guide us, O Saviour, guide our footsteps weary,
Show us the comfort of Thy staff and rod,
Till, having travelled through the desert dreary,
We rest forever in the peace of God. H. W. A., *in the "Rock."*

It Ends in Light.

"And his banner over me was love."—SONG OF SOLOMON ii. 4.

I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street—

That he, and we, and all men move
Under a canopy of love,
As broad as the blue sky above;

That doubt and trouble, fear and pain,
And anguish, all are shadows vain;
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyinth may thread,
Through dark ways underground be led;

Yet if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.

And one thing further make him know—
That to believe these things are so,
This firm faith never to forego—

Despite of all which seems at strife
With blessing, all with curses rife—
That this *is* blessing, this *is* life. R. C. TRENCH.

PAGES FOR THE SUNDAY SCHOOL.

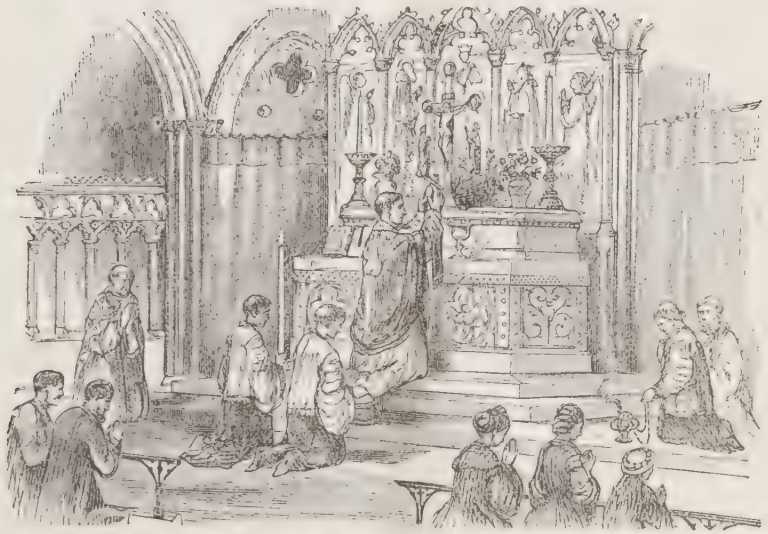
THE SUPPER AND THE MASS.

One of the greatest of all pictures is the "Last Supper" of Leonardo da Vinci. It was painted by a devout Roman Catholic, for the use of a convent of Dominican monks in the city of Milan. No one, either Protestant or Roman Catholic, ever doubted that it gave a just and faithful idea of the actual fact of the institution.—See Matth. 26: 26-28. We have given a reduced copy of this great picture.

On the next page is the Mass of the present day, as we find it depicted in Roman Catholic publications. And, placing the two representations in immediate contrast, we ask our readers to say, whether it is possible to conceive of two rites or religious ceremonies more unlike to each other?

That these two things—the Supper and the Mass, differ in all respects, is apparent at a glance. There is not even the slightest resemblance. Had we given a picture of a marriage, and another of a funeral, every one would have expected a contrast. Yet the dissimilarity would not have been greater than is evident in these two representations—the first, of the Lord's Supper, as Christ himself instituted it; and the second, of the Mass, which the Romish Church has substituted in its room.

The Lord Jesus Christ, distributing bread and wine, said, "Do this in remembrance of me." The Romish Church first took away the bread, and substituted for it a wafer, which is not bread of any kind; and then, a little later, it boldly took away the cup also; and thus removed even the last external appearance of obedience to the Saviour's command. Then the same Church called this wafer the very body of Christ, and changed the whole service into the offering of this very body as a *sacrifice* to God, further declaring that by offering that sacrifice the officiating minister can make an atonement for the sins of the living and of the dead! For as early as in the fourth or fifth century, we find the notion creeping in, that "it will be a considerable advantage to the dead to be prayed for, while the holy and tremendous sacrifice lies upon the altar." Soon it began to be supposed, that if one mass could benefit a departed soul, one hundred or one thousand must be vastly more beneficial.



Look at the humble company, assembled at the institution of the Last Supper, and then think of the wonderful fact, that the commemoration and perpetuation of that simple "breaking of bread" should have been turned into a device, by means of which all the wealth of Europe, for a thousand years, was made to flow perpetually into the coffers of the Church!

This, surely, is the very climax of "pious fraud." The Church's head, at His last meeting with His apostles before the final scene of suffering, took bread and wine, and gave it to them, saying, "Do this in remembrance of me." In the course of centuries a misled and perverted Church first turned this simple rite into "a sacrifice for the living and the dead;" then made that sacrifice all-powerful for the salvation of departed souls; then sold that supposed power for money; then took away both the bread and the wine; and, finally, as if in derision of its victims, gives them a paper from the Papal Chancery, decreeing "that masses which have not been said, shall be *as though they had been said.*"

And that is the sin of Rome at this day. Never was an "ordinance of God" more entirely "changed" than the Lord's Supper has been by the Romish Church.

Breaking the Bottles.

A messenger came to say that two more houses in this Burman village had just now decided to become Christians. They wished us to go and dash to pieces for them the bottle so long used in making offerings to the spirits of the "dark world," as the Karens themselves express it. This was a work that we were delighted to execute. Both houses were visited, appropriate exercises were held in each, with many earnest words and prayers. Then the venerated vessels, so often used in their heathen worship, were handed to us, and dashed to pieces on the spot. There was no trifling; the people were thoroughly in earnest, and felt that this was a most critical moment in their lives. We would, on some accounts, have preferred to bring away unbroken the bottles in question, as mementoes for friends at a distance; but their utter destruction seemed the best course under the circumstances. These were the only remaining heathen families. The entire village is now a Christian community.

Of an Humble Bible-Woman

IN FRANCE.

"It was during the heat of the day; the *cafe* was full. Countrymen with their elbows on the tables drank and conversed, while others read the papers. A woman enters. '*Bon jour, Messieurs*, I think you can all read? Here are some good little books.' 'What are they?' is asked from all sides. 'The Word of God. I only give to those who wish for it.' [Respectfully], 'We are all Catholics, and willing to read the Word of God;' and each one eagerly takes a tract or a Scripture portion. 'Take those books,' says a man just come in, 'I have read them; they are excellent.' 'And what religion are you of?' asked some one. 'Of the religion of Jesus Christ. And you?' 'I won't tell you.' The woman, leaning on the back of a chair, speaks of Jesus and his love to sinners, first to one tablefull, and then to another. She is listened to with a degree of surprise, but with attention. The landlord, charmed with the presents made to his customers, manifests great good will; and when the courageous handmaid of the Lord takes leave of her hearers, she sees the journals laid down and each one reading a little book.

Had I Heard when Young.

ONE morning, while visiting these women (in India) I met an aged heathen, a person of uncommon mind, who had been and still was a most devout Buddhist:

"Don't tell me. I can't learn your prayer. I'm too old. Your Jesus don't know me. I've worshiped Gaudama. I've done good. I've fed the priests. I've built a kyoung. If I take another now I shall fall between the two. No, no. Let me alone. I am an old woman. If I am lost, I am lost."

"Hush! hush!" she cried, as we continued pleading. "Tell me not," she exclaimed in a loud voice: "Tell me not. Had I heard when young I might have believed, but Loonbie! Loonbie!—*too late! too late!*"

The Saddest Thought about Romanism

Is, that it does not encourage any one to come to Jesus. In one of the Romish chapels of Italy, there is a picture sublimely executed, the light of which awes the beholder, but does not draw him to Christ. It represents Jesus, not as inviting men to come to Him, but as an angry Judge, brandishing in his hand thunderbolts, ready to launch them at poor sinners who are crouching before him; but Mary, the mother of Jesus, is represented as trying to shield them from his wrath, and pleading with her Son to have mercy upon them. As though he was not as ready to have mercy upon them as Mary is!

And so the children of Italy, of Mexico and Spain, and some children of Catholic parents in this country, really know nothing of Jesus, as saying, "Suffer the little children, and *forbid them not to come unto me.*" Who shall undertake to tell them? Shall not the children of our Sunday-schools, by the establishment of Sunday-schools in these Romish countries?

Superintendents, teachers, parents! are your children trained to only a sentimental Christianity? There is no numbering the songs they sing about doing missionary work—being "little workers"—soldiers, "enlisted in this army"—but how many thousands who thus *sing*, are suffered to drift on *doing* nothing? Train them to DO something. Among other things, interest them in helping to establish Sabbath-schools for Roman Catholic children.

HIDDEN TREASURES.

IN the "green room" at Dresden may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yolk. Within the yolk is a chicken. Press the wing and the chicken flies open, disclosing a splendid gold crown, studded with jewels. Nor is this all. Touch another secret spring and you find hid in the centre a magnificent diamond ring!

So it is with every truth and promise of God's Word—a treasure within a treasure. The more we examine, the greater riches we find. But how many neglect to touch the springs!

SPECIAL MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Italy.

MILAN.—MR. CLARK.

THE belief every where in these European countries is, that Americans have means and ability, and Italian Christians have the same belief with respect to American churches. They feel assured that if interest is felt, something will be accomplished. They say Christians in America are intelligent, they know the trials and persecutions we endure in endeavoring to plant the pure Gospel in our ignorant, superstitious, and bigoted Catholic country. They say American Christians are rich, they give five, ten, twenty, fifty, and sometimes a hundred thousand dollars to build a place of worship, and surely they will not forget their Christian brethren in Italy, who as yet have no houses of worship, and who find the greatest possible difficulty at times to hire a suitable room where, unmolested, they may worship God. American Christians are large-hearted and liberal, they love us, and they will not forget us.

And, in fact, there have been causes sufficient to justify the Italians in having this assurance and expectation of real and effective assistance from American churches. The efforts of the American Bible Society in the circulation of the Scriptures—the American and Foreign Christian Union in the noble work it has already done in sustaining so many evangelists and colporteurs in all parts of Italy, and more recently in generously sustaining the Theological School at Milan, where evangelists may be qualified, in the real sympathy and encouragement given by the deputation of this Society, sent to Italy the past year to examine its work, and sympathy manifested by many of its influential members and friends, and a short time since by the visit of its President to the School at Milan, where he addressed at length the Evangelists of the city, the professors and students of the institution, giving a full statement of the character of the work, policy and purposes of the American and Foreign Christian Union with respect to Italy, and assuring Italian Christians and the Italian churches of the deep interest felt by the American Evangelical churches of all denominations in the religious reform of Italy. All these are causes which have greatly influenced and encouraged Italian Christians, and which have produced the firm conviction that now American churches will help them. With confident expectation these friends of the Gospel in Italy now rely upon aid from their American brethren.

At no time, since I have been in Italy, have there been so many good men ready to take the field, as active evangelists and successful preachers, as now. And sad to say, never before have we found such difficulty to obtain funds to send them forth. There are some now waiting to be sent, but the means are wanting. And never has there been a time when there were such numbers of young Italians desirous to enter our School, and qualify themselves for evangelists. There is a great pressure upon us in this direction, but funds are wanting to sustain even the twenty we have, and *some of these must soon leave, as we cannot longer give them bread.* With liberal aid, great things could be done for Italy.

Chili.

VALPARAISO—DR. TRUMBULL.

MR. MERWIN is now fairly in his work in this city. The hardness of the task begins fairly to be perceived. There is so much disregard for the Sabbath, that even some who would are unable to attend his preaching. It is the day for our fire companies to exercise; the day for political clubs to assemble for debate, and the day for the military to be called out

for exercise. One man told him with deep feeling that he could not come because he must turn out with his company for drill. Mr. Merwin has consequently concluded to change the hour of preaching to the evening, and will commence the next Lord's day. Last evening some came, which may indicate that more will attend —they had mistaken the hour. His sermons for the last two Sabbaths have been excellent, neat, clear, finished and instructive. If we had the means, I would propose to have them printed, for many will read who dare not come to hear. We ought to employ the press ten times more than we do. Golden days are slipping by, I will not say unimproved, but not improved as they may be. I trust they may not slip by much longer. Every week it would be well to find some thing. A native who loves our work said to me two days ago, that he thought the time had arrived for us to publish periodically. He was right. He would assist editorially.

It may encourage you to know that a letter has recently been published, a copy of a despatch from the Archbishop to the President's Secretary in the Department of Worship and Instruction, in which he complains of the proselytism that is going forward, of the progress of dissent, of the tracts, &c., that are circulated, and he begs the Executive to put in force the laws. Poor Prelate! His letter is dated January 29th—five months ago and more it was written, and in all that time the Government has not even raised a finger. We have had a public funeral, at which the authorities of the Province and Cabinet Ministers attended, in our Protestant chapel. We have laid the corner-stone of the new Protestant church here; and we have even opened the new church in the Capital. The Bible Society has gone steadily forward in its holy work, the distribution increasing—and a series of tracts (numbering eleven already) has since the prelate complained been published.

That the advocates of darkness are alarmed, however, is evident. Yesterday, at the suggestion of this same prelate, a meeting was held at one of the churches to devise plans for setting up a Seminary for training priests, as well as giving an education to others who may attend, in this city. Our daily Journal contrasts this with our new church edifice now going up, and remarks that Valparaiso is to be the battle ground; a clerical paper copies the paragraph, and says this is true. May the Lord then raise up fitting combatants who may contend here for the faith.

A native gentleman who has espoused the truth, wrote recently to a friend, a decided Papist, that he intended to wage war, honorable, frank, sincere, but unceasing, against the errors that now prevail. Another from the Capital writes:

"Give my salutations to all brethren, and if you speak with the lady you mentioned lately as turned towards the truth, tell her to nourish her faith, and that as a lamp needs oil, so we need to read more and more the precepts of our adorable Saviour, until these enter into and pervade our minds, and thus we participate in the blessings of His body and He make His abode in us."

The lady in question is a person of considerable culture. She was entirely skeptical, but has gradually receded from her rejection of Christ and his Divinity. She has begun to pray; she finds it difficult to study the Scriptures, so Mrs. Trumbull has appointed to meet with her every week on Friday. She remarked that the worship of the Virgin Mary was very beautiful. This is the feeling of many.—Yet she admitted it was the worship of a creature, and that it was contrary to the word of God. Her mind thus vacillates between credulity and unbelief. May the great Enlightener give her illumination.

A young lawyer said a day or two since to a pious Chilian, that he noticed the Protestant idea was personal contact with Jesus Christ; that all saints were put aside, and men pointed directly to the Son of God.

TALCA.—MR. SAYRE.

In all of our principal stations there should be established a mission day school, where the children of those who attend our meetings could be brought under our

more immediate influence, and thus they could be brought into the Sabbath-school, and finally by the grace of God into the church.

We need very much such an institution in connection with our Talca mission.—As matters now stand, the children not only of the natives, but also of foreigners, some of whom are nominally Protestants, attend the Romish school, and thus our influence with these little ones is counterbalanced or destroyed. Five receive daily instruction in our house, and as soon as a suitable place can be secured, with the consent and co-operation of the Society, we hope to establish a mission school, where at least the rudiments of a common education can be obtained.

Within the last few weeks the foreign residents of this district have taken the initiative steps for purchasing a dissenting burying ground. A thousand dollars have been subscribed, and the municipality have donated the ground. This is at least progress in religious toleration, and the effect will be beneficial to our cause.

Concerning other Missions.

SYRIA MISSION.

Mr. H. H. Jessup, of Abeih, writes of the theological school with which he is connected: "We have a weekly discussion in the seminary, and the questions discussed have done much to increase the interest of the young men. Some of the written discussions and essays have been remarkable. I would like to give you an outline of the arguments adduced by the young men on the subject of a native ministry, the evils of church endowments, the proper sphere of education, the impossibility of a Republican government in Turkey, and the mode of conducting controversy with the Moslems. Yet the young men labor under great disadvantages, having almost no books of reference."

Mr. Jessup also reports a few facts which serve to indicate the enterprise of Protestants in Syria, and others showing the esteem in which Protestants are held.

"A Syrian Protestant has set up a steam flour-mill at Acre, near Mount Carmel, and is grinding wheat for the dwellers in Galilee and along the Phœnician coast. An American Protestant has a steam saw-mill near the mouth of the Orontes, west of Antioch. A Syrian Protestant in Beirut is engaged largely in the importation of kerosene oil and lamps, from the United States, and has introduced it so largely into Syria that it has quite supplanted the olive oil. To accommodate the poor fellaheen in the mountains, he has prepared a cheap tin top to the common glass lamps, by which the kerosene is burned with a small, round cord-wick, fitting tightly in a tin tube, thus dispensing entirely with glass chimneys. Of course the smoke is abundant, but Syrian peasants delight in smoke, as it preserves their log-roofs from worms."

Two facts, further, showing the *confidence reposed in Protestants.*

"Some years ago, the Greeks of Deir Mimas fell into a quarrel about their ecclesiastical revenues. The income from the church estates was vastly in excess of former years, and the whole village was rent with violent struggles on the part of the people, to secure their part of the prize, after giving the Greek priest a meagre portion. They cast about them for an agent to whom they could intrust the care of the funds. They could not trust the priest, nor the sheik, nor any one of the old men; and at length, by unanimous consent, they requested the Rev. Mr. Ford, the American missionary, to take charge of the revenues of the Greek Church!

A few years since, the Governor of Lebanon, and the British Consul-General, requested an American missionary to take the charge of the Druze College in Lebanon, which is supported by the ecclesiastical revenues of the Druze nation."

INCOMES OF BRITISH AND AMERICAN RELIGIOUS SOCIETIES.

The following is a summary of the aggregate incomes reported in May, 1869, in Great Britain:

British and Foreign Bible Society (subsc. and sales)	£187,952
Religious Tract Society, (subscriptions and sales)	119,170
Foreign Missions (14 Societies)	672,758
Home Missions (23 Societies)	400,580
Jewish Missions (4 ")	57,197
Colonial and Continental Missions (6 Societies)	52,293
Educational Societies (17 organizations	178,596
Total in	£1,654,926
Or	$8,274,630

A similar Summary of American Societies,* made as carefully as possible for just comparison, is as follows:

Foreign Missions (10 organizations)	$1,960,350
Home Missions (24 organizations), including Church Erection and Educational Agencies of Presbyterian and Congregational Bodies	1,981,332
Publishing Societies (10 organizations, including Amer. Bible, Tract, S. S. Union, and Denom. Agencies, except Methodist)	2,342,797
	$6,284,479

The total is $14,500,000, expended mainly for missionary work by Great Britain and the U. States, against less than $2,000,000 expended by Rome for like objects. Not an unhopeful showing for Protestant Christianity.

* All contributions from the Churches of the entire South, and also those of the Moravian and several other smaller denominations are excluded from this summary.

FRENCH SOCIETIES.

THE *Evangelical Society of France* was presided over by M. Edmond de Pressense. M. Pastor Fisch delivered an oral report, giving copious details of the operations carried on by the Society, which are for the most part in a prosperous condition. He mentioned an important modification introduced into the regulations of the Society, by which subscribers of 25 francs become entitled to a more active share in its management. The receipts were 180,000 francs; but though the expenses were much less, there is still a considerable debt.

The *Protestant Central Society for Evangelization* met under the presidency of M. Professor Bois. M. Pastor Lorriaux gave interesting accounts of the Society's operations in various parts of France. It contributes to the support of Protestant worship in more than one hundred and fifty different localities. The year's receipts were 187,000 francs. MM. Pastors Grandpierre, Fermaud, and Fisch, addressed the meeting.

PROTESTANT FOREIGN MISSIONARIES.

THE "*Manual of Presbyterian Foreign Missions*" classifies these by denominations, thus:

"There are 571 Presbyterian foreign missionaries, of whom 275 are from Germany (German Reformed, probably), 71 from the American Old School, 43 from the New School and under the American Board, 86 from the three branches of Scotch Presbyterianism, 10 Irish Presbyterian, 9 English Presbyterian, 21 from France, and 14 each from the American United Presbyterian & Reformed (Dutch). To the Congregationalists the same authority credits 399 missionaries, of whom 156 are under the London Missionary Society (but of those 'some are Presbyterian'), 102 under the American Board, 69 are English Baptists, and 59 are American Baptists. Of 340 Episcopal missionaries, the United States sent out 19, and England 312. The Methodists are credited with 279, of whom 74 are from America and 205 from England. In all there are 1,777 Protestant missionaries; of whom 533 are in India and Ceylon. 277 in South Africa, 217 Guiana and the West Indies, 196 in the Islands of the Pacific and the China Sea, 133 in China and Japan, 132 in Western Africa, and 89 in Western Asia. The large number in Southern Africa and other British colonies includes many Episcopal pastors of feeble churches of English settlers, who are not really foreign missionaries."

EDITORIAL NOTES.

Noting the course of current opinion and events as related to the earnest movements of the Romish Church among us, it is cheering, among other things, to observe the frank and courteous acceptance by almost the entire Religious Press, of the challenge to all comers so boldly given by the active Romish leaders. The substantial agreement in Christian sentiment and religious creed manifest in the organs of all denominations when discussing Rome's doctrines and practices, presents in itself, as doubtless every acute Romish writer has seen, the strongest possible illustration of a real unity in faith and practice among them all. Let the Press and the Pulpit continue to note the facts and discuss the teachings and practices of this still powerful organization, which was created and still exists primarily as a scheme to govern men. There need be no fear of this system, if only Scriptural light be thrown upon its aims, its plans and its deeds, as they have been and are. Let this be done wisely, kindly and fairly—using plainness of speech, but no bitterness, no personal or even class denunciation. We may never forget that not merely the adherents but the *agents* of this long-matured system have been educated to their convictions and trained to their work, and that the most of them are as conscientious in their faith and faithful in their worship as any of those who count the Romish faith a delusion, and its forms of worship a snare. Always let us give to the outspoken defenders of the Romish Church the "fair play" which is asked, andthe courtesy which is alike their due and our duty, and insist, with all manliness, upon receiving again in kind.

Twenty-one years ago, Dr. Melvill wrote of the widely-prevailing "idolatry of what men call liberal, to the extent of making it a point of honor to believe good of all evil, and perhaps evil of all good," and declared that "of this temper of the times the Roman Church adroitly availed herself."* There are not wanting occasional illustrations of this excess of liberality or charity among the religious press of this country, of which the same Church is still gladly availed. One of these appeared recently in a Western journal which is deservedly held in the highest repute for thoroughness and life in all its departments, especially for hearty sympathy with all forms of healthful progress. The article in question undertakes to remove the (uncharitable) notion existing in some Protestant minds that Romanists exclude all Protestants from the possibility of salvation. This it does by asserting that "the Romish standards make provision for the gracious salvation" of such

* The entire passage on p. 335 may be read, and, we add, used by press and pulpit, with great advantage.

as sincerely seek, but are not circumstanced as to be able, to find "the true Church." And for proof, sentiments clearly to this effect, are quoted from "Milner's End of Controversy," from a Catechism of Catholic doctrine published (and used) in Rome itself under authority of Pius IV, and from a letter of Archbishop Manning of England. The conclusion is, "that a devout Romanist does not feel necessitated by his creed to send all Protestants to hell." Most heartily do we sympathize with the spirit of the writer of this article, and most gladly would we accept his conclusion, if it were not overborne by such an excess of stronger counter testimony. Not to refer to the opposite utterances of Romish papers and priests every where, nor to more than refer to a recent public admission of a Western Archbishop of Rome, "that no doubt many of the followers of these false religions were sincere," followed, however, by the citation of Prov. 14 : 12, in which he made the last line to say "the end thereof goeth down to hell," it is sufficient answer to say that the creed of Pius IV, which is a summary of the doctrines of Trent, binding every Romanist's faith, expressly declares that out of the Romish Church no one can be saved, "extra quam nemo salvus esse potest." This is the only Romish standard. And in accordance with this teaching were these memorable closing words of the Council of Trent : "*Cardinal.* Anathema cunctis hæreticis. ACCURSED BE ALL HERETICS. *Fathers.* ANATHEMA, ANATHEMA, ACCURSED, ACCURSED." This unrepealed curse is yet repeated every year in most fearfully minute detail through the Romish Church of the world.

THERE is a peculiarity in Missionary work among Romanists, as distinguished from other foreign missions, which ought to be specially noted. It is that while both aim at the salvation of men, the work among Papists has, to American Christians, the additional feature of a self-defensive enterprise. The South African does not bring his Fettish rites into Christian lands, nor even the Chinese immigrant his Joss-worship into *actual conflict* with Christian institutions. But Romanism sends its forces and uses its system for a life and death warfare upon our evangelical faith. And this, which is confessedly our greatest peril at the present hour, is *now* directly met and counteracted by this Society alone. For this reason, until the several Church organizations undertake this work for themselves, they should unite to make this Union effective.

SOMEWHAT startling statements have appeared in the *Protestant Churchman*, in the form of extracts from the *Church Monthly*, the organ of a so-called American Church Union, made up of Dr. Dix and his Ritualistic followers. These extracts, in plain words, insist upon the re-establishment in the Protestant (?) Episcopal Church, of the Confessional, the Divine authority of Tradition, and the Worship of the Virgin. They further denounce the Common-School System, and demand the setting aside of the Thirty-nine Articles. These objects, it appears, have the "cordial sympathy and approval" of the New-York Bishop Potter.

"I have just been reading, for the second time, one of the last numbers of the *Christian World*, and it has renewed the thought that has been often in my mind, that there could be no better outlay than the employment of a good canvasser to get the Magazine extensively introduced into families. I strongly believe that persons who will take it up at all, will, in a short time, become interested in it, and that through its influence appeals for the *Union* will find them in a prepared state of *feeling* for a response. From a man who has any heart for these things, I should expect more results from twelve numbers of the *World*, than from the most brilliant effort that any speaker can put forth. As a general rule the paper accomplishes but little in the hands of the Pastor. It is one of a dozen or more that lie on his table, and it gets perhaps ten minutes attention; perhaps not one. Of course there are exceptional cases, but you and I know enough of these things to understand the superior interest which such a paper is likely to secure in the hands of a parishioner who has only one or two of the kind. In fact a large majority of our people have none. It is useless to expect much aid toward its circulation from Pastors. There are too many others calling for the same service, and some of them claiming precedence on church grounds. The *World*, in point of character, may now challenge competition. Its leaders are high-toned and rousing. In dealing with Romanism, it goes direct to the *gist*. Its intelligence gives the best account of what you are doing, and what need there is for your doing more, and also why a Society based upon precisely your principles, cannot be spared from our curriculum of evangelizing enterprise."

Contrary to present rule, we insert the above from a judicious and experienced pastor, in order to say two things: 2. The only practicable method of 'canvassing' is by the voluntary undertaking of the work by one or more individuals in particular congregations. This we cordially invite, and will gladly make the usual deduction to compensate for the labor. 2. The religious press might effectually aid us. Not by "advertising," for which they ought to be paid, and the cost of which we are satisfied our work will not justify: but by such a use of the matter of the Magazine, and such occasional notice of the work of the Society, as other Missionary organs and organizations receive. For the work's sake, as Christ's, we ask from all such helpful recognition of our work, and monthly use of the missionary and other useful matter printed in these pages.

Zion's Herald, of Boston, the oldest Methodist journal, yet for vigor, variety, and genial raciness scarce equalled among its score of juniors, prints, Sept. 30th, a thoroughly live sermon to Theological graduates, by Rev. T. M. Eddy. Taking "Our Times and their Work" for his theme, he sharply sketches the events and conflicts of the passing era, and presses the necessity of full and proper equipment by those who stand for Christianity. He affirms the great question, met everywhere and in every form, to be, "Who is Jesus of Nazareth?" And urging that the answer be full and explicit, that the revelation of the Christ be made the burden of preaching, he cites the prophecy of Simeon that thus "the thoughts of many hearts were to be revealed." Among other weighty words are these: "From the crucifixion until now, thoughts, motives,

and systems may be tested by their relation to Him. As men think of Jesus, so men are: as an age deals with Him, you may measure the age. What men say of Jesus, reveals their thoughts of God. 'Believe in God, believe also in me,' are logically connected. Where men receive the divine Christ, the personal, living, prayer-answering Father is worshiped. You may hear of the Infinite and the Absolute, but test these sounding words by the Mediator, and you disclose the dreariest Pantheism."

The Pope has hastened to answer Dr. Cumming, though indirectly and with scant courtesy. The reply, while it conveys no special information to Dr. C., probably accomplishes one of the ends he had in view. It substantiates with great explicitness the charge which the Protestant world counts the most serious of all in the indictment against Popery—the charge implied in the letter of the nineteen German (Romish) Bishops recently assembled at Fulda, in the address of the Roman Catholic laity of Treves to their Bishops, and in the letter of Prof. Dollinger of Munich, the historian of the Roman Church, the charge which has been often uttered by the famous Count Montalembert, a devoted Roman Catholic, and now emphasized by him on his death-bed, the charge which has been but yesterday rung out in the ears of the world by the great preacher of Notre Dame in Paris, as he nobly relinquishes his place of honor and power for conscience sake,—the charge *that there is no alliance between Rome and any kind of enlightenment or liberty of opinion.* "The Church," says this tiara-crowned Respondent, "possesses infallibility in deciding questions which belong to dogma or morals, and cannot reconsider questions which have been once decided." Among these questions already determined is the condemnation (in the words of Pope Gregory, 1832, repeated by Pius IX in substance) of "that absurd and erroneous doctrine or rather raving, in favor and defence of liberty of conscience, and that pest of all others most to be dreaded in a State, unbridled liberty of opinion." In this letter to Dr. Cumming, Pius IX proclaims openly to the civilized world of the nineteenth century that Popery and modern civilization are incompatible and irreconcilable. Let Pope and Council only hold to this dogma, and we are content.

The letter of Father Hyacinthe commands the general attention of Protestants as well as Romanists. Since the oration of Castelar before the Spanish Cortes, nothing so bold in character has appeared. He hesitates not to charge that Rome has left the good old paths. One sentence conveys a world of meaning:

"I protest against the divorce, as impious as it is insane, which it is sought to accomplish between the Church, who is our mother according to eternity, and the society of the nineteenth century, of whom we are the sons according to the times, and toward whom we have also some duties and attachments."

He protests against the opposition to human nature in "its holiest aspirations," and the sacrilegious perversion of the Word of the Son of God.

M. Jules Favre, at a large meeting in Paris, spoke as follows:—

"Every one ought to be deeply moved at the reflection of what France would have been to-day if she had embraced Protestantism at the beginning of the sixteenth century. I can testify that in the Protestant religion there is a liberty of conscience which breaks the yoke which the Catholic religion imposes upon all human understanding."

From the simultaneous and similar action of Romish Bishops in Great Britain and the United States respecting the Public School question, it would seem that the Central Power at the Vatican has already issued its mandate upon the subject. The effort in Cincinnati, heretofore mentioned, to incorporate the Romish with the Common Schools, failed, as was expected. In Pittsburgh the announcement was made some weeks ago that Roman Catholic parents would be *required to withdraw their children from the Public Schools*, and we learn since that several hundred scholars have been withdrawn. The same action has been taken at several other places in this country. The "Freeman's Journal" thinks the "Council" will take strong ground in favor of these extreme views. Cardinal Cullen, in Ireland, and all his Bishops, demand the overthrow of common education. Bishop Bayley, of Newark, denounces the Public School system as "the greatest enemy of the Catholic Church, and of all dogmatic truth." So does Archbishop McCluskey, of New York, and with him all the other Bishops in this country. And summing up all these denunciations, the "Catholic Telegraph" of Cincinnati, styles the free school system as a *social cancer*, and says—"It will be a glorious day for Catholics in this country when, under the blows of justice and morality, our school system will be shivered to pieces. Until then modern paganism will triumph."

Of thirteen Annual Conferences of the Methodist Episcopal Church, who have endorsed the Society, a leading one, the Rock River Annual Conference, puts its endorsement in these strong terms:

Whereas the propagandism of Roman Catholicism was never more seductively and successfully pushed than at the present, and whereas the General Conference has endorsed the American and Foreign Christian Union, therefore

Resolved, That we recommend our preachers to take the organ of the Society, *The Christian World*, and to widen the distribution of the Tracts published by the Society to meet the living issues of the contest with Romanism, which Tracts, upon application, will be furnished gratuitously.

Resolved, That when any Secretary or Agent of the Society shall visit our churches we tender him our cordial welcome.

Resolved, That the pastors of our churches are desired, with the approval of their official Boards, to take collections in behalf of the Society.

G. E. Strobridge, *Secretary.* N. Hutton Axtell, *President.*

R. M. Hatfield, James Baume, Wm. D. Atchison, N. Hutton Axtell, George E. Strobridge, *Committee.*

A REMARKABLE testimony to the success of our work in Mexico City, is borne by an occasional correspondent of the "N. Y. World." Writing at length about the religious movement inaugurated by our Missionaries there, he speaks of the "eight organized bodies and places in the capital," and the eighteen or twenty congregations in the valley of Mexico; of the character of their meetings, which he attended several times, as solemn, beautiful and deeply interesting, and of the men conducting the work as "reputed to be pure, spotless and zealous." He says further, "The work being strictly Mexican, is the more remarkable and interesting. *It is the infancy of a great move, by men deeply in earnest, that seems destined to sweep over this country.*"

LITERARY NOTICES.

BOOKS.

OUR NEW WAY ROUND THE WORLD.—By Chas. Carleton Coffin. Boston: Fields, Osgood & Co. pp. 524.

A model record of travel, over fields comparatively unknown. It combines, in a remarkable degree, skill and judgment in the selection of facts and points, with clearness, accuracy and proportion in their statement: a natural ease and grace of expression, with a genial spirit, and a broad, true sympathy with everything human.—A very large amount of instructive and attractive matter is compressed in its pages. The illustrations, too, are numerous, and all in admirable keeping with the narrative. In these, and in the clear, fair, readable type, the publishers have well done their part.

We confess to a deeper, and consciously healthier interest in the perusal than in the reading of any similar volume. Very heartily, therefore, do we commend the book to the winter-evening family circle, sure that it will instruct and charm alike both young and old.

FREDERICK W. ROBERTSON'S SERMONS.—Popular Edition, in two volumes, each 720 pages. Boston: Fields, Osgood & Co.

Few men have left so broad and deep an influence upon their own generation as this sensitive, suffering preacher of Brighton. Struggling life-long with disease, with opposition and misapprehension on almost every side, because of views which his many noble nature compelled him to advocate, he held stedfastly on to the end, and died at last under the sad conviction that his life-work was almost in vain. But the fruit of that life, garnered in these volumes, has enriched the intellectual and religious life of the English-speaking world. No mind that has read these discourses, and multitudes of preachers of every name have pondered them, but has been quickened and advantaged by the reading. To not a few they have furnished the seeds of thought for many a discourse, and always, when discriminatingly studied, with clear apprehension of questionable points in the author's scheme of faith, they have served to enrich the teachings of the pulpit.

THE BLACK MAN, OR HAYTIAN INDEPENDENCE. By M. B. Bird, Resident Missionary. New York: American News Company, 121 Nassau st.

This book gives a brief account of the discovery of Hayti, and the influence of the Colonial system of the French; then enters more fully into the efforts of the Haytians to throw off the yoke of France and establish an independent government. Its principal design is to show what has been achieved towards the moral and religious improvement of Hayti. The author is well qualified for this work, having resided there as a Missionary for nearly thirty years. His statements are also endorsed and highly commended by a Commission appointed by the Haytian Secretary of State.

ANNIE'S GOLD CROSS. pp. 267. Presbyterian Publication Committee, Philadelphia.

FRANK HARVIE IN PARIS. pp. 197. By Mrs. Hildeburn. Presbyterian Publication Committee, Philadelphia.

TRUE STORY LIBRARY. By Mrs. Wright. Twelve Books, each 64 pages, and two pictures. Same publishers.

The Presbyterian Publication Committee, from which all these little volumes come, may be safely relied upon for great carefulness as well as good judgment in their issues. These books have a healthy tone, and carry both instruction and interest with the reading.

MAGAZINES.

The Christian Quarterly: January, April, July and October, 1869. Edited by W. T. Moore and others. Published by R. W. Carroll & Co., Cincinnati.

This new organ of the Campbellite brethren, in respect of form and substance, compares well with the oldest and foremost of our Religious Quarterlies. Of its peculiar views about creeds and dogmas, it is not needful that we speak. But for its manly and most able defence of Protestantism, in the utter overturning of the groundwork of the Ewer-type of assault, and in the admirable exposition of the sophistries of the new school of Romanists, of which Mr. Hecker is a prominent leader, it deserves the strongest commendation. That we do not overrate its power is evident from the fact that the Catholic World formally attempts to refute one of its main points in an article on "The Spirit of Romanism" (July).

We note, for the information of our readers, the following admirable articles in successive numbers:—January: "An Infallible Church, or an Infallible Book—Which?" and "The Secret of Roman Catholic Success."—April: "Galileo and the Church," "The Glories of Mary."—July: "The Failure of Protestantism," "The Spirit of Romanism."—October: "Ecumenical Councils." To some of these we shall refer hereafter.

The Catholic World—October and November. Catholic Publication House, New York. Edited by Rev. I. T. Hecker, Rev. A. F. Hewit, and others.

The conductors of this Journal deserve the special commendation of their Church's Head, which stands prominently upon the cover. Not only for their judicious zeal, and for the great ability evinced in the inception and carrying forward of the recent Publication, Sunday-school, and "Revival" movements, but, especially in connection with this Journal, for boldness and daring evinced in their re-opening and discussion of the case of the Roman Church as made by the common charges of her opponents for three hundred years, we cannot but accord to these American champions of the Papacy high distinction among the active leaders of their Body the world over. This Magazine is itself a proof that at least the practical methods of the Church of Rome are movable, even progressive, whatever may be true of her spirit and dogmas, and that she is after all susceptible to the influence of American ideas, and may possibly, in the not distant future, through individuals like Father Hyacinthe, be awakened and advantaged by the gradual infusion of the simple rudiments of Protestant Christianity. For this Magazine itself, while we would not have our Protestant Journals exaggerate either its abilily or courtesy by giving it undue notice or deference on these accounts, we would have them carefully note its points of weakness and strength, with a view of fairly confronting and wisely resisting its hurtful influence. We can only now refer particularly to a single article, in the November number, upon the "Reply of the Presbyterian Assemblies to the Pope's Letter." That Reply, written by Dr. Charles Hodge, is cited in full, and the refutation of its main points is undertaken by the "Son of a former Moderator of one of these Assemblies," the Rev. A. F. Hewit. The review is only notable in that it condenses in a few pages all the strength and all the weakness of the Roman Catholic argument.

Biblical Repertory and Princeton Review—Oct. C. Scribner & Co., 654 Broadway.

Contents: Morrell on Inspiration, Recent Scholarship, The Church Question, an examination of views of Dr. I. W. Nevins, Smaller Presbyterian Bodies, Representation of Minorities, and other papers. The material of this Review is carefully prepared. The literary notices and intelligence always of unusual value.

The Reformed (German) Church Monthly. Edited by Drs. Bomberger, Good, and Klein. Philadelphia. pp. 52. Oct.

Greatly needed in its own sphere, and battling powerfully and successfully against the subtle assaults of insidious Romanizing teachers within its own church.

(Continued on Third Page of Cover.)

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 8th October, 1869.

MAINE.

Hallowell. A friend	$2 00	
Augusta. So. Cong. Ch. and Soc'y, by E. A. Nason, Tr., of which $30 from John Dorr, to constitute himself a L. M	80 15	
Strong. Cong. Church and Soc'y	6 50	
" Union coll'n in Cong. and Meth. Chs.	3 58	
Hallowell. Miss Sarah Page	2 00	
New Gloucester. Cong. Church and Soc'y in part	19 61	
		113 84

NEW HAMPSHIRE.

Tuftonboro. Capt. A. Wiggin	5 00	
Amherst. Cong. Ch. and Soc'y	38 61	
		43 61

VERMONT.

Manchester. H. K Corning $100, to constitute Rev. R. S Cushman a Life Director; G. B. Bulkley $ 0; John Gray $10; G. N. Phelps $10; cash $10; S. Sawyer $5; Mrs. Slade $5; individuals $4	154 00	
Townsend Cong. Church and Soc'y, Dea. S. D. Winslow, 2d, $3; Mrs. S. Rice, Mrs. M. F. Chamberlin, Mrs S. F. Allen, $2 ea.; Dea. J. E. Ware, R. Phillips, W. S Putnam, C. White, D. L. Bemis, J. O. Follett, F. F. Fairbanks, E. D. Harris, H. Salisbury, $1 ea.; Mrs. C. Barker, Mrs S. Ross, N. Winslow, Dea. D. D. Rand, G. C. Rice, I. K. Bachelder, R. H. Rutter, C. C. Pomeroy, 50c ea.; Mrs. G. C. Rice, R. R. Miller, Mrs. C. Wiswall 25c. ea.; cash 30c	23 30	
" Bapt. Ch. and Soc'y, A. J. Wilson, O. S. Howard, $2 ea.; J. Holland, Rev. Dr. Fletcher, A J Churchill, C. H. Willard, F. Jones, Miss S. Gray, Mrs. E. Taft, H. C. Howard, Mrs W. Evans, Dea. S. D. Winslow, $1 ea.; S. Gray, Mr. Lewis, J. C. Church, J. D. Derry, E. L Hastings, A. A. Mayo, P S. Dunton, P D. Holbrook, 50c ea.; cash 25c	18 25	
Middlebury. Mrs. M. Barrows	2 00	
W. Townsend. Dea. N. Pierce, A. R, Julia Pierce	3 00	
" Royal Taft	75	
Bridport Cong. Church and Soc'y, add	1 00	
Dorset. Cong. Ch and Soc'y, add	5 00	
St. Albans. 1st Cong. Ch and Soc'y, by Chs. B Swift, Tr.	75 00	
" M. E. Church	6 50	
Brattleboro. M. E Church	2 50	
Bradford. M. E. Church	75	
Townsend. Cong. Ch. and Soc'y, add	75	
		294 48

MASSACHUSETTS.

Hadley. Russell Soc'y of Hadley, by E. Porter	7 90	
Ashburnham. Cong. Church and Soc'y	20 53	
Springfield. Chs. Merriam	100 00	
Great Barrington. 1st Cong. Ch.	54 52	
East Abington. Cong. Church and Soc'y	73 86	
Abington. Cong. Ch and Soc'y	28 03	
Boston. Members of Central Ch.	10 00	
Topsfield. Miss Abby E. Cleaveland, for Italy	12 00	
Gloucester. Evan. Cong. Ch. and Soc'y	58 15	
Warren. Evan. Cong. Church and Soc'y	25 57	
Cambridgeport E D. Goodrich	100 00	
Andover. J. Emerson, of which $30 to make Rev. John Wood a L. M.	100 00	
Boston. Mrs. Freeman Allen	1,000 00	
Hadley. 1st Church, by E Nash, Tr.	14 15	
Coleraine. Cong. Ch. and Soc'y	8 00	
Deerfield. " " "	32 15	
Conway. " " "	7 78	
Greenfield. 1st Cong. Ch	17 25	
Gill Cong. Ch	6 70	
Shelburne. Cong. Church	18 75	
Sunderland " "	37 55	
Northampton. 1st Cong Ch.	143 40	
Martha's Vineyard. Camp Meeting	114 00	
Berlin. Cong. Ch. and Soc'y	13 25	
Newton. Eliot Ch. and Soc'y	252 25	
Taunton. Rev. R. H. Cobb	1 00	
Grantville. A friend, for Riley's field	20 00	
Boston. Dea. J. N. Dennison	20 00	
W. Boylston. Cong. Ch. and Soc'y.	16 16	
Uxbridge. Cong Ch. and Soc'y, for L. M. of Moses W. Chapin	40 00	
North Andover. Evan. Cong. Ch. and Soc'y	24 13	
Andover. Free Church and Soc'y	130 68	
Boston. Mt. Vernon Ch. add., Jas. Cutter	10 00	
Townsend Ortho. Cong. Ch. and Society	6 20	
		2,897 96

RHODE ISLAND.

Providence. Dea. S. S. Wardwell	4 00	
Bristol. Cong. Ch. and Soc'y	11 00	
		15 00

CONNECTICUT.

Milford. 1st Cong. Church	44 00	
Windsor. Cong. Church	66 90	
Lisbon. " "	7 00	
Hartford. Individuals, for Miss Rankin's field	6 50	
Jewett City. Cong. Ch., in part	12 78	
Rockville. 2d Cong. Sab. School	16 32	
Saybrook. 1st Cong. Ch. and Soc'y.	41 00	
Jewett City. Cong. Church, in full to make H. L. Reid L. M.	17 50	
Stratford. Gen. G. Loomis, U.S A.	3 00	
North Haven Cong. Church, Rev. W. T. Reynolds	21 00	

CONNECTICUT—*Continued.*

Morris. Cong. Church, per Rev. D. D. Tompkins 8 34
Saugatuck. Cong. Church, Jas. B. Jessup $30, to constitute the Sab. School a L.M.; others $11. 41 00
Hartford. Mrs. Warburton's legacy, per C. N. Shipman, Ex 1,200 00
Columbia. Cong. Church 22 59
West Haven. Cong Church 66 00
Birmingham. Cong. Ch., Dea Geo. W. Shelton $30, to constitute himself a L. M.; others $28.75. 58 75
Windsor Lock. Cong. Church 45 54
Griswold. Cong. Ch., to constitute Rev. B. F. Northrop a L.M.. 39 00
Haddam. Cong. Church 17 00
Essex. Cong. Church 11 00
——— 1,745 22

NEW YORK.

Middletown. M. E. Church, in part of L. M. for Rev. W. Oakley. 15 00
" 2d Pres. Church, which constitutes Rev. C. Beatti a L.M. 30 05
N. Y. City. 30th street M. E. Ch., which constitutes Rev. A. D. Vail a L. M 64 27
" St. John's M. E. Ch., 53d st.. 4 70
Utica. Ref'd Church, Rev. J. P. V. Gardner, to make H. D. Gardner L.M., $30; Judge W. Bacon $20; Dr. Gray $10; E. A. Whittemore $10; Mrs. Stevens $5; Mrs. Mann $5; individuals $6 ..... 86 00
West Hebron. U. Pres Church ... 14 14
Peekskill. Rev. Noah H. Wells.... 2 00
Utica. Ladies, for Miss Rankin's field 15 00
Buffalo. Ladies for Miss Rankin's field 22 00
N. Y. City. Mrs. A. C. Brown, for Miss Rankin's field 27 45
" Woman's U. Miss'y Soc'y, for Miss Rankin's field 42 00
Candor. Rev. Geo. A. Pelton..... 5 00
York. Jas. McNab 5 00
Saratoga Springs. Jacob Myers, M D. 2 00
Le Roy. Pres. Church, J. E. Wilcox, Wm. Calvert, H. Hammond, $5 ea.; A. Phelps, A. McEwen, D. Morrison, L. J. Woodriff, A. Keeney, $3 ea.; P. L. Pierson $2; others $47.79. 79 79
York. U. Pres Church, Mrs M. J. Whitney $3; others $24.50—in part of L. M. for Rev. John Van Eaton 27 50
Bergen. Cong. Church, in part..... 13 19
Spencerport. Cong. Ch. add..... 10 00
Knowlesville. Mrs. Spencer..... 2 00
N. Y. Mr. A. G. Phelps..... 100 00
Utica 1st Pres. Church, per W. S. Taylor 63 00
Albany. Lawson Annesley..... 10 00
Rochester. Brick (Pres) Church, R. Gosline, John Bradfield, $5 ea.; G. N. Storms $2; others $30.98—to make Henry C. Millard a L.M. 42 98
Aurora. Pres. Church, to constitute Mrs. M. B. Morgan, Mrs. C. Mandell, Mrs. M. B. Martin, Mrs. Julia Hale, Miss E. R. Bogart. L.M.'s 155 35
N. Y City. H. I., to constitute Rev. H. M. Scudder, D. D., and Rev. Jos. Scudder, D. D., L.D.'s 200 00
Port Jervis. Deerpark Ref'd Ch., to constitute David L. Mapes a L.M. 31 25

NEW YORK—*Continued.*

Port Jervis Union Meeting in Bapt. Ch., in part of L. M. for Rev. J. B. House 14 80
Mount Vernon. Bapt. Church, in part of L.M. for Mrs. Rev. O. A. Williams 25 06
New Rochelle. Bapt. Ch., in part of L. M. for Rev. Geo. W. Baptist 17 55
White Plains Village. M. E. Ch., in part of L.M. for Rev. J. W. Beach 24 70
" 1st M. E. Church, to constitute Rev. T. W. Smith L.M.. 38 00
N. Y. City. A member of Dr. Thompson's Church, for Greece 1 00
" W. N. Seymour, to constitute his son, C. W. Seymour, a L. M. 30 00
Worcester. Pres. Church 25 00
Westford, " " 4 48
N. Y. City. Mercer st. Church Dry Dock Mission 3 00
Utica. A lady friend of Missions for City of Mexico, and to constitute Pres. Grant a L.D.... 100 00
Saratoga. M. E. Ch. add..... 1 25
Rochester. Asbury M. E. Church, in part 40 66
" 1st M. E Church..... 13 17
Buffalo. Grace M. E. Church..... 36 63
" Pearl st. M. E. Church..... 13 18
——— 1,452 85

NEW JERSEY.

Paterson. Prospect street M. E. Ch., in part for L. M. of Rev. H. D Opdyke..... 21 35
Elizabethport Union Meeting in M. E Church, add..... 2 00
Mansfield. 1st Pres. Church, add.. 12 00
Paterson. 2d Pres. Church, Rev. Mr Hopwood 25 60
Elizabeth. 2d Pres. Ch. to constitute Albina R. Brittin and Chs. Bommel L.M.'s..... 70 00
Dover. Pres. Ch. $50; Sab. Schl. $2), for Greece, and both in full of L. D. for Rev. B. C. Megie 70 00
" Jabez L. Allen, to constitute Mrs. J. L. Allen a L. D..... 100 00
Bergen. Palisade Av. M. E. Ch. ... 45 00
Blackwoodtown. Pres. Ch., which constitutes Rev. F. R. Brare L.D., in part..... 85 00
Cold Spring. Pres. Church, which constitutes Rev. Moses Williamson L.D., in part..... 73 50
Jersey City. St. Paul's M. E. Ch., in part..... 31 75
Red Bank. M. E. Ch..... 38 31
Mechanicsville. M. E Church 7 00
Jersey City. St. Paul's M. E. Ch., add. per Lewis R. Dunn..... 8 00
——— 589 51

PENNSYLVANIA.

Philadelphia. Mrs. A. Fullerton $25; Mr. and Mrs. J. Bayard $20 ea.; Mrs. M. R. Mitchell $10..... 75 00
Blairsville. Pres Church, add..... 14 25
Freeport. Pres. Church, in part..... 28 30
Bulah. U. Pres. Church..... 20 00
Murryville. Pres. Church, Rev. G. M. Spargrove, L.D., in part.. 40 00
Unity. U. Pres. Church..... 16 29
Salzburg. Pres. Church 37 10
Freeport. 2d U. Pres. Church..... 17 85
New Castle. Mrs. M. S. McMillan. 5 00
Ebenezer. Pres. Church, in full of L.D. for Rev. D. J. Irwin..... 34 00

PENNSYLVANIA—*Continued.*

Huntingdon Valley. Pres. Ch., add.	$3 50	
Great Conewago and Lower Marsh Creek. In full of L.D. for Rev. W. S. Van Cleve	45 50	
Tyrone. Wm Caldwell	5 00	
Tarentum. U. Pres. Church, which constitutes John E. Ross L.M.	30 00	
Lock Haven. M. E. Church	15 40	
" Messrs. Mackay & Lichtenharlu $10 ea ; McClure, McCormick, Cook, Marshall, Armstrong, $5 ea. ; others $16 50	61 50	
Poke Run. Pres Church, which constitutes Rev. H. Bain L.D., in part	75 60	
Freeport. Pres. Church add	11 00	
" 1st U. Pres. Church	7 00	
Germantown. Market Sq're Bapt. Church, Rev. J. Heiffenstein	20 00	
		561 59

MARYLAND.

Baltimore. "M."		20 00

MISSOURI.

Hamilton, Rev. John Leighton, annuity	5 00	
St. Josephs. Westminster N. S. Pres. Church	18 45	
		23 45

ILLINOIS.

Peru. Mrs. Rankin	50	
La Salle. Meth. Church	3 05	
Sterling. 1st Pres. Church, in part	19 50	
" 1st Cong. Church	21 00	
Geneseo. Ladies Miss'y Circle, per Mrs. Mary P. Ford	11 85	
Danville. Stephen Griffith, to constitute S. Griffith. Rev. Eli Condo, and Rev. Nelson R. Whitehead L M's	100 00	
Sterling. 1st Pres. Church, per Rev. M. C. Williams, balance	31 00	
		186 90

INDIANA.

Terre Haute. 1st Pres. Church	11 00	
" " 1st Cong. Church	8 20	
Nicenza. Shiloh Sab. School	2 80	
Madison. 2d Pres. Sab. School for Miss Rankin's field	9 00	
" 1st Pres. Church, J. H Cunningham $2", of which $10 for Italy, $5 for Mexico, $5 for Spain ; Mrs. Bainbridge and two daughters, and Mr Tilton, $5 ea.; S. S. Moffett $3; Weyer, Alling, Fisher, Barnes, Moffett, McKee, $2 ea.; Colgate, Hynes, Walker, Pollies, Clements, Moffett, Cochran, Miss Crane, $1 ea.; Mr. Reed, Misses Crane and Brown, 50c. ea., to constitute James H. Cunningham and Jameson Hendricks L M's	64 50	
" 2d Pres. Church, Hon. Judge Sullivan $25 ; J. Elvin, Craig, Hines, $5 ea.; Gulling, Lamer, $2 ea.; Thomas, Little, Orr, Brook, Craig, Siddell, Roberts, Rankin Mrs. Greenwich, Hunkel, Brachmar, Shaw, $1 ea.; Mrs Newell, Craig, McIntyre, 50c. ea.; others $10.60	68 10	
" 1st U. Pres Church, Mary Kinnear $5 ; others $7.21	12 21	
" Trinity M. E. Church	1 00	

INDIANA—*Continued.*

Thorntown. 1st Pres. Church $10 ; 2d Pres. Ch $10; others $11.75	$31 75	
Niconza. Shiloh Sab. School, per E. D. Shaw	2 80	
Jeffersonville. 1st P. Church, to make Rev. Thos. E. Crowe a L. M.	30 00	
" Meth. Church	14 00	
" Ger. Meth. Church, per Rev. J. Strauch	5 20	
Charlestown. Pres. Ch and friends, to make Rev. W. Torrance a L. M.	32 80	
Seymour. Pres. Church and friends, to make Rev. Vanarsdale L.M.	32 00	
Knightstown. Meth Church	8 45	
Raysville. Union meeting	2 26	
New Albany. 1st Pres. Church, to make Jas. M. Day a L.M.	30 00	
		366 07

OHIO.

Columbus. Miss Annie Kelly, for L. M.	30 00	
" D. T. Woodward bequest, per J. J. Ferson, Ex.	939 40	
New Concord. Mrs. Rebecca Law	50	
Chillicothe. L. W. Foulke, M.D., for Italy and to constitute the Right Rev. Bishop C. P. McIlvain L D	90 00	
Cincinnati. 7th street Cong Church add for Colportage $53.53 and J. S. Crawford $50, for education in Miss Rankin's field	103 53	
Pequa Sab. School of St. James P. E. Church, for Miss Rankin's work	17 00	
Circleville. 1st N. S. Pres. Church Sab. School, for Miss Rankin's field	25 00	
Clifton. 1st U. Pres. Church, bal. to make J. F. Stewart L.M.	9 25	
Bloomingburg. 1st Pres. Church	24 25	
Cumminsville. A lady friend	6 00	
Cincinnati. Welch Meth. Col. Ch.	5 00	
" J. Durand $ 0 ; Barr, Colburn, Neff, Hedrick, Thompson, Noyes, Breed, Cottrell, Orr, De Camp, Williamson, Brown, Mrs. Bates, Howes, Wunder, Bordford, Prouty, $5 ea ; Easton, Phillips, Mrs. Williamson, More, Rankin, $3 ea.; Frazer, Kidd, Williamson, Beeson, Mrs. Shilleto, Butler, $2 ea.; Price, Cook, Sebastian, Scott, Foulds, Steele, Mrs. Biundell, Bishop, Price, Tooker, $1 ea.; Mrs. Riley 50c	132 50	
E. Cleveland. Cong. Church, per Horace Ford	20 00	
Norwich. Union meeting	15 68	
Rix Mills. U. P. Church	18 00	
Chandlersville. Pres. Church	8 25	
		1,444 36

MICHIGAN.

Ann Arbor. A. Norton annuity	5 00	
St. Anthony. Gen. H. P. Van Cleve.	5 00	
		10 00

IOWA.

Durant. Clark Geo., Esq		5 00

MINNESOTA.

Taylors Falls. Mrs. H. Murdock		3 00
Total		$9,772 84

The Christian World.

Vol. XX. DECEMBER, 1869. No. 12.

*Christian Affinities with Democracy, as related to the Schools.**

Among the *affinities presented by Christianity to our form of government* is, in the first place, the popular character of both systems. Democracy and Christianity are alike in their idea that the vital issues of politics and of religion should find a final lodgment, and an intelligent interpretation in the popular heart. Neither recognizes any esoteric doctrine. To popularize is their common aim. Both aim at self-impulsion. Both take man out of leading strings, and open the largest range to individual action. Christianity in an especial degree emphasizes human individuality. It refuses to consider men in masses. It asserts the doctrine of a minute, providential supervision, taking cognizance of the individual, and, like gravitation, acting upon the whole mass through the separate particles. It asserts the sanctity of the individual conscience, but insists on the corresponding absoluteness of individual responsibility. To his own Master every man standeth or falleth, when the word goes forth, "Give account of *thy* stewardship." Democracy appeals to the masses, but it is to the masses always, as made up of individual intelligences. Democracy has been called a great leveler. In one sense it is so, just as Christianity is: yet, like Christianity, its ideal is realized in the development of as many as possible distinct types of manhood; in the encouragement, not of unity, but of difference. The differences arising in a large mass of strong and trained individualities, are but so many healthful pulsations in the body politic. Truth comes out the clearer, when the sieve is well shaken from many sides. So it refuses to invade the political conscience, to challenge the motive of your vote or mine, but responsibility rests upon each of us for the result: and the man whose vote has helped put a rogue in power, feels that in the abuse of that power he is *punished* as well as afflicted.

As a centripetal force, balancing this bold throwing off of individuali-

* Extract from an Address from "Christ in the Schools," delivered at the State Teachers' Convention, at Ithica, by Rev. M. R. Vincent.

ties, both assert a final arbitrament: the Christian in the divine law, the Democrat in the fiat of the popular majority. It may seem as if Christianity here developed monarchical rather than democratic affinities. But remember that Christian loyalty is based on free choice. The influences applied are not to constrain submission, but to beget conviction, and to induce voluntary movement. In God's republic only *sons* are allowed. Slaves are not tolerated.

Again, the two touch in that feature of the Christian economy which gives every man a share in its work. Men become Christian not merely to be governed, but to help govern. Men are more zealous for the honor of a law of which they are recognized conservators, more in earnest for the success of a faith of which each votary is an apostle.

And once more, both alike develope a mighty spirit of enterprise. Christianity welcomes all conceivable modes of power. Democracy gives the largest freedom both to suggestion and to execution. Both delight in large enterprises. Both are aggressive, pervaded throughout with the pioneer spirit. Both work under the power of strong enthusiasms, and both recognize the value of social contact in creating them.

And I need hardly add that of both, education, mental as well as moral, is an essential constituent. Both press for an *intelligent* loyalty; and gathering up, therefore, at this point, these various affinities of Christianity to our civil polity, we find them all pointing toward one solemn conclusion, that in America, at least, Christ and the schools cannot be divorced. Nor is this connection *intrinsic* merely. It is asserted and emphasized in our history. New England itself was a mighty religious protest. Puritanism, it is true, like all reactions from great abuses, wrenched itself away from much that was lovely and of good report. Like its own granite hills, it was massive, majestic and stern. It lifted its sharp peaks above other developments of its age, but the snow lingered there, bidding defiance to the sunbeams. It afforded too little place for those amenities, those tender sympathies, those graceful refinements which would have relieved its ruggedness without impairing either its strength or its majesty. And yet for Puritanism, with all its austerities and repressions, the nation may well thank God. If the channel in which it moved was narrow, it was straight and deep, lying through rocks and not round them. Puritanism may have made our fathers stern men, but it made them upright men. It made men of iron, but the iron was *tempered* metal which could hew for itself a way to empire. It made undemonstrative men, but it made thoughtful men. Though the tender, fireside emotions flowed far down in the deep places of their hearts, an occasional flash revealed them flowing deep and strong, and pure as crystal. And though, at the domestic and social altars Religion stood in the guise of a stern vestal, pure as the snows of Katahdin and as cold, never were those altars more sacredly guarded. If so many

impressions must be taken from the religious development of New England, it was needful that the lines of the original picture should be sharply and deeply cut, and that the block should be hard. And the very excesses of New England Puritanism, its morbid conscientiousness, its stringent legalism, its overstrained orthodoxy, have stamped it ineffaceably upon the land of the Pilgrims, giving New England the right to speak for the whole nation in the assertion of the vital union between Christianity and free institutions.

Shall we therefore be true to ourselves, and keep Christ in the schools? Can a true love for the principles of our democracy fail to make us cherish more closely his Gospel, his principles, his example as the great Teacher? But let us remember, and it behooves the guardians of public education especially to remember, that the principle of religious liberty cannot be pressed to its own subversion; and when even an *incarnate conscience* comes forward to press the exclusive claims of a system which ignores and contemns those great principles which underlie Christianity and democracy in common, it is time for the State, following the example of Christ, to lay its hand upon religious liberty. The most liberal Christianity, the most generous democracy, cannot ignore the law of self-preservation. And, when a religious system comes knocking at our doors, which seeks to use equality of privilege to absorb all privileges but its own, which denies openly the fundamental doctrines of the democracy which cherishes it, which, in a society that concedes pre-eminence to no church, declares through its encyclicals that the State is by divine right subject to one sect of the Church, which terms *delirium* the doctrine of liberty of conscience, and which, with unblushing impudence, and with these heresies upon its lips, asks a democratic government for a share of the public funds to educate its children in hatred and practical opposition to democratic principles, it is high time that the Roman Church, which is not Catholic, should be taught kindly, but firmly, and if need be *sternly* to keep her place. It is time that the thousands and hundreds of thousands who owe their education to the public and high schools of the State, to say nothing of the graduates of our higher institutions, should rouse themselves to create a public sentiment which may wrest from a ring of official ruffians the power which has but begun to show its dire meaning in the New-York tax levy.

With these views, I can but feel that, the more intimately the great Teacher is associated with the nation's educational interests, the higher will be the plane to which both popular and liberal education will be raised. It will be a sad day for the schools, if the already too great sensitiveness on this question shall ever operate to make them even formally ignore the greatest of all Teachers, who, whether our educators know it or not, whether they will have it so or not, is through and underneath all the best educational reforms of this and of any age. I

plead not for sectarian schools. I plead not for any single form of recognition. I find the solution of this difficult question in the thorough perversion of the individual managers and superintendents and teachers with the spirit and principles of Christ, so that, unconsciously, gently, that aroma shall permeate the whole range of instruction, and affect every mode of contact between teacher and pupil. What the nation is to be a score of years hence, is to be decided in great measure by the public schools. Whether the inpouring masses of foreign population are to be assimilated to those ideas for which the nation has already passed through two wars, only to have them the deeper in its heart,—whether the coming generation is to love democracy as much as the past generations, will depend very much upon the degree to which Christian sentiment shall pervade our popular instructions. Democracy will stand or fall as it shall cleave to Christianity or divorce itself from it.

It is a shame that here, above all other lands, the question should be raised whether the Bible, the text-book of American civilization, the corner-stone on which our fathers built, the fountain of a conservative, healing, purifying influence in our Commonwealth, which none but a madman will deny, should be tolerated upon the desks of our public schools. Tolerate the Bible, forsooth! The Institutions, civil or literary, which raise that question, had best consider another first—whether the principles of that Holy Book in their mighty and inevitable outworking in Christian civilization, *will tolerate them?*

Bolivia and Eastern Peru, and the Quichua Indians.

BY DR. J. H. LYMAN.

The inhabitants of Central South America, and the country they occupy, have thus far received but little attention from Christian nations. Nor, until lately, has the unparalleled commercial wealth of those regions attracted particular notice. There are many indications that foreign enterprise, either English or American, will soon open that country to the world.

The countries referred to, the most valuable to us for their natural wealth, their genial climate, and their remarkable accessibility, by steamers, through the large rivers, are the great republic of Bolivia, and the valleys and slopes of the Andean ranges of Eastern Peru. Ecuador is also very rich in natural resources, and has several large rivers emptying into the Amazon on the north, but it is so nearly under the equator, and the climate is so much more sultry and oppressive than the higher southern latitudes, that the country is less likely to be opened to commercial enterprise.

The lower eastern slopes and valleys of the Andes of Peru, are known among Spanish Americans as the "*Montana.*" The Montana of Peru and Bolivia, including the adjoining ranges, covers an area of one thousand miles in length, by a width, east and west, of over two hundred miles; and is rich in mines of gold, silver, lead, tin, copper, iron, and also beds of coal. But its greatest and most easily developed

wealth is found in the vegetable kingdom. In this latter respect the same may be said of the whole of Bolivia, that great central empire of South America; a State more than eight times as large as the State of New-York, and second only to Brazil in its prospective importance.

The vegetable wealth of the Montana is inconceivably abundant and varied—the very reverse of the opposite Pacific slopes of the Andes. Beside the moist trade winds of the far distant Atlantic, which stimulate vegetation and cause a perennial spring, there is also a tropical sun producing uniform temperature, with no danger of blight from chilling winds or from frost. By these powerful natural agencies it is that the Montana of the Andes, and the republic of Bolivia, promise golden rewards to those who have enterprise enough to seek their gifts.

Almost every production of the tropic and temperate zones is found in those countries. On the higher slopes of the Andes there is perpetual pasturage for cattle.—Abundant crops also of wheat, barley, and Indian corn, are raised with little labor. In fact, three crops of corn are easily produced within the year, from the same piece of land. Lower down in the Montana, and on the highlands of Yungas, Cochabamba, and Tarija, and also in the still lower departments of Mojos, Santa Cruz and Chiquitos, vegetation is absolutely perfect.

Among the countless variety of productions, are sugar-cane, tobacco, rice, coffee, cotton, indigo, vanilla, cocoa, yuca, etc., etc. The forests abound in the various dye woods of commerce, in many kinds of gums, resins, and plants, useful in arts and medicines; ebony also, and woods valuable for cabinet work, the veneers from which present exceedingly beautiful combinations of shades and colors. But among the choice trees of those extensive forests, the most valuable are the India rubber and Peruvian bark. Until lately, the latter was found mainly in the Montana of Peru, and, as the mode of stripping the trees was careless and destructive, fears were entertained that the supply would soon cease. Now, however, this tree is discovered through all the highlands of Bolivia; but always at an elevation of from 4,000 to 8,000 feet, and where it grows the climate is noted for its salubrity.

The India rubber tree too was supposed to exist mainly on the lower Amazon, but recent explorations have established the fact of its great abundance in many parts of Bolivia. This fact alone gives inestimable importance to that country, for if, as was at one time feared, the rubber tree should disappear, we could scarcely estimate the greatness of the loss to the civilized world.

Cotton is found growing wild, both the white and yellow variety—with a longer staple than our Southern upland cotton. The coffee trees yield a bushel of berries each; the flavor and aroma of this coffee are unsurpassed by any in the world. The sugar cane grows over twelve feet in length, and two and a half inches thick; and is full of rich juice, and plantations are productive for thirty years, without renewal.—In our Southern States, the canes are comparatively short and thin, and require to be replanted every two or three years.

The food of the common people of the Montana and Bolivia consists of yuca, farina, bananas and potatoes, and these are abundant every where. Down in the department of Santa Cruz, cocoa of an exceedingly rich and delicate flavor, is so abundant that immense quantities remain ungathered, being left to perish or to be eaten by the birds. The farina of Brazil, upon which the laboring people of that empire depend almost entirely for food, is prepared from the root of the Jatropha Manihot, from which also we have our tapioca. The Bolivian farina is prepared from another species of Manihot, known as the *yuca*. This root is boiled and eaten as a vegetable, and is not only harmless, but sweet and nourishing. It yields, on fermentation, a favorite stimulating beverage, called *masato*.

The principal rivers of eastern Peru are the Ucayali and Huallaga. The Ucayali

is the main head branch of the Amazon. It is a large deep river, and rises in the beautiful valleys of Yucay and Urubamba, east of Cuzco, where the Incas had summer palaces. This great river, from the head of steamboat navigation, north-east of Cuzco, runs northerly to the Amazon, a distance of one thousand miles, through the magnificent Montana of Eastern Peru, a region abounding in Peruvian bark and India rubber trees. From its mouth near the town of Nauta on the Amazon, the distance to the Atlantic is 2,400 miles; thus giving 3,400 miles of continuous steamboat navigation – the longest in the world. In addition to the Yucay and Urubamba, the Ucayali is fed by several large streams, which rise on the Andean plateau, near the cities of Cuzco, Ayacucho and Tarma.

But the greatest of all the Amazonian affluents, is the river Madeira, which, owing to its wide ramifications throughout Bolivia, will be the future great commercial thoroughfare. On entering the Madeira, at its junction with the Amazon, one thousand miles from the ocean, and passing up southerly to the Brazilian cascades, a distance of five hundred miles, the river averages half a mile in width, and is fifty feet deep. The falls can be overcome by canals. Above the falls, the river is called the Mamore. It here receives two great affluents, the Beni and Itenez. The former passes entirely through northern Bolivia, from the rich gold fields of Carabaya, near the Andes, where also bark and rubber trees are very abundant. The Itenez is the boundary between Brazil and Bolivia, and opens a rich section of country in the western part of Brazil, and drains a portion of the diamond district.

The Mamore, from above the falls, has a width of one-quarter of a mile, and depth of over twenty feet for a distance of five hundred miles, southerly, to the village of Vinchuta, where the river takes the name of Chapore. It rises in the Andes, near the source of the Pilcomayo, one of the heads of the Rio de la Plata. After traversing some of the richest portions of the highlands of Bolivia, they diverge to go to the Atlantic, one northerly by the Amazon, and the other southerly by the La Plata.

There are many cities and large towns in Bolivia; such as La Paz, the capital, Oruro and Potosi. These last two are high up on the Andes, 12,000 feet above the sea. Lower down on the tropical highlands are Cochabamba, with its population of 50,000 souls, and Chuquisaca (Sucre) 20,000. Both these cities have colleges, and also schools of science and mechanical arts. They are beautifully situated. The Spanish population of these two cities is perhaps the best specimen of the race in South America; but the great majority of the inhabitants are *Quichua*, or Inca Indians. The city of Tarija has a population of over 6,000. Santa Cruz and Trinidad, down on the Mamore, have—the former 6,000 and the latter 4,000 inhabitants.

The population of Bolivia is about two million, three-quarters of whom are Indians. The Spanish or dominant race, as usual, are indolent and superstitious, though kind and hospitable. The wealthy and more educated people seem to be losing faith in their religion, and are generally more liberal in their social and political ideas; thus doing much to break up the despotism that, for centuries, has been the curse of the Spanish race. To those, however, who are acquainted with that race in this hemisphere, it is manifest that they need aid from men of a higher, more energetic, and persevering character, before they can develope the resources of their magnificent land, or civilize the Indian tribes around them.

Of the Indian population of Bolivia, some are still savages, and keep far back out of the way. But the majority are semi-civilized; living in towns and villages, and on friendly or submissive terms with the whites. Of these tribes, the principal are the *Quichuas* in the westerly portion of the republic, the *Mayos* on the north-east, and the *Chiquitanos* on the south-east. They are good farmers, and have considerable knowledge of mechanical arts. They are learning the ways of white people, and are desirous that their children should attend the Spanish schools. It must be, through

the labors of these three Indian races, that the rich natural productions of Bolivia and the Montana are to be surrendered to commercial enterprise.

But of all the inhabitants of Central South America, these Inca, or Quichua Indians, are the most numerous and important for the future welfare of the country.—Certainly they, and the Aymaras, a kindred race, though much fewer in number, are by far the most interesting of all the Indians of the country we are considering. The history of the Quichuas is that of the conquest of Peru by Pizarro, the history of a wonderful Indian civilization never found elsewhere except among the ancient Aztecs of Mexico; and coinciding in many respects with that of the ancient Phœnicians.—Their history, as given by Prescott, has all the charm of a romance.

The Quichuas of the present day number one and a half millions, and are found from Ecuador to Chile, through all the Andean Valleys. They comprise more than three-fourths of the inhabitants of the cities of Cuzco, in Peru, and Cochabamba and Sucre in Bolivia. In those three cities alone there are more than 80,000 of them, and it is as necessary to understand their language, there, as it would be the French in Paris. We have very little knowledge of their early history. The tradition existing at the time of the conquest, and still credited, is that a white man and his wife, called the Inca, Manco Capac, and Mama Ocllo, a few generations before the arrival of the Spaniards, came down from Lake Titicaca, in a northerly direction to the elevated plateau, where Cuzco now stands, and built that city. Having secured the friendship of the barbarous cannibal Indians in the neighborhood, they gave them a knowledge of agriculture and weaving, and created for them social and civil organizations. They also introduced the worship of the sun, and the moon as the wife of the Sun, and Venus as their attendant. High upon the cold punas of the Andes, around lake Titicaca, are still seen mysterious and elaborately carved monuments, ruins of cities, supposed to be the work of the ancient Incas (or their predecessors). Whoever were the builders of those ruined cities, it is almost certain that a strange pair did come down to the plains of Cuzco, and establish the Incarial empire, an empire secured as much by a system of kind and paternal government as by superior civilization. Just before the arrival of Pizarro, the rule of the Incas extended from Quito to Chile, and from the Pacific to the highlands of Bolivia. The Incas, after their conquests had extended over many different tribes, found it difficult to introduce their own civilization, owing to the great diversity of dialects they encountered. To meet that difficulty, they conceived the idea of fusing all the various languages of their new subjects into one general language, the *Quichua*, which is described as "one of the richest and most comprehensive of all the South American dialects."—"This bold attempt of the Incas (says Prescott) was perfectly successful." This may not seem so strange, when we consider that the Incas, by their gentle rule, secured the love and veneration of their subjects; and to this very day their memory is precious in the hearts of the Quichuas. This wonderfully created language is now spoken with more or less purity by nearly two millions of people, throughout the countries we have referred to. And it is with them that foreign commerce will have much to do in the future.

With such Indians, the Incas built Cuzco: in the walls of whose great fortress are seen, to-day, stones 38 feet long, 18 feet broad, and 6 feet thick. They also built a road from Cuzco to Quito, a distance of fifteen hundred miles, which was twenty feet wide, and paved throughout with flat stones.

The Quichuas of the present day, are the same submissive and industrious people as in the time of the Incas; but not as contented. Though still devotedly attached to their beautiful land, yet three centuries of grinding tyranny seem to have eradicated all that gallant loyalty to their rulers so conspicuous in the days of the Spanish conquerors. Naturally they are of a kind and friendly disposition, but they have

manifested from generation to generation a ceaseless desire to cast off the Spanish yoke. They are often in revolt, and at this very time, owing to some oppressive measures of President Melgarejo of Bolivia, there is open hostility in one of the provinces. Because of their silence and incommunicativeness, some travelers consider them a worthless and indolent race, while others, regarding their persistent efforts to cast off a hated yoke, as showing resoluteness of character, believe they will yet achieve their independence, to the benefit of their country.

When we consider the strange facts of their history, their present numbers, their industry as agriculturists and mechanics, and above all, that they have adopted and now use one common language over an area of country more than five times as large as the State of New-York, we are compelled to feel that, under God, they will yet exert a happy influence over their country, in developing its vast resources and also in the evangelization of those populous semi-civilized tribes, the Mojos and the Chiquitenos, as well as the few savage Chunchus and Campas of the Peruvian Montana.

The present religion and customs of the above tribes, are what might be expected from the character of their teachers, who were the Dominicans of the Inquisition and the Monks of St. Francis. These priests sought proselytes rather than spiritual worshipers, and taught an elastic Christianity, which received far more of the paganism of the tribes than it imparted of its intrinsic virtue. But they were eminently successful in their way, so that we find to-day in nearly all directions, Christian Indians—so called—whose worship of God, but chiefly of the Virgin Mary, is so mixed with their ancient heathen ideas, that it is hard to separate the two. Many of their priests, being far removed from the restraints of the Spanish cities, are miserable examples of sobriety and morality. I have known of some priests who appeared devoted to the religious improvement of the Indians about them, men who had endured great perils and sufferings to impart a knowledge of the Saviour, whom they seemed to love. Such cases, however, are not common, and the spiritual guides of those aboriginal people have, as a general rule, made a wretched exhibition of Christianity. In those tropical abodes, where the wants are so few and the supply so abundant, the priests are indolent and indifferent. They require but little religious worship from those poor Indians, and that little is usually on Sundays and feast days, and then is so arranged that their ancient deep-seated superstition shall be gratified, and their subjection be the more easily secured. All their religious ceremonies seem to be inseparable from dancing and excessive drinking of the intoxicating *chicha* and *masato*.

To us Americans, this whole subject is one of deep interest. The country we have considered seems opened to us by its Creator. We have easy access to it through the Amazon and Madeira rivers; and we have also a great advantage over other foreigners, in the fact that Spanish Bolivians look very favorably upon our people, and believe that the wealth of their country is to be developed through our instrumentality. The spirit of commercial enterprise and adventure so peculiarly manifested in our countrymen, will—we may hope—ere long, send steamers up the Madeira into Bolivia, and through the Amazon and Ucayali into the Peruvian Montana, and thus open the way for a great Christian empire in that land. It was through that spirit of adventure and love of gold, that God established our empire on the Pacific, by means of which we believe He will yet evangelize China and Japan. May He not employ the same agencies for the evangelization of Central South America?

NOTE.—Since the above was in print, the *Evening Post* has published a short article upon the Bolivian rivers and resources, of same character with the above.—ED.

The New Creed of the Romish Church.

BY REV. HOBART SEYMOUR.

THE advocates of Protestant Christianity laid before the world the three ancient creeds of the Churches—the Apostles' Creed—the Nicene Creed—the Athanasian Creed. They have shown these to have been the only Creeds of the primitive Churches, and they are acknowledged as such by all the writers of the Church of Rome. In these, the belief of the primitive Churches—in these, which embody all the articles of the faith of Christ as then received, and believed, and professed—in these there is no allusion whatever, no allusion however remote or shadowy, to any one of those doctrines which constitute the essence of the Church of Rome. These three creeds—the creeds of primitive Christianity contain no allusion to modern Romanism, no allusion to transubstantiation, Mariolatry, invocation of saints, worship of relics, Purgatory, sacrifice of the mass, indulgences, supremacy of Rome, etc.—but pass them by as if they had been utterly unknown, and unheard of, and unbelieved.

And the Church of Rome has felt the importance of all this argument, and she has compiled a new creed- A NEW CREED! Having examined THE NICENE CREED, and having seen that her new and favorite doctrines were not embodied in it, she went boldly to the work and has actually inserted them into it—has actually appended twelve new articles to this ancient creed to make it speak in her favor! This she did in the year 1564. The following are the additional articles, thus newly invented, and then first inserted in the Nicene Creed:

I. "I most steadily admit and embrace apostolical and ecclesiastical *traditions*, and all other observances and constitutions of the same Church.

II. "I also admit the Holy Scriptures according to the sense which our Holy Mother THE CHURCH has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to *the unanimous consent of the Fathers.*

III. "I also profess that there are truly and properly *seven sacraments* of the new law instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, matrimony; and that they confer grace; and that of these, baptism, confirmation, and orders, can not be reiterated without sacrilege.

IV. "I also receive and admit the received and approved *ceremonies* of the Catholic Church, used in the solemn administration of the foresaid sacraments.

V. "I embrace and receive all and every one of the things which have been defined and declared by the Holy Council of Trent, concerning *original sin and justification.*

VI. "I profess likewise, that in *the Mass* there is offered to God a true, proper and propitiatory sacrifice for the living and the dead, and that in the most holy sacrifice of the eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion, the Catholic Church calls Transubstantiation.

VII. "I also confess, that under either kind *alone*, Christ is received whole and entire, and a true sacrament.

VIII. "I certainly hold that there is a *Purgatory*, and that the souls therein detained, are helped by the suffrages of the faithful; likewise that *the saints* reigning together with Christ, are to be honored and invocated, and that they offer prayer to God for us, and that their *relics* are to be held in veneration.

IX. "I most firmly assert that the *images* of Christ, of the Mother of God, ever virgin, and also of other saints, may be had and retained, and that due honor and veneration are to be given to them.

X. "I also affirm that the power of *Indulgence* was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

XI. "I acknowledge the Holy, Catholic, Apostolic, Roman Church for *the Mother and Mistress of all Churches:* and I promise true obedience to the Bishop of Rome, successor of St. Peter, prince of the apostles, and vicar of Jesus Christ.

XII. "I likewise undoubtedly receive and profess all other things delivered, defined and declared in the sacred canons and general councils, and particularly by the *holy Council of Trent.* And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized. I do, at this present, freely profess and sincerely hold this Catholic faith, without which no one can be saved, and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life."

Such are the novel doctrines of the Church of Rome. They were not contained in any ancient creed—in any primitive creed of the primitive Churches, and therefore the Church of Rome has been obliged to invent a new creed to contain them, or rather she has interpolated one of the ancient creeds by the addition of these twelve new articles. To this new compilation has been given the name—the expressive name of *the Creed of Pope Pius IV.* It certainly is NOT *the Creed of Christ's Church.*

And this new creed—this creed of the Roman Church, was first compiled in 1564! They sometimes ask—where was your Church before Luther?—where was your Church before Henry VIII? One might suppose that their own creed was of some high and remote antiquity, when they propose such questions; although Luther was dead and buried, and Henry VIII. was gathered to his fathers, many years before this religious creed of the Church of Rome was compiled!

Letter of Father Hyacinthe.

"I SHOULD not be worthy of that auditory, of the Bishop, of my conscience, or of God, could I consent to enact such a part before them. I withdraw at the same time from the monastery I live in, and which, under the new circumstances in which I am placed, is changed for me into a prison of the soul. In acting thus, I am not unfaithful to my vows; I promised monastical obedience, but within the limits of the honesty of my conscience, and the dignity of my person and ministry. I promised it subject to that higher law of justice and 'royal liberty' which, according to Saint James the Apostle, is the proper law of the Christian. It was the most perfect practice of that holy liberty which I went to ask in the cloister more than ten years ago, in the ardor of an enthusiasm free from all human calculation—I cannot add free from all the illusions of youth. If in exchange for my sacrifices I am now offered chains, it is not merely my right, it is my duty to reject them. The present moment is a solemn one. The Church is passing through one of the most violent, the most obscure, and the most decisive of its existence here below. For the first time in 300 years an Œcumenical Council is not only convoked, but declared necessary. These are the expressions of the Holy Father. It is not at such a moment that a preacher of the Gospel, even the humblest, can consent to keep silence, like those mute dogs of Israel, faithless guardians, which the prophet reproaches because unable to bark: *canes muti, non valentes latrare.* The saints never kept silent. I am not one of them; but nevertheless I am one of their race—*filii sanctorum sumus*—and I have always longed to leave my footsteps, my tears, and if need be my blood, in the traces where they have left theirs. I raise, therefore, before the Holy Father and the Council, my protest, as a Christian and a priest, against these doctrines and those practices which are called Roman, but which are not Christian, and which by their encroachments, always more audacious and more baneful, tend to change the constitution of the Church, the basis and the form of its teaching, and even the spirit of its piety. I protest against the divorce, as impious as it is insensate, sought to be effected between the Church, which is our eternal mother, and the society of the nineteenth century, of which we are the temporal children, and toward which we have also duties and regards. I protest against that opposition, more radical and more frightful still, to human nature, attacked and outraged by these false doctors, in its most indestructible and most holy aspirations. I protest above all against the sacrilegious perversion of the Gospel of the Son of God himself, the spirit and the letter of which are alike trampled under foot by the Pharisaism of the new land. It

is my most profound conviction that if France in particular, and the Latin races in general, are given up to social, moral, and religious anarchy, the principal cause undoubtedly is not Catholicism itself, but the manner in which Catholicism has for a long time been understood and practiced. I appeal to the Council which is about to assemble to seek remedies for the excess of our ills, and to apply them with as much force as gentleness. But if fears which I will not share were to be realized—if the august assembly had no more liberty in its deliberations than it already has in its preparations—in a word, if it were to be deprived of the essential character of an Œcumenical Council, I would cry aloud to God and man to claim another, really assembled in the Holy Spirit, not in the spirit of party; really representing the Universal Church, not the silence of some and the opposition of others."

Of this Letter and its author, the *London Times* says:

Father Hyacinthe is the most gifted sacred orator that has been heard in France since the palmy days of Masillon and Bourdaloue. A man of earnest conviction, of enthusiastic temperament, he has for several years sounded the depths of the apparently shallow and frivolous minds of the Parisian world, and thrilled such audiences as assemble beneath the golden vault of the Madeleine or the lofty aisles of Notre Dame with emotions of which the present sneering generation was no longer deemed susceptible. Father Hyacinthe's doctrine was certainly and most emphatically Christ's doctrine; yet it was looked upon with suspicion as not being the Pope's doctrine, and it required no less than all the influence of the General of his Order and of the Archbishop of Paris—that Darboy in whose favor the Emperor Napoleon has been vainly soliciting the Cardinal's hat—to counteract the evil suggestions of the Jesuits, who denounced the Barefooted Carmelite Father as guilty of what is called political heresy, or, to use the Father's own words, of a wish to put an end to "the divorce, as impious as it is senseless, which Rome seeks to bring about between the Church, which is our mother according to eternity, and the society of the nineteenth century, of which we are the sons in a temporal sense, and toward which we also have duties and sympathies." Deserted now by those enlightened superiors, owing, as he supposes, to the intrigues of an all-powerful party at Rome, Father Hyacinthe descends from his pulpit at Notre Dame, and quits his convent, longing for that "holy liberty" which he had vainly sought in the cloister. Father Hyacinthe goes forth into the world a Catholic, but at war with "those doctrines and practices which are called Roman," with that "false Catholicism which has been the main cause of the social, moral, and religious anarchy into which France in particular, and the Latin races in general, are plunged."

Here, then, we have Bossuet and old Gallicanism revived. We have a pure element of religion in France aiming at emancipation from Roman tyranny, at the very time at which the ill-advised Pius IX. hopes by the vote of a packed Œcumenical Council to rivet the fetters in which he holds the Catholic world. The secession of this God-fearing Carmelite is by no means an isolated fact. A brave and open spirit of resistance to what are called Latin pretensions is abroad in Germany, where, at a conference of Catholic Bishops held at Fulda, it has been resolved that "nothing should be left unattempted to prevent the question of Papal infallibility being brought before the Council;" where the Catholic press loudly disclaims all identity between Catholicism and the Papacy, and where it is highly proclaimed that the Catholic Church should "not oppose political, intellectual, and moral liberty, but that it should, on the contrary, encourage and hallow it." The Germans are not so far carried away by their sanguine feelings as to overlook the possibility of their being outnumbered by the Latin members of the Council. But this is not the first time in which German divines have found themselves in a minority; yet it was to their love of truth and steadiness of purpose that half of the world was indebted for its mental and moral enfranchisement, and it is by no means impossible that a South German

schism may accomplish the work initiated three centuries ago by what was called the North German heresy. We had from the beginning adverted to the possibility of a breach in the Church between its Latin and non-Latin elements. The Italian and Spanish priests and part of the French willingly identify their cause with that of Papal absolutism, and, no doubt, they are sure of being three to one in any vote in the Synod; but votes, as it has been often observed, "should be weighed, not counted," and the Pope cannot blind himself to the fact that, while his Teutonic opponents are backed by the innate veneration of a people to whom belief of some sort is a life's want, there is actually nothing behind the phalanx of his own Latin Bishops; as all faith in France, in Spain, and especially in Italy, undermined by centuries of Pagan cynicism and scoffing skepticism, has lately been utterly trampled down in a frantic struggle against that political oppression which found its main support in ecclesiastical tyranny. In France, in Spain, and in Italy, the Papacy can reckon on nothing save bitter opposition among the thinking classes, and dead apathy and passivity among the lower orders. But the bold attitude of this high-minded Barefooted Carmelite reveals a new phasis in French life for which the world was hardly prepared. On the very eve of the convocation of the Council it points to the possibility of another Council, an antagonistic Council, "truly brought together in the Holy Spirit—not in the spirit of parties—really representing the Universal Church, and not the silence of some and the oppression of others."

Judging from the impression wrought among the French people by the publication of Hyacinthe's letter, we should say that it is not impossible to bring together this rival Council, to lay the basis of this new Catholicism which is to put an end to Romanism. Dissenters from the Pope's doctrines and foes to the Pope's authority have often before now sprung up in the bosom of the Roman Church. But in the apostacy of such men as Father Passaglia or Cardinal d'Andrea the world never saw any thing besides petty outbursts of worldly spite, of disappointed ambition. If there is one believer in Italy, it is the Pope only; Passaglia and d'Andrea had no aim in their secession, no plan, no conception. But Father Hyacinthe has a clear object; he starts from a fixed principle; he sets to himself a tangible task. This Council, he says, is not God's work. "For the first time since 300 years an Œcumenical Council is declared necessary." Why is it necessary? What is its hidden purpose? What its avowed object? It is to put God and man asunder—to enforce a Divine authority to which human nature is repugnant. Father Hyacinthe protests against Rome's "radical and alarming opposition to human nature, wounded and revolted by false doctors in its most indestructible and holy aspirations." He protests "against the sacrilegious perversion of the Son of God himself, whereof the spirit and the letter are equally trampled under foot by the pharisaism of the new law." In other words, he protests against Papal Encyclicals and Syllabuses. He aspires to build religion on freedom, "which, according to the Apostle St. James, is the proper law of the Christian."

It is the Pope whom we must thank for all this. It is to the Pope alone, or to his Jesuit advisers, that we were indebted for a Father Hyacinthe. Without that happy idea of an Œcumenical Council the Carmelite Preacher might have continued in the discharge of his sacred office, occasionally startling his "select and fashionable" audience with sudden flashes of the truth, yet bearing the yoke to which years had accustomed him, and allowing himself to be considered a "firebrand." "You were as a precious stone conspicuous in the cornice of our edifice," said the Pope to Father Passaglia, when this latter exhibited the first symptoms of defection; "but you are blinded by ambition; you will soon be hurled from your high place and hurled away into the dust and rubbish of the ground beneath." His Holiness would scarcely dream of addressing a similar rebuke to Father Hyacinthe. Father Hya-

cinthe's letter is not the production of an unquiet worldly spirit; it is the effusion of a soul in earnest, the first utterance of a Word which may find echo—of a Word which may take root, and grow, and fructify.

What is the hydra against which Father Hyacinthe has been struggling for the last five or six years? Jesuitism. Jesuitism which is rising to such a height that the worst immoralities of the period of Escobar in Spain would be menacing in this intelligent France, if the nineteenth century were not there. Now, what is the one aim of Jesuitism, and what are its means? Its one aim is power, secular power; and its chief means lies in the complete and utter enslavement of the individual will, the annihilation of the individual conscience. There is no compromise to be attained. Christianity teaches the independence of the conscience, the responsibility of his acts borne by each man, and the necessity for his possessing what Father Hyacinthe calls "the Christian's royal liberty." The Jesuit teaches that no man can be worth anything; that he is so miserable a being that, whether he sin a little more or a little less, it is of prodigiously small consequence; that the most upright, honest citizen is simply less than nothing unless he take a Jesuit for his guide *and master*; and that the worst criminal ever created is immediately redeemed by the proper intercession of some Jesuit or other with the Virgin Mary. Under no end of various aspects, *this* is the unity of the Jesuit creed: the degradation of man inescapable, and the vast similarity between the most virtuous and the most infamous—all being equalized by the practices of a blind, superstitious piety; but by that only. This is naturally the religion that all despots must lean to and protect; and this is the secret of the alliance of all absolutist governments with the disciples of Loyola. But this leads much further than people think; it leads *upwards*, towards the destruction of the Christian doctrine, towards pure paganism, the *personal* infallibility of the Pope as a man and a temporal sovereign: and *downwards* towards the wholesale corruption and abasement of the people. Jesuitism, as a force openly organized and worked by avowed and sanctioned Jesuit hands, *can* only exist and predominate in communities perfectly oppressed, as in Rome or Spain (till the Queen was expelled). It is an anachronism, an eccentricity, a manner of *bonus naturæ* in a country like France, and in a given time it comes to an end—contemptuously or violently—but not until it has done incalculable mischief. Whenever France, from some cause, passes under the temporary yoke of a despot, the Jesuits reappear, as they have been doing for the last ten or a dozen years; and their teaching and its effects are always identical.—*Paris Cor. of the N. Y. Nation.*

The Pope's Syllabus.

In December, 1864, the Pope issued an Encyclical Letter, taking a very despondent view of the condition—political, social, and religious,—of the entire world. Accompanying this paper was the Syllabus, a "catalogue of the principal errors of our time, pointed out in previous Apostolic Letters of Pius IX." It contained ten general charges, supported by just exactly eighty specified errors, or "damnable heresies." The general charges are labelled materialism, ritualism, pantheism, socialism, etc. The specifications are more precise. They are: The freedom of the press, Bible societies, liberal clerical associations, the independence of Church and State, the civil contract of marriage as opposed to the sacramental view, education outside of the control of the Roman Catholic Church, the objects and functions of legislation, the relations of clergy and laity, the modern idea of sound government, and the relations of the governed to the governing, the views held by nearly all edu-

cated men as to the functions and limits of human reason, and the objects, powers, and results of scientific investigation. The indictment arraigns all the leading ideas of modern civilization, and puts the nineteenth century upon trial before a tribunal of his own summoning,—and the indictment is of itself a verdict of conviction.

Of the Council,

The British *Quarterly Review* says :—"Its preface and programme are contained in the Encyclical of 1864. Verily the Catholic Church has never before reached so momentous a crisis, for now everything around her wears the aspect of change. In the sixteenth century the Council of Trent was competent to decide any doctrinal question without the fear of exciting violent internal conflicts. Civil society, in spite of some slight efforts in France and Spain to show their independence of the Holy See, was at that time closely bound to the Church. Now, all is utterly changed, with the exception of the Pope's little principality. The State is now constituted on a wholly different basis from the Church. The State is a merely secular institution, and knows well that it cannot return to its old religious limitations. Such is the position of things in which the ecclesiastical representatives of Catholicism are summoned to make decrees not only concerning doctrine—a matter that might create but little excitement—but also upon the relations of civil society to the Church. This great ecclesiastical machine called a General Council is about to be constructed and set to work before the whole world. Its wheels will have to work in an absolute vacuum, for as to any decrees that it may make touching the political relations of religion, it is all but idle talk. The Council is simply a *coup d'eglise* of the Ultramontanists. It is a Jesuit plot ; and the audacious men who take the lead in it reckon before everything to make use of it against the Liberals. It is not modern impiety that they trouble themselves about, for they know perfectly well that its abettors but mock at their anathemas ; it is the liberal tendency in the bosom of their own Church which engrosses their energies ; it is this which they hope to crush. Possibly they may succeed ; only, that which they thus think to destroy may perhaps burst its bonds, and be marshalled once more outside the narrow limits within which they had thought to stifle it. There is their supreme danger."

The *Press and St. James Chronicle* says : —"What is the moving spring of this catena of events? Most assuredly it is the spirit of Ultramontanism prompted, guided, and promoted by the order of the Jesuits. If they can only obtain this grand object, they, no doubt, consider they are safe, can never be again anathematized or suppressed by any Pope, and that no Œcumenical Council can again be held to disturb the method of things which they will have established. It is plain it was by this Order that the declaration of the dogma of the Immaculate Conception was effected. This was the first great step, aiming at spiritual supremacy over the conscience.—The second was the Encyclical and Syllabus, claiming temporal power over kings and nations ; and the third, yet to come, is to combine both in one infallible and irresponsible head."

Pere Hyacinthe on the Bible.

Israel is no longer the tents of Shem, no longer the tabernacles of the desert, no longer the temple of Solomon or of Zerubbabal—all these have disappeared. Israel exists now, not by these—but by his God and by his Bible. Israel is embodied in his Bible, he has written the whole of it, and this is above all else, as St. Paul says, *his greatest glory.*

The Church of Jesus Christ, the Catholic Church, does not possess the gift of in-

spiration. We have not in the midst of us a single wise man, a single inspired pontiff, capable, if he wished it, of writing one line which should be the Word of God. We have pontiffs, doctors, Councils assisted by God, but not inspired: assisted in order to study, to understand, to explain, the inspired Word of the Jewish Church, the Word written from the first chapter of Genesis to the last word of the New Testament, by a Jewish pen! The Jewish Church, from the prophets to the apostles, has been the only mouth inspired by Jehovah.

And yet what do we do with the Bible? Is this book the object of our study, of our sermons, of our instructions? Is it the light which shines upon our families, upon our souls? Reading of, the meditation on, the holy Scriptures—this will for ever be the true mind of the Church of Jesus Christ.

Well, then, do we read the Bible? Do we not too often go to seek all our knowledge exclusively, in purely profane authors, in the discoveries of man? And when we apply to the traditions of the Church, do we not practically give the first place to the simple doctors? No one venerates the doctors of the Church more than I do: Athanasius, Basil, Augustine. . . . the great scholars of the Middle Ages; Thomas Aquinas, Bonaventura, Scot; the great modern theologians—I will name only their king—Bossuet. Yes, but Bossuet, Scot, Bonaventura, Thomas Aquinas, Augustine, Basil, Athanasius, and so many others, they are not the *book!* Give me the book, the inspired Word, let me lean upon the foundation of the Apostles and Prophets, let me penetrate with my thirsty roots to the fatness of the fruitful olive tree. The Bible, the Holy Scriptures, the light of families, of nations, of souls—that is the book of the Church! And our branches will be thin, and our leaves will be withered, and our flowers will fall, before they bear their fruits, so long as we do not continually refresh them in the knowledge, in the light, in the practice of the Divine Book!

Woe to him, who being able to read it, does not read it; but woe, too, to him who reads it only with the contemptuous regard of a proud intellect. It must be eaten with the mouth of the heart; "Son of Man, arise and eat this book. Then did I eat the book, and it was in my mouth as honey for sweetness. And he said unto me, Son of Man, go, get thee unto the house of Israel, and speak with my words unto them!" Let us, then, members of the Christian Church, arise, let us all arise! Let us take the book from the Divine Hand which extends it to us, let us meditate on it with our intellect, let us devour it in love and in our hearts, and then we shall be masters of the world; we shall speak to the children of idolatry; the world will listen to us because our lips are no longer our own, but God's! The lips of the Christian soul are the Word of Jehovah, and this word it is that they ought to repeat.

Faith in the Holy Ghost.

In this age of faith in the natural, and disinclination to the supernatural, we want especially to meet the whole world with this *credo*, "I believe in the Holy Ghost." I expect to see saints as lovely as any that are written of in the Scriptures—because I believe in the Holy Ghost. I expect to see preachers as powerful to set forth Christ evidently crucified before the eyes of men, as powerful to pierce the conscience, to persuade, to convince, to convert, as any that ever shook the multitudes of Jerusalem, or Corinth, or Rome—because I believe in the Holy Ghost. I expect to see churches, the members of which shall be severally endued with spiritual gifts, and every one moving in spiritual activity, animating and edifying one another; commending their Saviour to it by a heart-engaging testimony—because I believe in the Holy Ghost. I expect to see cities swept from end to end, their manners elevated,

their commerce purified, their politics Christianized, their criminal population reformed, their poor made to feel that they dwell among brethren; righteousness in the streets, peace in the homes, an altar at every fireside—because I believe in the Holy Ghost. I expect the world to be overflowed with the knowledge of God; the day to come when no man shall need to say to his neighbor, "know thou the Lord;" but when all shall know him, "from the least unto the greatest;" east and west, north and south, uniting to praise the name of the one God, and the one Mediator—because I believe in the Holy Ghost. Let all of us who are painfully conscious that the results just indicated will never be attained by the instrumentality of men, in the condition in which we are, simply ask ourselves—how long, how often, how importunately have we waited at the throne of the Saviour, for the outpouring of the Spirit? Let our closets answer.

Opinions of the Roman System.

When I contemplate the whole system of Romanism as it affects the great principles of morality, the *terra firma*, as it were of our humanity; then trace its operations on the sources and conditions of national strength and well-being; and lastly, consider its woeful influence on the innocence and sanctity of the female mind and imagination; on the faith and happiness, the gentle fragrancy and unnoticed ever-present verdure of domestic life; I can with difficulty avoid applying to it the Rabbi's fable of the fratricide, Cain—*that the firm earth trembled wherever he trod, and the grass turned black beneath his feet.*—Coleridge.

In the economy of Roman Catholicism, the experience of centuries has been tasked to construct a religious system so adapted to man as he is by nature, that he should submit to ghostly authority, however repugnant to his rights and reason; and have a hope of Heaven without sanctification. In this wonderful machinery which has outlived empires and worked its way over more than half the civilized globe, there is one element more omnipotent than all the rest. It is the appeal which is made to the passions of men in the deification of the Virgin Mary. Woman, in the fascinating and mysterious power of sex; woman in her tenderness, indulgence, and sympathy for even guilty sufferers, is the magnet of Romanism. This explains the reason why Popes, cardinals, bishops and priests are anxious to restore, as they say, proper honors to the Virgin. This gives origin to their cry, now universal: *"Great is Diana of the Ephesians!"—Rev. Thomas Brainerd.*

The Convent System.

In Scott's *Rob Roy* there is a short dialogue on the Convent System. "You have seen convents?" "Often: but I have not seen much in them which recommended the Catholic religion." "Some are unquestionably so, whom either a profound sense of devotion, or an experience of the persecutions and misfortunes of the world, or a natural apathy of temper, has led into retirement. Those who have adopted a life of seclusion from sudden and overstrained enthusiasm, or in hasty resentment of some disappointment or mortification, are very miserable. The quickness of sensation soon returns, and, like the wilder animals in a menagerie, they are restless under confinement, while others muse or fatten in cells of no larger dimensions than theirs." "And what becomes of those victims who are condemned to a convent by

the will of others? what do they resemble? especially, what do they resemble if they are born to enjoy life and feel its blessings?" "They are like imprisoned singing birds, condemned to wear out their lives in confinement, which they try to beguile by the exercise of accomplishments which would have adorned society had they been left at large." "I should be rather like the wild hawk, who, barred the free exercise of his soar through heaven, will dash himself to pieces against the bars of his cage."

THACKERAY, in the *Irish Sketch Book*, referring to the Ursuline Convent at Blackrook, near Cork, says :—"In the grille is a little wicket and a ledge before it. It is to this wicket that women are brought to kneel ; and a bishop is in a chapel on the other side, and takes their hands in his, and receives their vows. I had never seen the like before, and felt a sort of shudder in looking at the place. There rest the girl's knees as she offers herself up, and forswears the sacred affections which God gave her ; there she kneels and denies for ever the beautiful duties of her being—no tender maternal yearnings—no gentle attachments are to be had for her or from her—there she kneels and commits suicide upon her heart. O, honest Martin Luther ! thank God you came to pull that infernal, wicked, unnatural altar down—that cursed Paganism ! I came out of the place quite sick ; and looking before me, there, thank God ! was the blue spire of Monkstown Church, soaring up into the free sky—a river in front rolling away to the sea—liberty, sunshine, all sorts of gladsome motion round about ; and I couldn't but thank heaven for it, and the Being whose service is freedom, and who has given us affections that we may use them—not smother and kill them ; and a noble world to live in, that we might admire it and Him who made it—not shrink from it, as though we dared not live there, but must turn our backs upon it and its bountiful Provider. I declare I think, for my part, that we have as much right to permit Suttceism in India as to allow women in the United Kingdom to take these wicked vows, or Catholic bishops to receive them."

A Priest's Reasons (to his Bishop) for Quitting the Church of Rome.

"You teach that the priest in saying mass, causes the body, blood, soul, and divinity of Jesus Christ, to descend on the altar, whilst it is written (Heb. vi. 28) 'Christ was once offered to bear the sins of many, and unto them that look for him shall he appear, the second time, without sin unto salvation.' 'But now, once in the end of the world hath he appeared to put away sin by the sacrifice of himself.' (Heb. ix. 26.)

"You teach, also, that the mass is an unbloody sacrifice, whilst it is written, that 'without shedding of blood is no remission.' (Heb. ix. 22.)

"You teach that the Virgin Mary is the queen of heaven, the mediatrix between heaven and earth, and the refuge of sinners, whilst it is written—'There is one God, and one mediator between God and men, the man Christ Jesus.' (1 Tim. ii. 5.) 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.'—(1 John ii. 1.)

"You teach that there is a purgatory, in which souls go to expiate their sins, whilst it is written, that 'the blood of Jesus Christ cleanseth from all sin.' (1 John i. 7.)

"You teach that good works justify us before God, whilst it is written, 'By the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin.' (Rom. iii. 20.) We conclude that a man is 'justified by faith, without the deeds of the law.' (Rom. iii. 28.)

"Such is a brief statement of the motives which have induced me to leave Rome for the Gospel. My desire being to follow the true light, which is Jesus Christ, it is to him only that I wish to go—for he is the Way, the Truth, and the Life. Whatever may be the motives which malevolence may impute to me, it will not be less certain that I leave a situation of ease for one having persecution, outrage, and misery in perspective ; but conscience and conviction must not be bartered. God sees the heart—it is he who searcheth and judgeth."

PAGES FOR THE SUNDAY SCHOOL.

OUR MISSIONARY IN LOUISVILLE

To the Sabbath School Children.

We have just commenced our Industrial School anew for poor little girls. We expect two hundred at least of this class of children for our field of labor. Every little handkerchief and apron or dress, which these children are taught to make, and are permitted to receive, are so many invitations to visit the families, where they belong, and so the doors are opened to their hearts for the words of Jesus.

Last Saturday it rained very hard, and few children came. One was a little German girl, who had been thrown from a wagon, and almost killed. I visited her often, expecting she would die. But she lived—and far better than this, she had commenced drinking the water of life, and it is now seen in her countenance to be springing up unto everlasting life. I asked the little girls if Jesus could forgive their sins. "Yes," all said. Can any other being but Jesus? "No." May you pray then to any other person to forgive your sins? "No." Not to the Virgin Mary? "No." Should you love father or mother or any one as much as Jesus? "No—love Jesus most." Then they wished me to pray for them. Was I ever happier in my life than in talking and praying with these children?

I appointed a prayer meeting *to pray for the children*, inviting the children to attend who desired to, and who wished to be prayed for. From twenty to thirty children came—very few teachers and others came. The children were made the special subjects of prayer. But at the door were gathered rude boys of the baser sort, who tried to prevent children from coming in, and tried to disturb the meeting.

One day, visiting near the river, I found a woman very sick, with two children.—She was concerned about her soul, and wished me to tell her what to do to be saved. I did so, and prayed for her. She grew worse in body, but soon was happy in mind and soul. No one but her mother, very ignorant herself, was present to take any care of her. I called every day. When she could not speak and was nearly gone, the Roman Catholic woman in the house got the priest to the bed, and in my absence he baptized her, and they lighted their candles, etc. When I came I blew out the candles, and told them to go away, and told them of their wicked interruption and intrusion. The mother did not seem to know what they were doing, but after I told her, and the wrong, and how her daughter died a full Protestant, she took a stand, turned them out, and put away their stuff. The next morning two priests came and demanded the body, but the mother would not give it up, or have any thing to do with them. They went away. I obtained an order of the Mayor for an undertaker to do all for the body (so poor was she). I attended the funeral, preached to a few, telling them how blessed it is to die in the Lord, etc. One of the children, a little boy, a cripple, said to his grandmother, "Grandmother, are you going to heaven?" "I hope I shall." "Has my ma gone to heaven?" "I believe she has." "Will sis go too?" "If she is a good girl." "Well, let's all get ready and go." He is four years old. I have made a visit there since, and also to others in the house. The grandmother seems a different person.

Story of a Bible,

TOLD BY THE ARCHBISHOP OF YORK.

Let me tell you the story of the little book which I hold in my hand. It is a copy of the New Testament, but on the title-page is written "Vol. 1,090." The reason of that is that there is a great publisher in Germany, who has printed for the use of English people living abroad, and for the Americans, almost all the English classics, and when he had come to the 999th volume of his great series he said to himself, "I will present to the English people, in gratitude for the patronage they have given to me, the present they love the most: I will give them a copy of the

New Testament, printed with the utmost care, and sold at a price which cannot remunerate me." But the point of my story is this—that the book which was published two or three months ago, has been so much appreciated on account of one peculiar feature in it, that the public, instead of receiving it as a present, have paid for it as a matter of business. The book, instead of selling 8,000 or 10,000, has sold now some 30,000 copies; and the publisher, in spite of himself, has been enriched thereby. And what does this mean? Why, it means that there is an almost passionate avidity among our people to read and study the Word of God. The peculiar feature in this volume is that besides the actual text of the New Testament, there are two or three lines at the foot of the page, which show the variations of the three greatest manuscripts ever discovered. You may perhaps wish that there was no such thing as a variation talked of; but no volume will do more than this will do to confirm our confidence in the text of the New Testament as we have it, because although there are variations, yet we have, on the one hand, manuscript authority for the New Testament, such as exists in no other ancient work whatever, and because on the other hand these variations, such as they are, affect no doctrine, but leave the substance of the blessed New Testament to us entirely intact.

REPLY OF

A Convert in Rupert's Land.

This man was a warm-hearted Christian, fond of singing hymns; and the English traveler said, "Why do you like to sing those hymns? What has Jesus done for you?" The man looked at him in great astonishment, but said nothing. He made a ring of some moss which he gathered, and got a worm, which he put in the centre; then, with his flint and steel, he struck a light and set fire to the moss. As the moss began to burn, the worm began to writhe with pain. The Indian then took up the worm, and put it upon a stone, and said, "That is what Christ did for me. I was that worm, and felt in my spirit as much pain as the worm did in its body; but in the midst of my agony Jesus came to me, and placed me upon the rock, and can you wonder that I love Him as I do?"

A Blind Boy Martyr.

In the reign of "Bloody Mary" of England, when the good Bishop Hooper was about to be burned to death, a blind boy, by much entreaty, prevailed on the guard to bring him to the Bishop. This boy had lately suffered imprisonment in Gloucester for confessing the truth.

After the Bishop had examined him concerning his faith, and the cause of his imprisonment, he looked on him steadfastly, while tears stood in his eyes, and said:—"Ah, poor boy, God hath taken from thee thy outward sight—for what reason he best knoweth—but he hath endued thy soul with the eye of knowledge and faith. God give thee grace continually to pray unto him, that thou lose not that sight; for thou shouldst then be blind both in body and soul."

The boy's name was Thomas Dowry.—How often or how long he had endured imprisonment for the truth's sake is not known; but on his final examination he was brought before the Chancellor of Gloucester.

He was asked, "Dost thou not believe that, after the words of consecration spoken by the priest, there remaineth the very body of Christ in the sacrament of the altar?"

"No," answered the blind boy, "that I do not."

"Then," said the Chancellor, "thou art a heretic, and shalt be burned. But who taught you this heresy?"

"You, Master Chancellor."

"Where, I pray thee?"

"Even in yonder place," replied the boy, turning and pointing with his hand toward where the pulpit stood.

The Chancellor again inquired, "When did I teach thee so?"

Dowry answered, "When you preached there (naming the day) a sermon to all

men, as well as to me, upon the 'Sacrament.' You said the sacrament was to be received spiritually, by faith, and not carnally and really, as the Papists have heretofore taught."

The shameless Chancellor, who had turned Roman Catholic, answered, "Then do as I have done, and escape burning."

The blind boy said, "Though you can so easily mock God, the world, and your conscience, yet will I not do so."

"Then God have mercy upon thee," rejoined the Chancellor, "for I will read the condemnation sentence against thee."

"God's will be fulfilled!" answered the young martyr.

Hereupon another officer of the Romish Church, being moved with the scene, stood up, and said to the Chancellor:—"Fie, for shame, man! Will you read the sentence against him, and condemn yourself? Away, away, and appoint some other to give sentence and judgment!"

"No, Register," said the hardened man, "I will obey the law, and give sentence myself, according to mine office."

He did so. On the very same day the blind boy was led to the place of execution at Gloucester, together with one Thomas Croker, a poor bricklayer, condemned also for the like testimony of the truth. Both of them, in one fire, most firmly and joyfully yielded their souls into the hands of the Lord Jesus.

The Gospel for Children.

Speak the great things of this Gospel to the little children—sitting upon the knee of a parent, or gathering around the teacher in her class—how wonderfully they meet the natural religious instincts of the child! How they enlighten and shape them, and give them meaning and purpose! How the incarnation and life and death of Jesus Christ—infinite mysteries as they are—fill the little mind and satisfy the little heart of a child! How every child's heart responds to the words of the divine, mysterious, but gentle Jesus, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven!" And how the mind and heart of a child grow under his teaching and love—"go from strength to strength." Nay, under what else can they grow? The child developes into a man, "he receives the sincere milk of the Word, and grows thereby."

SPECIAL MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Italy.

REV. WM. CLARK.

Spalatro in Dalmatia, Austria.—Signor Rovillo, our evangelist in this place, writes that he finds abundant opportunities for making known the Gospel. The number of visits he has made to families has, for some time, averaged about 150 a month. He finds ready access to families of all classes, as in all his evangelistic work he is ever accompanied by his wife, and thus attended, he is everywhere cordially received. He finds frequent occasion to preach the truth to those of different nations, who come from a great distance to the markets and fairs of Spalatro. The language he uses mostly in his intercourse with the people is the Slavic. He says in one letter:

"How thankful I am to God that I am able to speak the Slavic, for it is the language of ninety-five hundredths of all the people with whom I come in contact. I am thus able to preach Christ to these people, who have for fifteen centuries sat in darkness, and such is their readiness to hear the Gospel that I succeed in sowing much of its good seed among them."

In one of his letters, he speaks of having encountered a number of monks of the Franciscan Order, extremely liberal, and correct in their conduct and views, and who openly declare that the Word of God is superior to all other authority, and that when tradition is found at variance with it, such tradition should be rejected.

In speaking of his visit to a neighboring village, he says:

"In Castelli, one hour distant, where I often visit, I find very many, both men and women, who gladly listen to the truth. They bring also their children with them to the place where we meet, and ask me to speak to them; and in talking with them of the Saviour in a simple and familiar way, I always have their whole attention."

Our evangelist, also, at times has the opportunity to preach the Gospel to Mohammedans He says:

"Some time since I was cordially received into the house of one of the principal citizens of Spalatro, and for many weeks my visits have been frequent in his family. A few days ago, meeting him in the street, he said to me, 'There are now two Mohammedans from Bosnia in my house, come in and preach the Gospel to them.' I accordingly, not waiting to be twice asked, followed him to his house, and found the two. They were father and son, traders, who had come a great distance to make purchases. I at once spoke to them in Slavic, and for more than an hour conversed with them of the Bible as the Word of God, of Christ as His beloved Son, his divinity, purity of life, love, and sacrifice for us sinners. They manifested deep interest in all that I said, and the son, who was about twenty years of age, often approved enthusiastically. When I left they received a Testament with many thanks, and cordially invited me to visit them in their country."

Udine.—The Evangelist Signor Girola, by his zeal and fidelity, is accomplishing a good work at this station. With a church of thirty-four members, a Sabbath-school and a day school, he is able to secure for the Gospel great influence, and an influence constantly increasing. In this city there is no open opposition, though, on account of the Mayor of the city, and the Governor of the Province, both being friends of the Bishop, the rights of those who have embraced the truth are not always respected. The people are generally liberal and favorably disposed. The work of colportage in this city, and the large and populous region around, has been and continues of great importance. Bibles and religious books are extensively circulated, and, had we agents to employ and means to sustain them, a very large section of North-eastern Italy and Southern Austria might be evangelized.

Verona.—The large church in this city is in a most prosperous condition. Every month new members are added to it, and among these several from the middle and higher classes. The blessing of God has attended the labors of our evangelists in this city in a very wonderful manner, as in no part of Italy have the fruits of evangelical labor been more abundant than here.

Chili.

MR. MERWIN.

Valparaiso, Sept. 1, 1869.

Last week, at our usual Bible-class, there were gathered seventeen Chilenas, men and women, to study the Word of God. Among these are some who appear to be penetrated with the spirit of the Gospel. One of the men having been asked, "In what way do we break the commandment, 'Thou shalt love the Lord thy God with all thy heart?'" replied—"We break it daily and hourly by a *want* of hearty love for God. Even in our holiest moments we fail to comply fully with this commandment. In prayer, for example, when our most ardent affection should be absorbed in the contemplation of our Redeemer, we find our thoughts and desires so occupied with earthly things that our mind and heart are not entirely engaged in the worship and praise due unto the Lord. We need constant grace to enable us to obey this requirement."

This he had been taught, not by word of man, but by personal spiritual experience. The parish priest has publicly denounced this Christian brother, and warned his neighbors to have no intercourse with "the heretic." In his own family he meets with much opposition, but bears it with cheerfulness, "being persuaded," he says, "that not death itself can separate him from the love of Christ."

A neighbor of his, who had manifested much interest in the study of the Scriptures, told me a few weeks since that he was losing business by reason of his adherence to the truth. He had therefore decided

"to live in the shade for awhile," as he expressed it, not permitting his light to shine, but quietly holding the Gospel.—He defended his resolution by citing Peter's denial. It appears that his conscience was not very easy while pursuing this worldly policy, for he has since then attended our services and openly maintained the truth.

Another individual, of whom we wrote as having become disheartened through the opposition of his wife, has of late been regular in his attendance at our meetings, and says that, with the help of God, he hopes to continue steadfast in the faith.

Yesterday, called on a member of our congregation who, ten years ago, was a candidate for the friar's gown in the convent of Santo Domingo. He could not conscientiously take orders after having striven in vain to reconcile what he knew of the teachings of Christ with the doctrines and simony of the priests. His modest demeanor, love for the Gospel, and intelligence have attracted us from the first. His wife has also renounced Romanism, but I know not whether she accepts Christ from the heart. Their little girl receives instruction at home, as the parents are unwilling that she should be taught the Roman Catechism.

Carmee, one of our most devoted helpers in the good work, recently called upon a friend who had been bereaved, and found her lamenting bitterly the fact that she was unable to raise money for prayers to assist the deceased in purgatory. A man who was present, told the woman not to grieve. Purgatory and masses, he said, were human inventions, contrary to God's word. This surprised our friend, who had never seen him at any of our meetings. It seems that he had recently come from Talca, "where," said he, "I heard the Gospel preached and studied the Bible with Mr. Sayre."

SANTIAGO.—MR. GILBERT.

THE attendance at the new church has nearly doubled, and an apparent increase. We have had excellent order thus far without calling upon the police. Our singing is very good. A daughter of an English merchant plays the harmonium, and some of the English young men assist in singing. We have in large letters on the gable end "*To the Most Holy Trinity.*" This surprises the people. They say, "Then they must believe in the Trinity!" Last week we secured the sub-direction of our cemetry—what we regard as an important step. Little by little we are gaining ground, and if I mistake not, the Church of Christ will be planted securely here, God giving our labors an abundant increase.

An Incident,

Narrated by one of our Missionaries.

"I SHALL NEVER SEE HIM AGAIN."

In the city of L—— lived R. G., a fine boy of five and a half years. One day a gentleman called upon his widowed mother, and urged her to give her boy to him. Mrs. G. would not give away her child.—He then asked to have the boy stay with him one week, and see if he liked it, and requested the mother to call every day, giving his street and No. She consented, and on the third day called to see him.—But no such man could be found, and nothing could she hear of her boy. One year and six months she searched in vain. At length she heard that such a boy had been taken to a Roman Catholic institution in M***, a distant city. The mother rushed from one Protestant to another for advice. Every one told her it was useless to make any further effort. She came to us in her agony, saying, "I shall never see him again!" We told her this was no time to weep, but to work and pray; and God would give her back her boy.

I went with the poor widow to a captain of a steamer, who at once became interested, and gave her a free pass to go and return, and bring her boy. On their arrival, he sent a man with her to help recover the child.

The Mother Superior said they had no such child. They then asked to see the boys, but were denied. The man became earnest, and told the nun that he came with authority, had a boat load of men in waiting, and would not leave until that boy was safe with his mother. This

caused the frightened nun to ring a bell, and in came a poor ragged boy, and fell upon his mother's neck. The Mother Superior tried to take him away, and tried to have him go into another room and "get ready," but he could not speak, nor would he let go of his mother until they were safe on the boat.

They came back safely to the anxious sister's, and are a happy family, doing well for time and eternity.

COLOMBUS.—MRS. BATES.

A woman was very deeply moved, and said: "If I could only feel for myself—could believe it was possible to know that my sins were forgiven, I should indeed be happy! But my church tells me I must go to purgatory first to purge my soul." It made her feel better to have me tell her what I believed. She promised to read a tract which I gave her, which was to prove all things, and not take the word of man, but God's Word.

Another said: "It did not matter much about our sufferings and trials, for they are nothing when we think what the Saviour bore for us, for he had not where to lay his head."

EDITORIAL NOTES.

Several exchanges, in view of the Roman Council, wisely suggest that through "our pulpits, as well as our papers, clear though courteous expositions of Romanism be made at this time." While it is manifestly impolitic to magnify, by attention, the Council and its doings, the occasion may well be employed to hold up with distinctness the positive doctrine and history of Evangelical Protestantism, in contrast with the unscriptural traditions and unhappy effects of the Church of Rome.—And further, large-hearted Christians, rightly reading the liberal tendencies so widely spread and rapidly spreading among large sections of European Catholicism, may well use this occasion to pray for the guiding and quickening influences of the Holy Spirit to rest, not only upon enlightened and distinguished leaders like the Pere Hyacinthe, but upon the masses who are everywhere groping after the light and hungering for the truth of a pure Gospel.

In the approaching great controversy upon the School Question all over the Christian world, it is of the utmost importance that the several points connected with the issue be carefully discriminated by those who would uphold the institutions of Protestant Christianity. Positions have been taken, even with reference to the Bible in the Schools, which are at least questionable, if not untenable. And no man should, no *wise* man *will*, peril the fundamental interests at stake, by hasty, ill-considered statements, or partizan exciting appeals. The time has passed for these, and our case does not need them, even for popular effect. Its real strength with the people will depend upon the simplicity and unques-

tionable character of the principles stated, and the arguments by which these are sustained. Let every one, therefore, who champions the side of the Schools, consider well before he writes or speaks.

It has been recently stated, by several prominent Journals, that Dr. Kalopothakes* is a Missionary in Athens, under the care of the *American Board*, and further that "the missionary operations in Greece are confined to the American Board, the Episcopal Board, and the Baptist Board." Both statements need correction. Dr. K. and two others with their wives have been sustained for more than six years by the American & Foreign Christian Union. Building upon the work of the honored Dr. King, earnestly seconded by him while he lived, and now receiving a large bequest by his will, these brethren, all of them native Greeks, educated in this country, have accomplished by far the most effective results that have been wrought in Greece. They have successfully conducted two evangelical newspapers, one for adults and the other for children, and they have two large Sabbath congregations and schools. Beside these labors and their fruit of conversions, in Athens, they have been instrumental in awakening a spirit of inquiry for the pure Gospel in many parts of Greece.

While calling the attention of the Religious Press to the above, we desire to emphasize an omission in a notice of our work in Chili. It is that while the opening and dedication of our Church in Santiago, the first Spanish Protestant Church in Chili, which occurred last May, has been reported in many religious journals, no one has noted either the Society or the laborers through whose efforts this signal proof of success in the work of Christ has been achieved. The toil has been very severe, the faith of the brethren has been subjected to many trials, but every month brings confirmation of Dr. Trumbull's cheering words, "Now the work begins to tell!" In noting results in any missionary field, for that field's sake, it would be well to note also the agency with which it is connected.

Strong and discriminating Resolutions in reference to the aggressions of Romanism in connection with the Schools, the Sabbath, and its "intrigue with political parties," have been unanimously adopted by the Synods of Baltimore, Albany, O. & N. S., Michigan, Western Reserve, New-York and New Jersey, and others. And in one of the recent Presbyterian Assemblies, an earnest protest against State appropriations to Roman Catholic schools was warmly endorsed. We believe that Congregationalists, Methodists, Reformed and Baptist are one with Presbyterians in this matter of watchfulness and counteractive exertion.

---

* Dr. K., who is now on a brief visit to this country, has received intelligence of the death, on the 23rd of Sept., of a daughter, Ella Dodge, at the age of five years.

Our first article is taken from an admirable address on "Christ in the Schools." The entire address deserves the attention of Christian ministers, and ought to be put into the hands of all who are engaged in the work of instruction.

The second paper, on the Quichua-speaking Incas of the Eastern Andean slopes, will repay perusal. It is written by a Christian layman, who has visited the region he describes, and whose heart is set upon the inauguration of missionary effort among that interesting people. The extraordinary natural advantages of the country, the history of the Inca race, the openings for commerce, and the inducements to Christian effort, are clearly exhibited.

We ask attention to the incident told on page 382, by those writers who profess unbelief in unjustifiable doings by Romish agents, and who are so ready to charge misstatement and uncharitableness upon others who believe and record such doings. *This* narration is real. Another has just been sent us, with as truthful a voucher. It is of a daughter, of respectable parents, unwisely sent to a Convent School in Pennsylvania. The parents, notified of the sickness and death of the daughter, had the body brought home and, for reasons given them, buried, without opening the coffin. The mother, not satisfied with the statements about the condition of the corpse, insisted upon having the grave opened and the coffin lid removed, when it appeared that the body was *not* that of the daughter. Of course, there *may* have been mistake on the part of those in charge of the school, but the parties concerned and their friends, we are informed, do not think there was such mistake.

We solicit from every quarter of the land, *facts* pertaining to the movements and growth of Romanism. We design to prepare a detailed statement of its history and actual condition in every State, with a view of *comparison* with that of leading Protestant denominations. We sympathize strongly with the sentiment recently uttered by several well-informed ministers, to the effect that Rome is not making any real *advance* in this land, except in the attainment of augmented political power. We believe the facts show this conclusively, and furthermore, that the facts, clearly stated, will best indicate the true course to be taken by all who would wisely and successfully counteract the subtler and really aggressive agencies of Rome. We therefore solicit communications from intelligent and interested Christian men everywhere, of *facts* (carefully stated), concerning the establishment of Roman Schools, Convents and Churches, and incidents (properly verified) illustrating the spirit and methods of Romish Propagandism. We add, that *our* purpose in the detailed statement proposed, is simply to *give facts*, without a word of comment.

By special request and donation of a friend in Western New-York, we have sent an extra thousand copies of the October number, accompanied in many cases with that of November, to Christian Associations, Ecclesiastical Bodies, Sabbath-schools and individuals—with the hope (as the donor desires) of thus enlarging the interest in the objects and work represented by the Magazine. We trust this desire and hope may be largely realized.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th November, 1869.

MAINE.

Topsham. Cong. Church, per J. S. Sewall	$25 00	
Saco. Benev. Soc'y of 1st Pres. Ch. and Parish	26 10	
		51 10

NEW HAMPSHIRE.

Winchester. Cong. Ch. and Soc'y, per Levi Sabin	5 75	
Dover. W. Woodman legacy, per T. J. W. Pray. Ex	233 02	
Concord. So Cong. Ch. and Soc'y, for L.M. of S. R. Dole	50 74	
		289 51

VERMONT.

Brattleboro. Mrs. B. H. Van Dorn	10 00	
Bennington. Cong. Church	25 50	
		35 50

MASSACHUSETTS.

Dorchester. Rev. Mr. Means	10 00	
Waltham. Friends to constitute Miss Annie E. Albro L.M	30 00	
Florence. Florence Church, per Dea. A. S. Williston	50 00	
Quincy. Anonymous	50	
Williamsburgh. Cong. Church, W. A. Hawkes, Tr	48 00	
So. Hadley Falls. 1st Church and Cong'n	113 73	
Chester Centre. Cong. Church	4 00	
Holden. Cong. Church and Soc'y	13 50	
Boston. Mrs. Freeman Allen, for L.M. of Mrs. Charlotte Louisa Reid	100 00	
Milford. Cong. Ch. and Soc'y	17 09	
Andover. Dr. S. Tracy $2; Geo. L. Abbott $5; E. Taylor $10; friend $1	18 00	
Cambridge Shepard Cong'n	137 45	
North Andover. Evan. Cong. Ch, Mrs. Dutton $2; Mrs. C. Phillips $2; Mrs. S. Phillips $1—all for Bible in Spain	5 00	
E. Cambridge. Ev. Cong. Church and Soc'y	21 19	
Danvers. 1st Church and Soc'y	16 75	
Ashby. Cong. Church and Soc'y	3 90	
Littleton. Cong. Ch. and Soc'y	10 60	
Sharon. " " " for L.M. of Rev S. I. Briant	30 00	
E. Boston. Maverick Ch and Soc'y	57 00	
Fitchburg. Cong. Ch and Soc'y	114 34	
Leominster. Cong. Ch. and Soc'y	65 00	
Lawrence. Central Cong. Church and Soc'y	27 00	
		892 75

RHODE ISLAND.

Providence. Charles street Church and Soc'y		9 00

CONNECTICUT.

Stamford. 1st Cong. Church, per M. Lockwood, Tr., to constitute T. Davenport, Jr, and Dr. E. T. Panye, L. M.'s	70 00	
Canton Centre. Mrs. L. H. Foote	2 00	
Southampton. Mrs. E B. Wakeman $35; Geo. Bulkley $10	45 00	
Hartford. Pearl st. Cong. Church, per J. B. Eldridge, Tr., for Miss Rankin's work	200 00	
West Killingly. Westfield Church and Cong'n	24 29	
Colchester. Cong. Sab. School	6 68	
Killingworth. Cong. Ch., in part of L.M. for Rev. W. Miller	9 54	
Hartford Asylum Hill Cong. Ch. $128 13; Sab. Sch'l $10; John Beach $100; C. C. Lyman $50; E. Collins $50	338 13	
Clinton. Cong. Church, Rev. W. E. Brooke, L.M	32 00	
		727 64

NEW YORK.

Buffalo. Mrs. Armstrong, for Miss Rankin's work	5 00	
N. Y. City. Wm. E. Dodge $750; Mrs. W. E. Dodge $250	1,000 00	
" Mrs. A. C. Brown, for Miss Rankin's work, and to constitute Rev. J. Eastburn Brown L.M.	39 33	
Deposit. Pres. Society, per Jno. M. Smith	11 10	

NEW YORK—*Continued.*

Albany. Mr. Koone and H. C. McCall, $5 ea 10 00
Saratoga. M. E. Ch. add'l 2 00
Salem. U. Pres. Church 52 84
" Pres Church 16 60
Po'keepsie. Mrs. John F. Winslow. 50 00
Dansville. Mrs. M. B. Farwell 2 00
N. Y. City. Mrs. A. C. Brown, for Miss Rankin's work 25 00
" Crowell Adams 50 00
" Mrs. Stephen Griggs 35 00
Cazenovia. 1st Pres. Church, per J. Hobbie 40 81
Rochester. A. Champion, for the gratuitous distribution of 1,000 copies of the Oct. No. of the "Chr. World" 100 00
N. Y. City Dry Dock Mission of the Mercer street Ch. 2 86
Mt. Vernon Bapt. Ch. add'l. 1 50
Perry. M. E. Church 10 06
Union meeting in Bapt. Ch... 33 46
Syracuse. Centenary M. E. Ch.... 6 50
" M. E. Ch., Salina, 1st Ward, in part of L. M. for Rev. W. Mason 14 66
" Plymouth Cong. Church, for L. M. for Rev. A. F. Beard .. 31 12
Ilion. M. E. Ch., Rev. F. F. Jewell, L.M. 25 00
" E. Remington, to constitute himself a L.M 20 00
N. Y. Mills. W. D. Walcott and W. S. Walcott, $0 ea 20 00
Rome. M. E. Church 10 50
" 1st Pres. Church 17 00
Frankfort. M. E. Church 8 70
Candor. Rev. G. A. Pelton 5 00
N. Y. City. Jas. Donaghe 5 00
Fonda. Ref'd Church, per S. I. Wedder, Tr 8 00
Perry. Pres. Church 18 30
Sweden. Pres. Church 31 12
Pittsford. Pres Church 8 39
Penfield. Pres. Church 3 52
Elmira. 2d Pres Church, D. H. Tuttle $25; H. W. Strang $5; M. Ayrault $3; Sarah H. Hart $2; others, $2915—which constitutes Mrs. Emily E. Sherwood L.M. 64 65
Corfu. Pres Church 5 00
Pike. Pres. Church, in full of L.M. for Rev. T. S. Dewing 5 00
Canandaigua. Cong. Ch., to constitute Mrs T. B Allen and Miss Annie L. Pierson L.M.'s, and in part for Mrs. Abner Antis and Dr. J. P. Hayes $5 on L.M. for his 86 17
N. Y. City. James Brown 100 00

2,000 58

NEW JERSEY.

Newark. A friend 5 00
Bergen. 1st Pres. Ch, per Walter Storm 75 05
Bloomfield. Pres. Church, per J. K. Oakes, Tr 103 66
Newark. Ira M. Harrison, to make A. J. Gillett a L.M 30 00
" So. Park Pres Church, to constitute Jos. D. Doty, Mrs M. Gardner, and A. Parkhurst L.M's 104 38
" Young Peoples Miss'y Soc'y of So. Park Pres. Ch., G. W. Howell, Tr., for Miss Rankin's work 50 00
Hanover. 1st Pres. Church, to constitute A. S. Hopping and S. H. Hopping L.M.'s 60 00

NEW JERSEY—*Continued.*

Hanover. Pres. Sab. School, to constitute T. A. Hopping a L.M. and for Greece 40 00
Trenton. Benj. Fish 5 00
Princeton. Mr. McLean 1 00
Cold Spring. Additional to make Rev. M. Williams a L.D. 26 50
Blairstown. Pres Church, in part of L.D. for Rev. T. A. Sanson 38 10
Vineland. Mrs. Fisher 1 66
Montclair. Pres. Church, of which $30 from Sam'l Holmes, to make himself a L.M. 103 44

646 79

PENNSYLVANIA.

Addisville. Ref'd Ch. Quarterly collection 10 68
Pittsburgh. Jas. Montgomery $50, for Miss Rankin's work; $50 for Italian books, and $25 for Italian Mission, and $5 for general work; Young Men's Prayer Meeting $5; U. Pres. Church, for Miss Rankin's work, $50; Messrs. Lockhart & Frew $120, for Miss Rankin's work 305 00
Alleghany City. Young Men's Miss'y Soc'y of U. P. Church, for Italian paper 105 00
Pittsburgh. Messrs. Chs. J. Clark, for L.D., and W. Shaw, $100 ea; 2d U. P. Church, to constitute Jos. M. Brown a L.M. $30; Geo. B. Edwards $30; J. K. Morehead $25; J. P. Hanna and Mrs. Denny, $20 ea 325 00
" Messrs Jones, Caughey, Bryon, Graff & Co, Nemick & Co, McCully, Rabe, Delworth & Co., Johnston, Schwartz, Weyman Bros., Pears, Laughlin, Bakewell, Fahrenstock, Bell Bro., Jones, Childs, Hassey, Edwards, Thompson, Kier, Breed, Floyd, Bell, Breed, Reed & Co., Mrs. Livingston and Duff, $19 ea.; W. McClintock $15 ..... 305 00
" Childs, Lea Martin, Begmer, Lyon, Campbell, Black, Bidwell, Stewart, Moffatt, Porterfield & Co., Wilson Bros., Grey, Wilson, Clark, Dilworth, Cain, Riddle, Dilworth, Bakewell, McCurdy, $5 ea 105 00
" Jamison Hughard, MacConnell, Wilson, Jamison, Arnott, Bingham, McClintock, Reymer, Dilworth, Hayes, Hitchcock, Herron, Shum, Kennedy, Drocourt, Rose, Dehm, Scully, Hersh, Edwards, Brooks, Scott, Preston, Graff, Dunseath, Glosser, Wightman, Glass, Forsyth, Park, Stevenson, Marshall, Fleming, Scott, Mrs. Page, Rowley, Moore, $5 ea 190 00
" Campbell & Co. $12 50; Shaffer, Howard, Palmer, Kelley, McHenry, Crane, Mrs Lyons, $3 ea; Johnson, Young, McClarkin, Baer, McClean, Neames, Lyon, Fleming, McElhaney, Kirkpatrick, Smith, Mitchell, Dickson, Smith, Digby, Edwards, Veltch, Mrs. Warden, Thomas, $2 ea; Findley, Collingwood, Dorrington, Douglass, Wood, Armor, Le

PENNSYLVANIA—*Continued.*

Meyne, Douglass, Loughridge, Estep, Irwin, Campbell, Poinsdexter, Cunningham, Mrs. Burghur, $1 ea; Prof. Griggs 50c.; McCormick 25c	87 25	
Alleghany. 1st U. Pres. Church	49 80	
" 2d U. Pres. Church	37 50	
" 3d U. Pres Church	30 22	
" Mrs. R. S. Hays, in full of her L. M., $20; Misses Nemick $15; Brown, Semple, Foresyth, Mrs. Schwartz, $10 each; Schwartz, Morrison, Reed, Irwin, Wright, Heron, Dunlap, Dean, Spang & Co., Kennedy, $5 ea	125 00	
" Mrs. Sawyer, Wright, Bakewell, Miss Heron, $5 ea.; Caldwell, Dyer, Agnew, Mahon, Miss Emma Mahon, for Mexico, $2 ea.; Miller, Godfrey, Heron, Scott, Ewer, $1 ea.; Mrs. Cust 50c	35 50	
Mount Jackson. Rev. Wm. M. Taylor, in part for L M, part for Spain, and part for Mexico	15 00	
Peckville. E. Weston	25 00	
Danville Miss M. A. Montgomery	10 00	
Bulah. U. Pres. Ch, add, towards L. D.	10 00	
Blairsville. Pres. Church, in full of L M. for J. A. Cunningham	5 00	
Bethlehem. B. C. Webster $30, to make Mrs. E. C. Webster L.M.; F. Wolle $25; S Wolle $10; A. Wolle $10; Wolle, Krause, Erwine, Krause, Wolle, Krause, Rice, Myers, Krause, Fritz, Liebert, Wolle, Chapman, Roundthaler, $5 ea; others, $71 60	216 60	
So. Bethlehem. Moravian Sabbath School	7 00	
" Moravian Church	1 32	
Mt. Bethel. Pres. Church, in part, $16 55; Rev. Mr. Darrah $1.	17 55	
New Texas. Pres Church, towards L D. for Rev. J D. Moorehead	35 00	
Livermore. Pres. Church	10 00	
Murraysville. Pres Church, add. towards a L D.	6 75	
Salem X Roads. Pres. Church	2 25	
Easton, Cash $10; Vandeveer, Green, Snyder, Lawback, Lawall, Eyerman, Rader, Detwiller, Black, Porter, Deshler, $5 ea; cash, $2	67 00	
Waynesburg. Teachers of Pres. Sab. School, to make Chs. Campbell a L.M.	30 00	
Great Conewago and Lower Marsh Creek. Pres. Ch. add.	9 00	
		2,178 42

DELAWARE.

Wilmington. Hon. Wm. Hall	20 00	
Dover. Bapt. Church, which constitutes Rev. O. F. Flippo a L. M.	31 83	
Pres. Church $21; others, $23; cash, $1 15	45 15	
		96 98

ILLINOIS.

Macomb. Cumb. Pres. Ch., Rev. J. W. Stapp	11 50	
Springfield. G N. Black, J. Williams, J. T. Stewart, J. Chestnut, and R. P. Office, $5 ea.; Dr. T. S. Henning $3; H. Ulrich, Mrs. Pease, W. Knickerbocker, $2 ea.; Vedenberg & Ordway, $1 each; five others, $7	43 00	
Lincoln 1st Cumb. Pres. Church	15 78	
" 1st Meth. Church	11 70	
		81 98

INDIANA.

Princeton 1st Pres. Church, to constitute Seth Ward a L.M.	38 00	
" 1st Meth. Church	10 15	
Evansville. W. H. M.	10 00	
		58 15

OHIO.

Pomeroy. Mrs. J. McNair Wright	20 00	
Hamilton. 1st Pres. Ch.. Messrs. Shaffer, Milliken, Robertson, $5 ea.; Mrs Kender and Tapscott, $1 50 ea.; Mr. Sutherland $2; Grey, Falconer, MacFarland, Anderson, Jacobs, Skinner, Giffen, Rossman, Giffen, $1 ea.; Mrs. Davis, Russell & Harris, 50c ea.; Mrs. Harper $1 05; Mrs. McAdams 45c.	32 00	
" 1st U. Pres. Ch., Mrs. Becket $5; Messrs. Laurie, Becket & Brown, $3 ea.; McNeeley, Giffen, Mrs. Miller, Harrison, Moore, $1 ea.	19 00	
" 1st Bapt Church, E. G. Dyer $3; Dr. Scoby. Mrs. Lee, $2 ea; Meeley & Potter, $1 ea.; Mrs. Walker 50c.	9 50	
Steubenville. U. Pres. Church	21 60	
Wayne. Cong. Church, in part of L.M. for E. Parker	15 00	
		117 10

IOWA.

Western. United Brethren Ch.	10 12	
" U. S. House	3 25	
Dubuque. Mrs. J. P. Farley, $1; W. C. Chamberlain $1	2 00	
Waubeck. A. Fordyce	1 00	
Jordan Grove. Free Will Bapt. Ch., bal	50	
Buckingham. M. E. Church	21 05	
Clarksville. O. S. Pres. Church	2 20	
" M. E Church	5 35	
Parksburgh. M. E. Church	7 00	
" A. V. Stout $1; J. Wells $2	3 00	
" Bethel Church of God	7 06	
Pine Creek. M. E. Church	7 90	
Boulder. Ger. Reformed Church	4 06	
Muscatine. N. Y. and I. M. E. Ch. $4; M Klepler $2	6 00	
Centre Grove. Levi Perkey $5; J. M. Ames $1	6 00	
Andrew. Amanda Hart	1 00	
Camanche. Jesse Tolman	2 00	
Diamond. M. E. Church	1 75	
Maquoketa. Circuit	3 80	
Manchester. Mr Taft $1; J McBride $1; a friend 50c; D W. Jones $1 50	4 00	
Cedar Rapids B. Lutz	1 00	
Marion. S. Granger, to complete L.M. for Mrs. A. W. Granger	22 00	
		122 04
Union, W. Va. Rev. S. R. Houston, for Greece.		10 00
Romney, W. Va. J. D. Armstrong		5 00
Memphis, Tenn. J. M. McCombs, for Spain and Riley's Mexico.		130 00
Total		$7,422 54

GTU Library
3 2400 00269 3210

Christian World.Vol.19.Jan.-Dec.-1868.

Storage

storage

CBPaC